THE WORD APPEARS IN THE FLESH

VOLUME 1

THE APPEARANCE AND WORK OF GOD

THE CHURCH OF ALMIGHTY GOD

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Preface

Though many people believe in God, few understand what faith in God means, and what they must do to be in line with God's intentions. This is because, though people are familiar with the word "God" and phrases such as "the work of God," they do not know God, and still less do they know His work. No wonder, then, that all those who do not know God are muddled in their belief of Him. People do not take belief in God seriously, and this is entirely because believing in God is too unfamiliar, too strange for them. In this way, they fall short of God's demands. In other words, if people do not know God, and do not know His work, then they are not fit for God's use, and still less are they able to satisfy His intentions. "Belief in God" means believing that there is a God; this is the simplest concept as regards believing in God. What's more, believing that there is a God is not the same as truly believing in God; rather, it is a kind of simple faith with strong religious overtones. True faith in God means the following: On the basis of the belief that God holds sovereignty over all things, one experiences His words and His work, purges one's corrupt disposition, satisfies the intentions of God, and comes to know God. Only a journey of this kind may be called "faith in God." Yet people often see belief in God as a simple and frivolous matter. People who believe in God in this way have lost what it means to believe in God, and though they may continue to believe until the very end, they shall never gain God's approval, because they tread upon the wrong path. There are still those today who believe in God according to words and in hollow doctrine. They do not know that they lack the essence of belief in God, and they cannot receive God's approval. Still they pray to God for blessings of safety and sufficient grace. Let us stop, quiet our hearts, and ask ourselves: Can it be that believing in God

really is the easiest thing on earth? Can it be that believing in God means nothing more than receiving much grace from God? Are people who believe in God without knowing Him or who believe in God and yet oppose Him really able to satisfy the intentions of God?

God and man cannot be spoken of on equal terms. His essence and His work are most unfathomable and incomprehensible to man. If God does not personally do His work and speak His words in the world of man, then man would never be able to understand the intentions of God. And so, even those who have devoted their entire lives to God would not be able to receive His approval. If God does not set to work, then however well man does, it will all be for naught, because God's thoughts will always be higher than the thoughts of man, and God's wisdom is beyond man's comprehension. And so I say that those who claim to "fully understand" God and His work are an inept lot; they are all overweening and ignorant. Man should not define the work of God; moreover, man cannot define the work of God. In the eyes of God, man is as insignificant as an ant; so how can man fathom God's work? Those who like to spout, "God does not work in this or that way," or "God is like this or that"—are they not speaking arrogantly? We should all know that man, who is of the flesh, has been corrupted by Satan. Mankind's very nature is to oppose God. Mankind cannot be on par with God, much less can mankind hope to advise the work of God. As for how God guides man, this is the work of God Himself. It is fitting that man should submit, without professing this or that view, for man is but dust. Since it is our intent to seek God, we should not superimpose our notions onto His work for God's consideration, still less should we employ our corrupt disposition to deliberately and vigorously oppose the work of God. Would that not make us antichrists? How could such people believe in God? Since we believe that there is a God, and since we wish to

satisfy Him and to see Him, we should seek the way of truth, and should look for a way to be compatible with God. We should not stand in stiff-necked opposition to Him. What good could possibly come of such actions?

Today, God has done new work. You may not be able to accept these words, and they may seem odd to you, but I would advise you not to expose your naturalness, for only those who truly hunger and thirst for righteousness before God can obtain the truth, and only those who are truly devout can be enlightened and guided by Him. Results are obtained by seeking the truth with sober tranquility, not with quarrel and contention. When I say that "today, God has done new work," I am referring to the matter of God's returning to the flesh. Perhaps these words do not bother you; perhaps you despise them; or even perhaps they are of great interest to you. Whatever the case, I hope that all those who truly yearn for God to appear can face this fact and give it their careful scrutiny, rather than jump to conclusions about it; that is what a wise person should do.

It is not difficult to inquire into such a thing, but it requires each of us to know this one truth: He who is God incarnate shall possess the essence of God, and He who is God incarnate shall possess the expression of God. Since God becomes flesh, He shall bring forth the work He intends to do, and since God becomes flesh, He shall express what He is, and shall be able to bring the truth to man, bestow life upon him, and point the way for him. Flesh that does not have the essence of God is decidedly not the incarnate God; of this there is no doubt. If man intends to inquire into whether it is God's incarnate flesh, then he must corroborate this from the disposition He expresses and the words He speaks. Which is to say, to corroborate whether or not it is God's incarnate flesh, and whether or not it is the true way, one must discriminate on the basis of His essence. And so, in determining whether it is the flesh of God incarnate, the key lies in His essence (His

work, His utterances, His disposition, and many other aspects), rather than external appearance. If man scrutinizes only His external appearance, and as a result overlooks His essence, this shows that man is benighted and ignorant. External appearance cannot determine essence; what's more, the work of God can never conform to the notions of man. Did not Jesus' outward appearance run counter to the notions of man? Were not His countenance and dress unable to provide any clues as to His true identity? Did not the earliest Pharisees oppose Jesus precisely because they merely looked at His external appearance, and did not take to heart the words in His mouth? It is My hope that each and every brother and sister who seeks the appearance of God will not repeat the tragedy of history. You must not become the Pharisees of modern times and nail God to the cross again. You should carefully consider how to welcome the return of God, and you should have a clear mind regarding how to be someone who submits to the truth. This is the responsibility of everyone who is waiting for Jesus to return riding upon a cloud. We should rub our spiritual eyes to make them clear, and not become mired in words of exaggerated fantasy. We should think about the realistic work of God, and take a look at the practical aspect of God. Do not get carried away or lose yourselves in daydreams, always longing for the day when the Lord Jesus, riding upon a cloud, suddenly descends among you, and takes you who have never known or seen Him, and who do not know how to follow His will. It is better to think upon more practical matters!

You may have opened this book for the purpose of research, or with the intention of accepting; whatever your attitude, I hope that you will read it to the end, and will not put it aside easily. Perhaps, after reading these words, your attitude will change, but that depends on your motivation and the degree of your understanding. There is, however, one thing that you

should know: The word of God cannot be made out to be the word of man, and still less can one make the word of man to be the word of God. A man used by God is not the incarnate God, and the incarnate God is not a man used by God. In this, there is an essential difference. Perhaps, after reading these words, you do not acknowledge them to be the words of God, but only as the enlightenment that man has gained. In that case, you are blinded by ignorance. How can the words of God be the same as the enlightenment that man has gained? The words of God incarnate open up a new age, guide all of mankind, reveal mysteries, and show man the direction he is to take in the new age. The enlightenment obtained by man is but simple instructions for practice or knowledge. It cannot guide all of mankind into a new age or reveal the mysteries of God Himself. When all is said and done, God is God, and man is man. God has the essence of God, and man has the essence of man. If man views the words spoken by God as simple enlightenment by the Holy Spirit, and takes the words of the apostles and prophets as words personally spoken by God, that would be man's mistake. No matter what, you should never invert black and white, or make high out to be low, or mistake the profound for the shallow; no matter what, you should never deliberately refute what you know to be the truth. Everyone who believes there is a God should inquire into problems from the correct standpoint, and accept God's new work and His new words from the perspective of His created being; otherwise, they will be eliminated by God.

After the work of Jehovah, Jesus became flesh to do His work amongst man. His work was not carried out in isolation, but was built upon the work of Jehovah. It was work for a new age that God did after He had concluded the Age of Law. Similarly, after the work of Jesus ended, God went on with His work for the next age, because the entire management of God is always progressing forward. When the old age passes, it will be replaced by a new

age, and once the old work has been completed, there will be new work to continue God's management. This incarnation is God's second incarnation, which follows upon Jesus' work. Of course, this incarnation does not occur independently; it is the third stage of work after the Age of Law and the Age of Grace. Every time God initiates a new stage of work, there must always be a new beginning and it must always bring a new age. So too are there corresponding changes in the disposition of God, in the manner of His working, in the location of His work, and in His name. No wonder, then, that it is difficult for man to accept the work of God in the new age. But regardless of how He is opposed by man, God is always doing His work, and is always leading the whole of mankind forward. When Jesus came into the world of man, He ushered in the Age of Grace and ended the Age of Law. During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God. Though Jesus came among man and did much work, He only completed the work of redeeming all mankind and served as man's sin offering; He did not rid man of all his corrupt disposition. Fully saving man from the influence of Satan not only required Jesus to become the sin offering and bear the sins of man, but it also required God to do even greater work to rid man completely of his satanically corrupted disposition. And so, after man was forgiven of his sins, God returned to the flesh to lead man into the new age, and began the work of chastisement and judgment. This work has brought man into a higher realm. All those who submit under His dominion shall enjoy higher truth and receive greater blessings. They shall truly live in the light, and they shall gain the truth, the way, and the life.

If people remain stuck in the Age of Grace, then they shall never be rid of their corrupt disposition, let alone know the inherent disposition of God. If people always live in the midst of an abundance of grace, but do not have the way of life that allows them to know God or to satisfy Him, then they will never truly gain Him in their belief in Him. This type of belief is pitiful indeed. When you have finished reading this book, when you have experienced each step of the work of God incarnate in the Age of Kingdom, you will feel that the desires you have had for many years have finally been realized. You will feel that only now have you truly seen God face to face; only now have you gazed upon His countenance, heard His personal utterances, appreciated the wisdom of His work, and truly sensed how practical and almighty He is. You will feel that you have gained many things that people in times past had never seen nor possessed. At this time, you will clearly know what it is to believe in God, and what it is to align with God's intentions. Of course, if you cling to views of the past, and reject or deny the fact of the second incarnation of God, then you will remain empty-handed, acquiring nothing, and ultimately you will be pronounced guilty of opposing God. Those who are able to submit to the truth and submit to the work of God shall be claimed under the name of the second incarnate God—the Almighty. They will be able to accept God's personal guidance, gaining more and higher truths, as well as real life. They shall behold the vision never seen before by people of the past: "And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; And in the middle of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of

many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength" (Revelation 1:12–16). This vision is the expression of God's entire disposition, and the expression of His entire disposition is also the expression of the work of God in His present incarnation. In the torrents of chastisements and judgments, the Son of man expresses His inherent disposition by means of utterances, allowing all those who accept His chastisement and judgment to see the true face of the Son of man, which is a faithful depiction of the face of the Son of man seen by John. (Of course, all of this will be invisible to those who do not accept the work of God in the Age of Kingdom.) The true face of God cannot be fully articulated using human language, and so God uses the method of expressing His inherent disposition to show His true face to man. Which is to say that all those who have appreciated the inherent disposition of the Son of man have seen the true face of the Son of man, for God is too great and cannot be fully articulated using human language. Once man has experienced each step of God's work in the Age of Kingdom, then he shall know the true meaning of John's words when he spoke of the Son of man among the lampstands: "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shines in its strength." At that time, you shall know beyond all doubt that this ordinary flesh that has said so much is undeniably the second incarnate God. Moreover, you shall truly sense how blessed you are, and feel yourself to be the most fortunate. Are you not willing to accept this blessing?

The first part of this book is “Utterances of Christ in the Beginning.” These words represent the transition from the end of the Age of Grace to the beginning of the Age of Kingdom, and they are the Holy Spirit’s public testimony of the Son of man to the churches. They are also the fulfillment of these words in Revelation: “He that has an ear, let him hear what the Spirit says to the churches.” These words represent the initial stage of the work that God began in the Age of Kingdom. The second part of this book is made up of the words personally spoken by the Son of man after He formally revealed Himself. It includes several types of utterances and words, such as prophecy, the revelation of mysteries, and the way of life, the content of which is quite rich—there are predictions for the future of the kingdom, revelations of the mysteries of God’s management plan, dissection of human nature, exhortations and warnings, stern judgments, heartfelt words of consolation, discussion of life, discourse on entry, and so on. In short, what God has and what He is, as well as the disposition of God, are all expressed in His work and His words. Of course, God’s work in the present incarnation is to express His disposition primarily through chastisement and judgment. Building on this foundation, He brings more truth to man and points out to him more ways of practice, thereby achieving His objective of conquering man and saving him from his own corrupt disposition. This is what lies behind the work of God in the Age of Kingdom. Do you wish to enter the new age? Do you wish to rid yourself of your corrupt disposition? Do you wish to gain higher truth? Do you wish to see the true face of the Son of man? Do you wish to make this life count? Do you wish to be made perfect by God? Then how are you going to welcome the return of Jesus?

Part One:
Utterances of Christ in the Beginning
The Words of the Holy Spirit to the Churches

(February 11, 1991 to November 20, 1991)

Introduction

On February 11, 1991, God made His first utterance in the church, and this utterance had an extraordinary effect upon every single person living in the stream of the Holy Spirit at that time. This utterance mentioned that "God's dwelling place has appeared" and that "The Head of the universe, Christ of the last days—He is the shining Sun." With these deeply significant words, all people were brought into a new realm. All those who read this utterance felt an intimation of the new work, the great work that God was about to initiate. It was this beautiful, mellifluous, and concise utterance that brought all humanity into God's new work and into a new age, and that laid the foundation and set the stage for God's work in this incarnation. One could say that the utterance God made at this time is one that bridges the ages, that it is the first time since the beginning of the Age of Grace that God has publicly spoken to the human race, that it is the first time He has spoken after remaining hidden for two thousand years and, moreover, that it is a lead-in, a crucial starting point, for the work God is about to undertake in the Age of Kingdom.

The first time God made an utterance, He did so in the form of praise from a third-person perspective, in language that was at once elegant and plain, as well as a provision of life that was readily and easily grasped. With this, He took this little group of people, who knew only how to enjoy His grace while eagerly anticipating the Lord Jesus' return, and brought them silently into another stage of work in God's management plan. Under these circumstances, humanity did not know, and still less dared to imagine, what kind of work God was ultimately going to do, or what lay in store on the road ahead. Thereafter, God continued to make more utterances to bring mankind step by step into the new age. Astonishingly, God's every

utterance is different in content and moreover uses different forms of praise and modes of expression. These utterances, similar in tone but diverse in content, are invariably filled with God's feelings of care and concern, and almost each one contains provisions of life with different content, as well as words of reminder, exhortation, and comfort from God to man. In these utterances, passages like this appear repeatedly: "The one true God has become flesh, and He is the Head of the universe, who commands all things"; "The triumphant King sits upon His glorious throne"; "He holds the universe in His hands"; and so forth. A message is conveyed in these passages, or one could say that these passages transmit a message to the human race: God has already come into the human world, God is going to initiate an even greater work, God's kingdom has already descended amongst a certain group of people, and God has already gained glory and defeated the multitudes of His enemies. Each of God's utterances catches hold of the heart of every single human being. All humanity waits eagerly for God to give voice to even more new words, because every time God speaks, He shakes man's heart to its roots, and what is more He administers and sustains man's every movement and every emotion, so that humanity begins to rely upon and, even more, to admire God's words…. In this way, unwittingly, a great many people had essentially forgotten the Bible, and gave even shorter shrift to old-fashioned sermons and the writings of spiritual persons, because they were unable to find in the writings of the past any basis for these words of God, nor were they able to discover anywhere God's purpose in making these utterances. This being so, how much more did it behoove humanity to admit that these utterances are God's voice neither seen nor heard since the beginning of time, that they lie beyond the reach of any person who believes in God, and that they surpass anything said by any spiritual person in ages past or God's past utterances.

Spurred on by each of these utterances, humanity entered unawares into the aura of the work of the Holy Spirit, into life on the front ranks of the new age. Spurred on by God's words, humanity, filled with anticipation, tasted the sweetness of being led in person by God's words. I believe this fleeting period to be a time that every human being will look back on with enduring remembrance, when in fact what humankind enjoyed during this period was no more than an aura of the work of the Holy Spirit, or one could call it the sweet taste of the sugar that coats the tablet beneath. This is because, from this point onward, still under the guidance of God's words, still in the aura of the work of the Holy Spirit, humanity was unwittingly led into another phase of God's words, which was the first step of the work and utterances of God in the Age of Kingdom—the trial of the service-doers.

The words uttered before the trial of the service-doers were mostly in the form of instruction, exhortation, reproof, and discipline, and in some places they made use of the old form of address employed in the Age of Grace—using "My sons" for those who followed God in order to make it easier for humanity to draw close to God, or so that humanity might regard their relationship with God to be close. In this way, whatever judgment God rendered on mankind's self-conceit, arrogance, and other corrupt dispositions, man would be able to deal with and accept it in his identity of "son," without bearing antagonism toward the utterances of "God the Father," on top of which the promise that "God the Father" made to His "sons" was never in doubt. During this period, all humanity enjoyed an existence as free from trouble as that of an infant, and this achieved God's purpose, which is, when they entered into "adulthood," He would begin to render judgment on them. This also laid the foundation for the work of judging the human race that God formally launches in the Age of Kingdom. Because the work of God in this incarnation is chiefly to judge and conquer

the whole human race, as soon as man planted his feet firmly on the ground, God forthwith entered into the mode of His work—the work in which He judges man and chastises him. Manifestly, all the utterances before the trial of the service-doers were made for the sake of getting through the transition, the true aim being other than what it appeared to be. God's eager intention was that He might, as soon as possible, be able to formally launch His work in the Age of Kingdom. By no means did He wish to continue to coax mankind forward by feeding it the sugar-coated tablets; rather, He was eager to see the true countenance of every human being before His judgment seat, and even more eagerly He wished to see the real attitude that the whole of humanity would bear toward Him after losing His grace. He wished only to see results, not the process. But at that time there was no one who understood God's eager intention, because the human heart was concerned only with its destination and with its future prospects. Small wonder that God's judgment had been directed, time and time again, at the entire human race. It was only when humanity, under God's guidance, started living the normal life of human beings that God's attitude toward mankind changed.

1991 was an unusual year; let us call this year a "golden year." God launched the new work of the Age of Kingdom and directed His utterance at the whole of the human race. At the same time, humanity enjoyed unprecedented warmth and, even more, experienced the pain that follows on from God's unprecedented judgment of man. The human race tasted a sweetness hitherto unknown and felt, also hitherto unknown, judgment and abandonment, as if it had gained God, and again as if it had lost God. Suffering in possession and suffering in privation—these feelings are known only by those who personally experienced them; they are something that man has neither the ability nor the means to describe. Wounds of this

kind are what God bestowed on every human being as a form of intangible experience and asset. The content of the utterances God made in this year actually falls into two major divisions: The first is where God descended into the world of men to invite humanity to come before His throne as guests; the second is where mankind, having eaten and drunk its fill, was employed by God as service-doers. Of course, it goes without saying that the first part is humanity's dearest and most earnest wish, all the more so since human beings have long been habituated to making the enjoyment of God's everything into the object of their belief in Him. This is why, as soon as God began to give voice to His utterances, humanity was all ready to enter the kingdom and wait there for God to bestow different rewards upon them. People in these circumstances simply did not pay the proper price by transforming their dispositions, seeking to satisfy God, showing consideration for God's intentions, and so forth. At a superficial glance, human beings seemed to be constantly bustling about as they expended themselves and worked for God, during which time they were in fact reckoning, in the secret recesses of their inmost hearts, the next step they should take to win blessings or to reign as kings. One could say that, as the human heart was enjoying God, it was at the same time being calculated toward God. Humanity in this condition meets with God's deepest abhorrence and detestation; God's disposition does not tolerate any human being deceiving or using Him. But God's wisdom is unreachable to any human being. It was in the midst of enduring all these sufferings that He spoke the first portion of His utterances. How much suffering God endured, and how much care and thought He expended at this time, no human being is capable of imagining. The aim of the first portion of these utterances is to expose all the different forms of ugliness that man shows when faced with position and profit, and to expose man's greed and contemptibility. Even

though, in speaking, God couches His words in the sincere and earnest tone of a loving mother, the wrath in His inmost heart burns like the noonday sun, as if it is directed against His enemies. God is unwilling under any circumstances to speak to a group of people who are lacking the normal likeness of the human race, and so, whenever He speaks, He is repressing the wrath inside His heart while at the same time constraining Himself to give expression to His utterances. What is more, He is speaking to a human race devoid of normal humanity, bereft of reason, corrupt to the extreme, with greed ingrained as its second nature, and resistant and rebellious against God to the bitter end. The depths to which the race of man has fallen and the extent of God's loathing and disgust for the race of man can easily be imagined; what is difficult for the human race to imagine is the hurt they have inflicted on God—that is impossible to describe in words. But it was precisely against this background—where no one was able to discover how God's heart suffered, and moreover, no one discovered how unreasonable and incorrigible the human race was—that every single person, without an ounce of shame or a single scruple, took it for granted that they had a right as God's sons to receive all the rewards He had prepared for man, even to the point of vying one with another, with no one wishing to fall behind and all being deeply afraid of losing out. You should know by now what kind of position the people at that time occupied in God's eyes. How can such a race as this attain God's rewards? But that which man receives from God is at all times the most precious treasure, and conversely that which God receives from man is supreme pain. Ever since the beginning of the relationship between God and man, this is what man has always received from God, and this is what he has always given God in return.

As much as God burned with anxiety, when He saw this race of human beings, corrupt to the very core, He had no choice but to throw it into the lake of fire so that it might be refined. This is the second portion of God's utterances, in which God employed mankind as His service-doers. In this portion, God went from soft to harsh, and from few to many, in terms of both method and length, using the position of "God's person" as bait to expose man's corrupt nature while at the same time putting forward the different categories of[a] service-doers, God's people, and God's sons for humanity to choose from. Sure enough, just as God had predicted, no one chose to become a service-doer for God, and instead all strived to become God's person. Even though, during this period, the severity with which God spoke was something that human beings had never anticipated, and still less ever heard of, nevertheless, being excessively concerned with status and, on top of this, being feverishly preoccupied with winning blessings, they had no time to form a notion about God's tone of speaking and His mode of speaking, but instead their own status and what the future might hold in store weighed always on their minds. In this way, mankind was brought, unawares, by God's utterances into the "labyrinth" He had laid out for them. Enticed, willy-nilly, by the lure of the future and their destiny, human beings knew themselves inadequate to become God's person, and yet were reluctant to act as His service-doers. Torn between these contradictory mentalities, they unconsciously accepted an unprecedented judgment and chastisement that God had meted out to humanity. Naturally, this form of judgment and refinement was something that humanity was by no means willing to accept. Nonetheless, only God has the wisdom, and only He has the power, to exact meek submission from this corrupt race of human beings, so that, willingly or unwillingly, they all yielded in the end. Mankind had no alternatives to choose from. Only God has the final say,

and only God is able to use a method like this to bestow the truth and life on man and show him direction. This method is the inevitability of God's work upon man, and it is also, beyond doubt or dispute, man's indispensable necessity. God speaks and works in such a method to convey this fact to humanity: In saving mankind, God does so out of His love and mercy and for the sake of His management; in receiving God's salvation, the human race does so because it has fallen to the point where God cannot but speak personally. When man receives God's salvation, this is the greatest grace, and it is also a special favor; that is to say, if not for God giving voice to His utterances in person, the fate of the human race would be extinction. At the same time that He abominates the human race, God is still ready and willing to pay any price for man's salvation. Meanwhile, as man harps upon his love for God and how he consecrates all to God, he is rebelling against God and extorting every kind of grace from God, while also even hurting God and inflicting unspeakable pain upon His heart. Such is the sharp contrast of the selfless and the selfish between God and man!

In working and speaking, God is not constrained to follow any particular method, but makes achieving results His goal. For this reason, in this part of His utterances, God made it a point not to lay bare His own identity clearly, but only to disclose a few terms such as "Christ of the last days," "the Head of the universe," and so forth. This by no means affects either Christ's ministry or humanity's knowledge of God, especially since mankind in those early days was completely ignorant of the concepts of "Christ" and "the incarnation," so that God had to humble Himself to be a person with a "special function" to express His utterances. This was God's painstaking care and thought, because people at that time could only accept this form of address. Whatever form of address God uses, the results of His work are not affected, because in all that He does God purposes to enable

man to change, to enable man to attain God's salvation. No matter what He does, God always has man's needs in mind. This is the intention behind God's working and speaking. Even though God is so thoroughly attentive in considering all aspects of humanity, and is so consummately wise in all that He does, I could say this: If God did not bear witness to Himself, there would not be one among the race of created human beings who is capable of recognizing God Himself or of standing up to bear witness to God Himself. If God had kept on using "a person with a special function" as the form of address in His work, there would not have been one single human being who could regard God as God—this is mankind's sorrow. That is to say, among the race of created human beings there is no one who is able to know God, much less is there anyone to love God, to care about God, and draw near to God. Man's faith is solely for the sake of winning blessings. God's identity as a person with a special function has given a hint to every single human: Mankind finds it easy to take God for one among the race of created human beings; the greatest pain and humiliation that mankind inflicts on God is precisely that, when He openly appears or works, God is still rejected by man and even forgotten by him. God endures the greatest humiliation in order to save the human race; in giving everything, His purpose is to save mankind, to obtain mankind's recognition. The price God has paid for all of this is something that everyone with a conscience should be able to appreciate. The human race has gained God's utterances and work, and has gained God's salvation. At the same time, it has not occurred to anyone to ask this: What is it that God has gained from mankind? From God's each and every utterance, humanity has gained the truth, has succeeded in changing, has found direction in life; but what God has gained is no more than the words that humanity uses to express their indebtedness

to God and a few faint whispers of praise. Surely this is not the recompense that God demands of man?

Although many of God's utterances have now been expressed, the great majority of people are still paused at the stage represented by the words of God in the beginning within their knowledge and understanding of God, from which they have not gone forward—this is truly a painful subject. This part of "Utterances of Christ in the Beginning" is merely a key for opening up the human heart; to pause here is to fall far short of satisfying God's intentions. God's aim in speaking this portion of His utterances is only to bring humanity from the Age of Grace into the Age of Kingdom; by no means does He wish for humanity to remain at a standstill at this portion of His utterances or even take this portion of His utterances as a guideline, otherwise God's future utterances would be neither necessary nor meaningful. If there be any who is as yet unable to enter into what God demands that man attain in this portion of His utterances, then that person's entry remains an unknown. This portion of God's utterances constitutes the most basic requirement that God makes of man in the Age of Kingdom, and it is the only way by which mankind will enter on the right track. If you are a person who understands nothing, then you had best begin by reading the words in this part!

Footnotes:

a. The original text does not contain the phrase "the different categories of."

Chapter 1

Praise has come to Zion and God's dwelling place has appeared. The glorious holy name, extolled by all peoples, spreads. Ah, Almighty God! The Head of the universe, Christ of the last days—He is the shining Sun that has risen upon Mount Zion, which towers in majesty and grandeur over all the universe …

Almighty God! We call out to You in jubilation; we dance and sing. You are truly our Redeemer, the great King of the universe! You have made a group of overcomers and fulfilled God's management plan. All peoples shall flow to this mountain. All peoples shall kneel before the throne! You are the one and only true God and You deserve glory and honor. All glory, praise, and authority be to the throne! The spring of life flows out from the throne, watering and feeding the multitudes of God's people. The life changes with each day; new light and revelations follow us, constantly affording new insights about God. Amidst experiences, we arrive at complete certainty about God. His words are constantly made manifest, made manifest within those who are right. We are indeed so blessed! Meeting God face to face each day, communicating with God in all things, and giving God sovereignty over everything. Carefully do we ponder God's word, our hearts rest quiet in God, and thus do we come before God, where we receive His light. Every day, in our lives, actions, words, thoughts, and ideas, we live within God's word, able to discriminate at all times. God's word guides the thread through the needle; unexpectedly, the things hidden inside us come to light, one after another. Fellowship with God brooks no delay; our thoughts and ideas are laid bare by God. At every moment we are living before the seat of Christ where we undergo judgment. Every place within our bodies remains occupied by Satan. Today, in order to recover

God's sovereignty, His temple must be cleansed. To be completely possessed by God, we must engage in a life-and-death struggle. Only when our old selves have been crucified can the resurrected life of Christ reign supreme.

Now the Holy Spirit mounts a charge into our every corner to do battle for our reclamation! So long as we are ready to deny ourselves and to be willing to cooperate with God, God will surely illuminate and purify us from within at all times, and reclaim anew that which Satan has occupied, so that we may become completed by God as quickly as possible. Do not waste time—live every moment within God's word. Be built up with the saints, be brought into the kingdom, and enter into glory together with God.

Chapter 2

The church of Philadelphia has taken shape, which is entirely due to the grace and mercy of God. God-loving hearts are born in the myriad saints, and they do not waver on their spiritual journey. They hold fast to their belief that the one true God has become flesh, that He is the Head of the universe, who commands all things: This is confirmed by the Holy Spirit, it is as immovable as the mountains! And it shall never change!

Oh, Almighty God! Today it is You who have opened our spiritual eyes, allowing the blind to see, the lame to walk, and lepers to be healed. It is You who have opened the window to heaven, allowing us to perceive the mysteries of the spiritual realm. Being permeated by Your holy words and saved from our humanity, which was corrupted by Satan—such is Your inestimably great work and Your inestimably great mercy. We are Your witnesses!

Long have You remained hidden, humbly and silently. You have undergone resurrection from death, the suffering of crucifixion, the joys and sorrows of human life, and persecution and adversity; You have experienced and tasted the pain of the human world, and You have been forsaken by the age. God incarnate is God Himself. For the sake of God's will, You have saved us from the dunghill, holding us up with Your right hand, and freely giving us Your grace. Sparing no pains, You have wrought Your life into us; Your painstaking efforts and the price You have paid are crystallized upon the saints. We are the product of[a] Your painstaking efforts; we are the price You have paid.

Oh, Almighty God! It is because of Your lovingkindness and mercy, Your righteousness and majesty, Your holiness and humility that all peoples

shall bow down before You and worship You for all eternity.

Today You have made complete all churches—the church of Philadelphia—and Your 6,000-year management plan has been fulfilled. The saints can humbly submit themselves before You, connected in spirit and following along in love, joined to the source of the fountain. The living water of life runs without cease, washing away and purging all the mud and filthy water in the church, once again purifying Your temple. We have come to know the practical true God, walked within His words, recognized our own functions and duties, and done everything that we can to expend ourselves for the sake of the church. Ever quiet before You, we must heed the work of the Holy Spirit, lest Your will be obstructed in us. Among the saints there is mutual love, and the strengths of some will compensate for the failings of others. They are able to walk in the spirit at all times, enlightened and illuminated by the Holy Spirit. They put the truth into practice immediately upon understanding it. They keep pace with the new light, and follow God's footsteps.

Actively cooperate with God; letting Him take control is to walk with Him. All of our own ideas, notions, opinions, and secular entanglements vanish into thin air like smoke. We let God reign supreme in our spirits, walk with Him and so gain transcendence, overcoming the world, and our spirits fly free and attain release: This is the outcome when Almighty God becomes King. How can we not dance and sing in praise, offering up our praises, offering up new hymns?

There truly are many ways to praise God: calling out His name, drawing near to Him, thinking of Him, pray-reading, engaging in fellowship, contemplating and pondering, prayer, and songs of praise. In these kinds of praise there is enjoyment, and there is anointment; there is

power in praise, and there is also a burden. There is faith in praise, and there is new insight.

Actively cooperate with God, coordinate in service and become one, satisfy Almighty God's intentions, hasten to become a holy spiritual body, trample over Satan, and put an end to Satan's fate. The church of Philadelphia has been raptured into God's presence and is made manifest in His glory.

Footnotes:

a. The original text does not contain the phrase "the product of."

Chapter 3

The triumphant King sits upon His glorious throne. He has accomplished redemption and led all His people to appear in glory. He holds all things in His hands and with His divine wisdom and might He has built and made firm Zion. With His majesty He judges the sinful world; He has passed judgment on all nations and all peoples, the earth and the seas and all the living things in them, as well as those who are drunk on the wine of promiscuity. God shall surely judge them, and He shall surely be angry with them and therein will be revealed the majesty of God, whose judgment is instantaneous and delivered without delay. The fire of His wrath shall surely incinerate their heinous crimes and calamity befall them at any moment; they shall know no avenue of escape and have no place to hide, they shall weep and gnash their teeth, and they shall bring destruction upon themselves.

The triumphant sons, beloved of God will surely stay in Zion, never to depart from it. The multitudinous peoples shall listen closely to His voice, they will carefully heed His actions, and the sounds of their praise shall never cease. The one true God has appeared! We shall be certain about Him in spirit and follow Him closely; we shall rush forward with all our might and hesitate no more. The end of the world is unfolding before us; a proper church life as well as the people, affairs, and things that surround us are even now intensifying our training. Let us make haste to take back our hearts that so love the world! Let us make haste to take back our vision that is so obscured! Let us stay our steps, that we may not exceed the boundaries. Let us stop our mouths so that we may walk in God’s word, and no longer contest our own gains and losses. Ah, let go of it—your greedy fondness for the secular world and for wealth! Ah, free yourselves from it—

your clinging attachment to husbands and daughters and sons! Ah, turn your back on them—your viewpoints and prejudices! Ah, wake up; time is short! Look up, look up, from within the spirit, and let God take control. Whatever happens, do not become another Lot's wife. How pitiful it is to be cast aside! How pitiful indeed! Ah, wake up!

Chapter 4

From moment to moment, we shall be watching and waiting, quiet in spirit and seeking with a pure heart. Whatever befalls us, we must not blindly engage in fellowship. We only need to be quiet before God and stay in constant fellowship with Him, and then His intentions will surely be revealed to us. Within the spirit, we must be ready to differentiate at all times, and we must have a spirit that is keen and unyielding. We must draw from the living water before God, the water that nourishes and replenishes our parched spirit. We must be ready at any time to cleanse ourselves of our satanic disposition, which is self-righteous, arrogant, conceited, and self-satisfied. We must open our hearts to receive the word of God, and take action based on His word. We must experience and be certain about His word and achieve an understanding of His word, allowing His word to become our life. This is our heaven-sent calling! Only when we live by God's word can we be victorious!

Now our notions are too ponderous, and we speak glibly and act rashly, unable to act in accordance with the Spirit. Today is not as it used to be in the past. The work of the Holy Spirit moves forward at great speed. We must experience in detail God's word; every idea and thought, every movement and reaction, we must be able to distinguish clearly in our hearts. Nothing we do to someone's face or behind their backs can escape judgment before the seat of Christ. The Holy Spirit is in the process of guiding us into the realm of deeper experience, where we will come closer to being certain about the Almighty.

The God of the universe has opened our spiritual eyes, and the mysteries in the spirit are continually being revealed to us. Seek with a pure heart! Be willing to pay the price, move forward wholeheartedly, be ready

to deny yourselves, be covetous no longer, follow the Holy Spirit and enjoy the word of God, and then the whole universal new man shall appear. The moment is at hand, when Satan shall meet its end, God's will shall be completed, all nations of the world shall become the kingdom of Christ, and Christ shall reign as King on earth, forever and ever!

Chapter 5

Mountains and rivers change, waters flow along their course, and man's life does not endure as do the earth and the sky. Only Almighty God is life eternal and resurrected, which continues, generation after generation, forever! All things and all events are in His hands, and Satan is under His foot.

Today, it is by God's predetermined selection that He delivers us from Satan's grip. He is truly our Redeemer. The eternal, resurrected life of Christ has indeed been wrought inside us, destining us to connect with God's life, that we may indeed be able to come face to face with Him, eat Him, drink Him, and enjoy Him. This is the selfless offering that God has made at the price of His heart's blood.

The seasons come and go, passing through wind and frost, meeting with so many of life's sufferings, persecutions, and tribulations, so many of the world's repudiations and calumnies, so many of the government's false accusations, yet neither God's faith nor His resolve is diminished in the least. Wholeheartedly dedicated to God's will, and to God's management and plan, that they may be accomplished, He sets His own life aside. For all the multitudes of His people, He spares no pains, carefully feeding and watering them. No matter how benighted we are, or how difficult we are, we must only submit before Him, and the resurrected life of Christ will change our old nature…. For all these firstborn sons, He labors tirelessly, forgoing food and rest. How many days and nights, through how much scorching heat and freezing cold, He watches wholeheartedly in Zion.

The world, home, work and all, totally forgone, gladly, willingly, and worldly enjoyments have nothing to do with Him…. The words from His

mouth strike into us, exposing things hidden deep in our hearts. How can we not be convinced? Every sentence that comes from His mouth may come true in us at any time. Whatever we do, in His presence or hidden away from Him, there is nothing He does not know, nothing He does not understand. All will indeed be revealed before Him, despite our own plans and arrangements.

Sitting before Him, feeling joy within our spirit, at ease and calm, yet feeling always empty and truly indebted to God: This is a wonder unimaginable and impossible to achieve. The Holy Spirit is sufficient to prove that Almighty God is the one true God! It is proof incontrovertible! We of this group are indescribably blessed! If not for God's grace and mercy, we could only go to perdition and follow Satan. Only Almighty God can save us!

Ah! Almighty God, the practical God! It is You who have opened our spiritual eyes, allowing us to behold the mysteries of the spiritual realm. The prospects of the kingdom are boundless. Let us be watchful as we wait. The day cannot be too far off.

The flames of war swirl, cannon smoke fills the air, the weather turns warm, the climate shifts, a plague will spread, and people can only die, with no hope of survival.

Ah! Almighty God, the practical God! You are our impregnable fortress. You are our refuge. We huddle under Your wings, and calamity cannot reach us. Such is Your divine protection and care.

We all raise our voices in song; we sing in praise, and the sound of our praise rings throughout Zion! Almighty God, the practical God, has prepared for us that glorious destination. Be watchful—oh, be on the watch! As yet, the hour is not too late.

Chapter 6

Almighty God, the Head of all things, wields His kingly power from His throne. He rules over the universe and all things, and He is in the act of guiding us on the whole earth. We shall at every moment be close to Him, and come before Him in quietness, never missing a single moment, and with lessons for us to learn at all times. Everything, from the surrounding environment to people, affairs, and things, all exist by permission of His throne. Do not on any account let grievances arise in your heart, or God will not bestow His grace upon you. When sickness befalls, this is God's love, and surely His goodwill is harbored within. Though your body may undergo a bit of suffering, entertain no ideas from Satan. Praise God in the midst of illness and enjoy God in the midst of your praise. Do not lose heart in the face of illness, keep seeking again and again and do not give up, and God will illuminate and enlighten you. How was Job's faith? Almighty God is an all-powerful physician! To dwell in sickness is to be sick, but to dwell in the spirit is to be well. So long as you still have one breath, God will not let you die.

We have within us the resurrected life of Christ. Undeniably, we lack faith in the presence of God: Would that God would put true faith within us. Sweet indeed is the word of God! God's word is potent medicine! It puts to shame devils and Satan! Grasping God's word gives us support. His word acts fast to save our hearts! It dispels all things and sets all at peace. Faith is like a single log bridge: Those who cling abjectly to life will have difficulty in crossing it, but those who are ready to sacrifice themselves can pass over, sure of foot and worry-free. If man harbors timid and fearful thoughts, it is because Satan has fooled them, afraid that we will cross the bridge of faith to enter into God. Satan is trying in every way possible to send us its

thoughts. We should at every moment pray for God to illuminate and enlighten us, at every moment rely on God to purge Satan's poison from within us, practice within our spirit at every moment how to come close to God, and let God have dominion over our whole being.

Chapter 7

The rise of environments around us hastens our retreat into the spirit. Do not act with a hardened heart, ignoring whether or not the Holy Spirit is worried, and do not try to be smart. Do not be complacent and self-satisfied or make too much of your own hardships. The only thing to do is to worship God with heart and honesty. You cannot leave God's words behind or turn a deaf ear to them; you must figure them out carefully, repeat your prayer-readings, and grasp the life within the words. Do not engage in futility by wolfing them down without giving yourself time to digest them. Do you rely on God's words in everything you do? Do not talk boastfully like a child and then get all in a muddle whenever a problem crops up. You must exercise your spirit every hour of every day; do not relax for even a moment. You must have a keen spirit. No matter what person, event, or thing you might encounter, if you come before God, you will have a path to follow. You must eat and drink of God's words every day, figure out their meaning without being negligent, put forth more effort, get things right down to the very last detail, and equip yourself with the complete truth so as to avoid misunderstanding God's intentions. You must broaden your range of experience and focus on experiencing God's words. Through experience, you will be able to be more certain about God; without experience, claiming to be certain about Him is just a pack of empty words. We must be clear-headed! Awaken! Do not be slack any longer; if you deal with things in a slipshod way, not striving for progress, then you really are very blind. You must focus on the work of the Holy Spirit, listen carefully to the Holy Spirit's voice, open your ears to God's words, cherish what time you have left, and pay the cost, whatever it may be. When you have steel, use it where it counts—to make a strong blade; get a good hold on what is

crucial, and focus on putting God's words into practice. If you have left God's words, then no matter how well you might do on the outside, it will all be to no avail. Practicing by merely paying lip service is unacceptable to God; change must come through your behavior, disposition, faith, courage and insight.

The time is nigh! Even the best things of this world must be cast aside. No amount of difficulties or dangers can daunt us, nor can we be overwhelmed, even if the sky were to fall. Without this kind of resolution, it will simply be too hard for you to become anyone of significance. Those who are faint-hearted and who cravenly cling to life are not worthy of standing before God.

Almighty God is a practical God. No matter how ignorant we may be, He will still take pity on us, His hands will surely save us, and He will still make us complete. As long as we possess hearts that truly want God, as long as we follow closely and do not become discouraged, and as long as we seek with a sense of urgency, He absolutely will not treat any of us unfairly; He will surely make up for us that which we lack, and He will satisfy us. All of this is the kindness of Almighty God.

If someone is gluttonous and lazy, leads a life of keeping their belly always full, and is indifferent to everything, they will find it hard to avoid suffering loss. Almighty God dominates all events and things! As long as we look up to Him in our hearts at all times and enter the spirit and fellowship with Him, He will show us all the things we seek, and His intentions are sure to be revealed to us. Our hearts will then be in joy and peace, steady with perfect clarity. It is crucial to be capable of acting in accordance with His words. Only being capable of grasping His intentions and of living in dependence on His words counts as true experience.

Only if we understand God’s words will the truth of God’s words be able to enter into us and become our life. Without any practical experience, how can you enter the reality of God’s words? If you cannot receive God’s words as your life, then your disposition will not be able to change.

The work of the Holy Spirit is progressing in leaps and bounds! If you do not follow closely and receive training, it will be hard for you to keep up with the Holy Spirit’s pace as He forges forward. Hurry and bring about radical change, lest you be trampled underfoot by Satan and enter the lake of fire and brimstone from which there is no escape. Go now, and seek as well as you can, so that you are not cast aside.

Chapter 8

Since the time when Almighty God—the King of the kingdom—has been witnessed, the scope of God's management has unfolded in its entirety throughout the whole universe. Not only has God's appearance been witnessed in China, but the name of Almighty God has been witnessed in all nations and all places. They are all calling out this holy name, seeking to fellowship with God by any means possible, grasping the intentions of Almighty God and serving Him cooperatively in the church. This is the wondrous way in which the Holy Spirit works.

The languages of various nations are different from each other, but there is only one Spirit. This Spirit conjoins churches throughout the universe and is absolutely one with God, without the slightest difference. This is something that is beyond doubt. The Holy Spirit now calls to them, and His voice awakens them. It is the voice of God's mercy. They are all calling out the holy name of Almighty God! They also give praise and they sing. There can never be any deviation in the work of the Holy Spirit; these people go to any length to advance along the right path, they do not back out—wonders heap upon wonders. This is something that people find hard to imagine and impossible to speculate on.

Almighty God is the King of life in the universe! He sits upon the glorious throne and judges the world, holds sovereignty over all, and rules all nations; all peoples bend their knee to Him, pray to Him, get close to Him and communicate with Him. Regardless of how long you have believed in God, how high your status or how great your seniority, if you go against God in your hearts then you must be judged and must prostrate yourselves before Him, issuing sounds of painful entreaty; this is indeed reaping the fruits of your own actions. This wailing sound is the sound of

being tormented in the lake of fire and brimstone, and it is the cry of being chastened by God's iron rod; this is judgment before the seat of Christ.

Some people fear, some harbor guilty consciences, some are alert, some take care to listen attentively, some repent and start anew, feeling the utmost remorse, some weep bitterly in pain, some relinquish everything and search desperately, some people examine themselves and do not dare act wildly any longer, some seek urgently to get close to God, some examine their own consciences, asking why their lives cannot progress. Some remain in a muddle, some unshackle their feet and advance courageously, grasping the key and losing no time in attending to their lives. Some still hesitate and are unclear about visions—the burden they bear and carry in their hearts is heavy indeed.

If your mind is not clear, then the Holy Spirit has no way to work within you. All that you focus on, the way you walk and all that your heart yearns for are filled with your notions and your self-righteousness! I burn with impatience—how I wish I could make you all complete right away so that you may soon be made fit to be used by Me, and so that My heavy burden can be lightened. But seeing you this way, I see that it will not do to seek fast results. I can only wait patiently, walk slowly and slowly support and lead you. Ah, you should clear your heads! What should be forsaken, what are your treasures, what are your fatal weaknesses, what are your obstacles? Ponder these questions more in your spirit and fellowship with Me. What I want is for your hearts to look up to Me in silence; I do not want you to serve Me with your words. To those of you who truly seek before Me, I will reveal all to you. My pace quickens; so long as your heart looks up to Me and you follow at all times, then at any time My intentions can be given to you by inspiration and revealed to you. Those who take care to wait will obtain nourishment and will have a way forward. Those who

are thoughtless will find it hard to understand My heart, and they will walk into a dead end.

I desire for you all to rise up quickly and cooperate with Me, and to be close to Me at all times, not just for a day and a night. My hand must always pull you along and spur you on, push you on, persuade you to go on and appeal to you to advance! You just do not understand My intentions. The hindrances of your own notions and the hindrances of worldly entanglements are too severe, and you are unable to have a deeper closeness with Me. To be frank, you come to Me when you have an issue, but when you do not have any issue, your hearts become troubled. Your hearts become like a free market, and are filled with satanic dispositions; they are occupied with worldly things and you do not know how to fellowship with Me. How could I not feel anxious about you? But it will not do to be anxious. Time is too pressing and the task is too strenuous. My steps fly onward; you must hold fast to all that you have, look up to Me at every moment, and fellowship intimately with Me. Then, My intentions shall surely be revealed to you at any moment. When you understand My heart, then you have a way forward. You must hesitate no longer. Hold true fellowship with Me, and do not resort to deceit or try to be too clever; that would only be deceiving yourselves and would be revealed at any moment before the seat of Christ. True gold does not fear being tried by fire—this is the truth! Have no scruples, and do not be disheartened or weak. Directly fellowship more with Me in your spirit, wait patiently, and I will surely reveal to you in My own time. You absolutely must take care and not let My effort be wasted on you; do not lose a moment. When your heart is in constant fellowship with Me, when your heart lives constantly before Me, then no one, no occurrence, no thing, no husband, no son or daughter, can disturb your fellowship with Me within your heart. When your heart is

constantly restrained by the Holy Spirit and when you are fellowshipping with Me at every moment, My intentions shall then surely be revealed to you. When you are constantly drawing close to Me in this way, regardless of your surroundings or what person, event or thing you encounter, you will not become muddled but will have a way forward.

If, ordinarily, you do not let anything slide in matters great or small, if your every thought and idea is purified, and if you are quiet in your spirit, then whenever you encounter some issue, My words will immediately be inspired within you, like a bright mirror for you to check yourself against, and you will then have a way forward. This is called suiting the medicine to the illness! And the condition will surely be cured—such is the omnipotence of God. I will surely illuminate and enlighten all those who hunger and thirst for righteousness and who search with sincerity. I will show to all of you the mysteries of the spiritual realm and the way forward, cause you to cast off your old corrupt dispositions as soon as possible, so that you may achieve life maturity and be fit for My use, and so that the work of the gospel may soon proceed without hindrance. Only then will My intentions be satisfied, only then will God's six-thousand-year management plan be accomplished in the shortest possible time. God will gain the kingdom and will come down to earth, and together we will enter into glory!

Chapter 9

I want to remind you that even a little ambiguity or carelessness about My word is unacceptable; you must heed and obey, and practice in accordance with My intentions. You must always be alert, and never show an arrogant or self-righteous disposition; at all times, you must rely on Me to cast away that old, natural disposition that has dwelt within you. You should always be able to maintain a normal state before Me, and possess a stable disposition. Your thinking must be sober and clear, and should not be constrained or swayed by any person, event, or thing. You should always be capable of quietness in My presence, and maintain continuous closeness and fellowship with Me. You must show strength and backbone, and stand firm in your testimony to Me; rise up and speak on My behalf, and fear not what other people might say. Just satisfy My intentions, and do not let anyone constrain you. What I reveal to you must be followed in accordance with My intentions, and cannot be delayed. How do you feel deep down? You are uncomfortable, are you not? You will understand. Why are you unable to stand up and speak on My behalf, while taking My burden into consideration? You insist on engaging in petty scheming, but I see everything clearly. I am your support and your shield, and all is in My hands. What, then, are you afraid of? Are you not being too sentimental? You must cast aside your feelings as soon as you can; I do not act out of feelings, but exercise righteousness instead. If your parents do anything that is of no benefit to the church, they cannot escape. My intentions have been revealed to you, and you may not ignore them. Rather, you must focus all of your attention on them, and cast everything else aside to follow wholeheartedly. I will always keep you in My hands. Do not always be

timid and subject to the constraints of your husband or wife; you must allow My will to be carried out.

Have faith! Have faith! I am your Almighty. Perhaps you have some insight into this, but you still must be vigilant. For the sake of the church, My will, and My management, you must be fully devoted, and you will be made to see clearly all mysteries and outcomes. There will be no further delay; the days are coming to an end. What should you do? How should you seek to grow up and mature in your life? How can you make yourself useful to Me sooner? How will you enable My will to be carried out? These questions necessitate much thought and deeper fellowship with Me. Rely on Me, believe in Me, never be careless, and be able to go about things in accordance with My guidance. You must be well-equipped with the truth, and you must eat and drink of it more often. Every truth must be put into practice before it can be clearly understood.

Do you now feel that you do not have enough time? Do you also sense that inside, you are different from before, and that your burden now seems very heavy? My intentions are on you; you must be clear-headed, not break away from them, and always remain connected with Me. Remain close to Me, commune with Me, be considerate of My heart, and be able to serve in coordination with others, so that My intentions will always be revealed to you. Pay close attention at all times! Close attention! Do not slacken even a little bit; that is your duty, and My work dwells within it.

At this point, you may have gained a little understanding, and feel this is quite wonderful. You may have had doubts in the past, feeling that it differs entirely from human concepts, ideas, and thoughts, but now you basically comprehend it. This is My wondrous work, and it is the wondrous work of God as well; you absolutely must be wide awake and wait as you

walk in it. Time is in My hands; do not waste it, and never slacken for even a moment; wasting time delays My work and it causes My will to be obstructed in you. You must ponder and fellowship with Me frequently. You also must bring all your actions, movements, thoughts, ideas—your family, your husband, your sons and your daughters before Me. Do not rely on the self in your practice, or I shall grow furious, and your losses shall then be dear.

Restrain your own steps at all times, and constantly walk within My words. You must have My wisdom. Come before Me if you encounter any difficulties, and I shall give you guidance. Do not make trouble or commune chaotically. If your life receives no benefit, it is because you lack knowledge and cannot differentiate between good words and bad. You will not realize this until you have been harmed, are in a bad state, and are without the presence of the Holy Spirit, but by then, it will be too late. Time is so pressing now, so you must not lag even a little in the race of life; you must follow My footsteps very closely. When any difficulties arise, engage in frequent contemplation by staying close to Me, and fellowship with Me directly. If you can grasp this path, this will ease the entry ahead of you.

My words are not only directed at you; everyone in the church is lacking in various aspects. You must fellowship more, be able to eat and drink independently during your own spiritual devotions, and be able to grasp the key truths and put them into practice immediately. You must get a feel for the reality of My word: Grasp its very core and its principles, and do not slacken your grip. Always ponder, and always fellowship with Me, and gradually things will be revealed. You cannot come close to God for a little while and, then, without waiting for your heart to grow quiet before Him, be disturbed when something else happens to you. You are always confused and unclear about things, and unable to see My face; as such, you

cannot gain a clear understanding of My heart—and even if you can understand it a bit, you are uncertain and still doubt. Only when I possess your heart in full, and your mind is no longer disturbed by any worldly things and you can wait with a clear and quiet mind, shall I make revelations to you, one by one, in accordance with My intentions. You must understand this path of closeness to Me. Whoever strikes or curses you, or however nice the things people offer you might be, it is unacceptable if they keep you from being close to God. Let your heart be in My grasp, and never leave My side. With this kind of closeness and fellowship, your parents, husband, children, other familial contact, and worldly entanglements will all float away. You will enjoy an almost indescribable sweetness in your heart, and you will experience a fragrant and delicious taste; moreover, you will truly be inseparable from Me. If you continue in this manner, you will understand what is in My heart. You will never lose your way as you continue to progress, for I am your way, and everything exists because of Me. How mature your life is, when you will be able to break away from worldliness, when you will be able to cast off your feelings, when you will be able to leave behind your husband and children, when your life will mature … all these things will happen in accordance with My time. There is no need to be anxious.

You must attain entry from the side of positivity. If you wait passively, then you are still being negative. You must be proactive in cooperating with Me; be diligent, and never be lazy. Always fellowship with Me and attain an even deeper intimacy with Me. If you do not understand, do not be impatient for quick results. It is not that I will not tell you; it is that I want to see whether you rely on Me when you are in My presence, and whether you are confident in your dependence on Me. You must always remain close to Me, and place all matters in My hands. Do not go back in vain.

After you have been unconsciously close to Me for a period of time, My intentions shall be revealed to you. If you grasp them, then you will truly come face to face with Me, and you will truly have found My face. You will have much clarity and steadfastness within, and you will have something to rely on. You will then also possess power, as well as confidence, and you will have a path forward. Everything will come easily to you.

Chapter 10

You should not be afraid of this and that; no matter how many difficulties and dangers you might face, you are capable of remaining steady before Me, unobstructed by any hindrance, so that My will may be carried out unimpeded. This is your duty; otherwise, I shall bring My wrath upon you, and with My hand I shall…. You will then endure endless mental suffering. You must endure all; for Me, you must be ready to relinquish everything you possess and do everything you can to follow Me, and be ready to expend your all. Now is the time that I shall test you: Will you offer your loyalty to Me? Can you loyally follow Me to the end of the road? Be not afraid; with My support, who could ever block this road? Remember this! Do not forget! All that occurs is by My goodwill, and everything is under My observation. Can you follow My word in all that you say and do? When the trials of fire come upon you, will you kneel down and call out? Or will you cower, incapable of moving forward?

You must possess My courage within you, and you must have principles when it comes to facing relatives who do not believe. For My sake, however, you also must not yield to any dark forces. Rely on My wisdom to walk the perfect way; do not allow any of Satan's conspiracies to take hold. Put all your efforts into placing your heart before Me, and I shall comfort you and bring you peace and happiness. Do not strive to be a certain way in front of other people; does making Me satisfied not carry more value and weight? In satisfying Me, will you not be even further filled with eternal and lifelong peace and happiness? Your current suffering indicates just how great your future blessings will be; they are indescribable. You know not the greatness of the blessings that you shall have; you could not even dream of it. Today it has become real; so very

real! This is not so far away—can you see it? Every last bit of this is within Me; how bright is the road ahead! Wipe away your tears, and feel no more pain or sorrow. All things are arranged by My hands, and My goal is to soon make you the overcomers and to bring you into glory alongside Me. For all that happens to you, you should be correspondingly grateful and full of praise; that will bring Me deep satisfaction.

The transcendent life of Christ has already appeared; there is nothing for you to be afraid of. Satans are under our feet, and their time will not last much longer. Awaken! Cast away the world of licentiousness; free yourself from the abyss of death! Be loyal to Me no matter what, and bravely advance; I am your rock of strength, so rely on Me!

Chapter 11

Am I your God? Am I your King? Have you truly allowed Me to reign as King within you? You should reflect upon yourself thoroughly: Did you not research and reject the new light when it came, even going so far as to stop without following it? For this, you shall undergo judgment and fall to your doom; you will be judged and flogged by the iron rod, and you will not feel the work of the Holy Spirit. You will, before long, cry and bend your knees in worship, wailing out loud. I have always told you and I have always spoken to you; I have never withheld My words from you. Think back: When have I ever failed to tell you something? Nevertheless, there are some people who persist in doing things the wrong way. They are lost in a haze of doubts that obscures the sun, and they never see the light. Is this not because their sense of "self" is too strong and their own notions are too great? Since when do you have any regard for Me? Since when have you had room for Me in your heart? When you have failed, when you have found yourself to be incapable, and when you are completely out of options, only then do you pray to Me. Well then: Why not do things on your own now? You humans! It is the old self that has ruined you!

Some people cannot find the path, and they cannot keep up with the new light. They fellowship only about those things that they have seen before; there is nothing new for them. Why is that? You live inside yourselves and have shut the door on Me. Seeing the methods of the work of the Holy Spirit change, in your heart, you are always cautious about being wrong. Where is your God-fearing heart? Have you sought it in the quiet of God's presence? You just wonder, "Does the Holy Spirit really work like that?" What some people have seen is the work of the Holy Spirit, yet they still have things to say about it; others admit that it is the word of

God, yet they do not accept it. Various notions surge up within each of them, and they do not understand the work of the Holy Spirit. They are remiss and careless, and unwilling to pay the cost and be earnest in My presence. The Holy Spirit has enlightened them, but they will not come before Me to commune or seek. Instead, they follow their own desires, doing whatever they please. What sort of intention is this?

Chapter 12

If you have an unstable disposition, blowing this way or that like the wind and rain, and if you are unable to constantly press forward with all your might, then My rod will never be far from you. When you are pruned, the more adverse the environment is and the more you are persecuted, the greater your love for God will become, and you will stop clinging to the world. Without an alternate way forward, you will come to Me and regain your strength and confidence. However, in easier environments, you will muddle along. You must enter from the side of positivity; be active and not passive. You must be unshaken by anyone or anything, in all situations, and you must not be influenced by anyone's words. You must have a stable disposition; no matter what people say, you must immediately put into practice what you know to be the truth. You must always have My words at work inside of you, regardless of whom you might be facing; you must be able to stand firm in your testimony to Me and show consideration for My burdens. You must not blindly agree with others without having your own ideas; rather, you must have the courage to stand up and object to those things that do not conform with the truth. If you know clearly that something is wrong, yet lack the courage to expose it, then you are not a person who practices the truth. You want to say something, but dare not come right out with it, so you beat around the bush and then change the topic; Satan is inside you holding you back, causing you to speak without any effect and to be unable to persevere until the end. You still carry fear in your heart, and is this not because your heart is still filled with Satan's ideas?

What is an overcomer? The good soldiers of Christ must be brave and rely on Me to be spiritually strong; they must fight to become warriors and

battle Satan to the death. You must always stay awake, and this is why I ask you to actively cooperate with Me at every moment and learn to get closer to Me. If, at any time and in any situation, you are able to remain quiet before Me, listening to My speech and focusing on My words and actions, then you shall not be swayed and lose your ground. Anything you receive from within Me can be practiced. Every one of My words is directed at your state, and they pierce your heart. Even if you might deny them vocally, you cannot deny them in your heart. Moreover, if you analyze My words, you shall be judged. That is, My words are the truth, the life, and the way; they are a sharp, double-edged sword, and they can defeat Satan. Those who understand and have a path to practice My words are blessed, and those who do not practice them will indubitably be judged; this is so very practical. Nowadays, the range of those whom I judge has broadened: Not only will those who know Me be judged before Me, but those who do not believe in Me and who try their utmost to resist and hinder the work of the Holy Spirit will be judged too. All those before Me who are following My footsteps shall see that God is a raging fire! God is majesty! He is executing His judgments, and sentencing them to death. Those in the church who pay no heed to following the work of the Holy Spirit, who disrupt that work, who show off, who have incorrect intentions and goals, who do not put forth effort into eating and drinking of the words of God, who are muddleheaded and suspicious, who scrutinize the work of the Holy Spirit—the words of judgment will come to these people at any time. All of people's actions shall be revealed. The Holy Spirit searches people's innermost hearts, so do not be mindless; be careful and cautious. Do not blindly act by yourself. If your actions are not in line with My words, then you shall be judged. It will not do to imitate, to be specious, or to not truly understand; you must come before Me and communicate with Me often.

Whatever you take from within Me will give you a path to practice. You will also be accompanied by My powers, have My presence, and always walk in My words; you will transcend all worldly things and possess the power of resurrection. If you do not have My words and My presence in your words, behavior, and actions, and if you distance yourself from Me and live within yourself, dwelling in notions of the mind and in doctrines and rules, then that is proof that you have set your mind on sins. In other words, you keep holding onto your old self, not allowing others to harm your self or damage your soul in the slightest. People who do this are of extremely poor caliber and are quite absurd, and they cannot see the grace of God or recognize His blessings. If you continue to behave so evasively, then when will you be able to let Me work within you? After I finish speaking, you have listened but have not retained anything, and you become especially weak whenever your problems are actually pointed out. What kind of stature is that? When can I make you complete if you always need to be coaxed? If you are afraid of bumps and scrapes, then you should rush out to warn others, “I won’t let anyone prune me; I can get rid of my natural, old disposition all by myself.” Thus, nobody will criticize you or touch you, and you will be free to believe in whatever way you wish without anybody caring about you. Can you follow My footsteps like this? Claiming that you are certain that I am your God and your Lord is nothing but empty words. If you were truly without doubt, these things would not be a problem, and you would believe that it is God’s love and blessings that have come upon you. When I speak, it is to My sons, and My words should be met with thanks and praise.

Chapter 13

In your current condition, you adhere excessively to the notions of the self, and there are quite grave religious disruptions within you. You are unable to act in spirit, you cannot grasp the work of the Holy Spirit, and you reject the new light. You cannot see the daytime sun because you are blind, you do not know people, you can never leave your "parents," you lack spiritual discernment, you do not recognize the work of the Holy Spirit, and you have no idea how to eat and drink of My word. It is a problem that you do not know how to eat and drink of it on your own. The work of the Holy Spirit moves forward at an astounding speed day by day; there is new light every day, and there are also new and fresh things every day. However, you do not understand. Instead, you like to do research, you look at things through the lens of your personal preferences without carefully considering them, and you listen in a daze. You do not pray diligently in spirit, nor do you look to Me or ponder My words more. Thus, all that you have are words, rules, and doctrines. You must have a clear idea of how to eat and drink of My word, and you must bring My word before Me more frequently.

People these days are unable to let go of themselves; they always think they are right. They are stuck in their own little worlds, and they are not the right kind of person. They have wrong intentions and purposes, and if they persist in these things, then they will surely be judged, and, in serious cases, they will be eliminated. You must put more effort into maintaining continuous fellowship with Me, and not just fellowship with whomever you want. You must have an understanding of the people with whom you fellowship, and you must fellowship about spiritual matters in life; only then can you supply life to others and make up for their inadequacies. You

should not talk to them in a lecturing tone; that is fundamentally the wrong position to have. In fellowship, you must have an understanding of spiritual matters, you must possess wisdom, and you must be able to understand what is in people's hearts. If you are to serve others, then you must be the right kind of person, and you must fellowship with all that you have.

The crucial thing now is for you to be able to fellowship with Me, to communicate closely with Me, to eat and drink on your own, and to become close to God. You must come to understand spiritual matters as quickly as possible, and you must be able to clearly fathom your environment and what has been arranged in your surroundings. Are you capable of understanding what I am? It is crucial that you eat and drink based on what you lack, and live by My word! Recognize My hands, and do not complain. If you complain and break away, you may lose the opportunity to receive God's grace. Start with drawing close to Me: What are you lacking, and how should you come close to Me and understand My heart? It is difficult for people to come close to Me, because they cannot let go of the self. Their dispositions are always unstable, constantly blowing hot and cold, and these people become conceited and self-satisfied the moment they get a little taste of sweetness. Some people have not yet awakened; how much of what you say embodies what you are? How much of it is self-defense, how much of it is mimicking others, and how much of it is following the rules? The reason you cannot grasp or understand the work of the Holy Spirit is that you do not know how to get close to Me. On the outside, you are always pondering things over, relying on the notions of the self and of your mind; you secretly research and engage in petty schemes, and you cannot even bring them out into the open. This shows that you do not truly understand the work of the Holy Spirit. If you genuinely know that something does not come from God, then why are you afraid to stand up and reject it? How many could

stand up and speak for Me? You lack even the smallest part of strength of character possessed by the male child.

The purpose of everything that is arranged at present is to train you so that you may grow in your lives, to make your spirits keen and sharp, and to open your spiritual eyes so that you will recognize what things come from God. What comes from God enables you to serve with capability and burden, and to be steadfast in spirit. All things that do not come from Me are empty; they give you nothing, they cause a void in your spirit and make you lose your faith, and put distance between you and Me, trapping you in your own mind. You can now transcend everything in the secular world when you live in the spirit, but to live in your mind is to be taken in by Satan; this is a dead end. It is very simple now: Look upon Me with your heart, and your spirit will immediately grow strong. You will have a path to practice, and I will guide your every step. My word shall be revealed to you at all times and in all places. No matter where or when, or how adverse the environment is, I will make you see clearly, and My heart shall be revealed to you if you look to Me with yours; in this manner, you will run down the road ahead and never lose your way. Some people try to feel their way externally, yet never do so from within their spirits. They often cannot grasp the work of the Holy Spirit. When they fellowship with others, they just become more confused, having no path to follow and not knowing what to do. These people do not know what ails them; they may possess many things and be richly filled inside, but is that of any use? Do you really have a path to follow? Do you possess any illumination or enlightenment? Do you have any new insights? Have you made progress, or have you regressed? Can you keep up with the new light? You have no submission; the submission you often mention is nothing but talk. Have you lived out a submissive life?

How big is the obstacle posed by people's self-righteousness, complacency, self-satisfaction, and arrogance? Who is to blame when you cannot enter reality? You should examine yourself carefully to see whether you are a correct person. Are your goals and intentions made with Me in mind? Are all your words and actions said and done in My presence? I examine all of your thoughts and ideas. Do you not feel guilty? You put on a false front for others to see and you calmly assume an air of self-righteousness; you do this to shield yourself. You do this to conceal your evil, and you even think up ways to push that evil onto someone else. What deceitfulness dwells in your heart! Think of everything you have said. Was it not for your own benefit that, afraid your soul would come to harm, you concealed Satan and then forcibly robbed your brothers and sisters of their eating and drinking? What do you have to say for yourself? Do you think that next time you will be able to make up for the eating and drinking that Satan has taken away this time? Thus, you now see it clearly; is this something for which you can compensate? Can you make up for the time lost? You must diligently examine yourselves to see why no eating and drinking was done in the past few meetings, and who caused this trouble. You must fellowship one by one until it is clear. If such a person is not strongly constrained, then your brothers and sisters will not understand, and then it will just happen again. Your spiritual eyes are closed; too many of you are blind! Moreover, those who do see are careless about it. They do not stand and speak up, and they, too, are blind. Those who see but do not speak up are mute. There are many here with handicaps.

Some people do not comprehend what the truth is, what the life is, and what the way is, and they do not understand the spirit. They consider My word as mere formula. This is much too rigid. They do not understand what genuine gratitude and praise are. Some people are unable to grasp the

crucial and primary things; instead, they only grasp the secondary. What does it mean to disrupt God's management? What does it mean to demolish the construction of the church? What does it mean to disrupt the work of the Holy Spirit? What is a lackey of Satan? These truths must be clearly understood, and not just vaguely glossed over. What caused there to be no eating and drinking this time? Some people feel that they should praise God out loud today, but how should they praise Him? Should they do so by singing hymns and dancing? Do other methods not count as praise? Some people come to meetings with the notion that jubilant praise is the way to praise God. People have these notions, and they do not pay attention to the work of the Holy Spirit; the end result of this is that disruptions still occur. There was no eating and drinking in this meeting; all of you say you are considerate of God's burden and will defend the testimony of the church, but who among you has really been considerate of God's burden? Ask yourself: Are you someone who has shown consideration for His burden? Can you practice righteousness for Him? Can you stand up and speak for Me? Can you steadfastly put the truth into practice? Are you bold enough to fight against all of Satan's deeds? Would you be able to set your feelings aside and expose Satan for the sake of My truth? Can you allow My intentions to be satisfied in you? Have you offered up your heart in the most crucial of moments? Are you someone who follows My will? Ask yourself these questions, and think about them often. Satan's gifts are inside of you, and you are to blame for that—for you do not understand people, and you fail to recognize Satan's poison; you are leading yourself toward death. Satan has thoroughly misled you, to the point that you are completely bewildered; you are drunk on the wine of promiscuity, and you sway back and forth, unable to hold a firm viewpoint, and have no path for your practice. You do not eat and drink properly, you engage in wild fighting and

quarreling, you do not know right from wrong, and you follow whoever leads. Do you possess any truth at all? Some people defend themselves and even engage in deception. They fellowship with others, but that just leads them to a dead end. Is it from Me that these people obtain their intentions, goals, motivations, and source? Do you think you can compensate your brothers and sisters for the fact that their eating and drinking was taken away? Find a few people to fellowship with, and ask them; let them speak for themselves: Have they been provided with anything? Or have their bellies been filled with dirty water and trash, leaving them without a path to follow? Would that not demolish the church? Where is the love among brothers and sisters? You secretly research who is right and who is wrong, but why do you not bear a burden for the church? Normally, you are good at yelling out catchphrases, but when things actually happen, you are uncertain about them. Some people understand but only murmur quietly, while others speak up what they understand but no one else says a word. They do not know what comes from God and what is the work of Satan. Where are your internal feelings about life? You simply cannot grasp the work of the Holy Spirit, nor do you recognize it, and you have a difficult time accepting new things. You only accept religious and secular things that conform to people's notions. As a result, you fight wantonly. How many people can grasp the work of the Holy Spirit? How many have truly carried a burden for the church? Do you grasp it? Singing hymns is one way to praise God, but you do not clearly understand the truth of praising God. Moreover, you are rigid in the way you go about praising Him. Is that not a notion that you have? You always cling unrelentingly to your own notions, and you are unable to focus on what the Holy Spirit is going to do today, unable to feel what your brothers and sisters are feeling, and unable to quietly seek God's intentions. You do things blindly; you may sing the

songs well, but the result is a complete mess. Is that truly eating and drinking? Do you see who is actually causing the disruptions? You absolutely do not live in the spirit; rather, you hold on to various notions. How is that any way to carry a burden for the church? You must see that the work of the Holy Spirit is progressing even faster now. Are you not therefore blind if you are clutching tightly to your own notions and resisting the Holy Spirit's work? Is that not akin to a fly's banging into walls and buzzing around? If you persist in this manner, you will be cast aside.

Those who are made complete before the disaster are submissive to God. They live reliant on Christ, they bear witness to Him, and they exalt Him. They are the victorious male children and good soldiers of Christ. It is crucial now that you calm yourself, come close to God, and fellowship with Him. If you are unable to come close to Me, you run the risk of being captured by Satan. If you can come close to Me and fellowship with Me, then all truths will be revealed to you, and you will have a standard by which to live and act. Because you are one who is close to Me, My word will never leave your side, nor will you ever stray from My word throughout your life; Satan will have no way to take advantage of you, and will instead be shamed and flee in defeat. If you look externally for what is missing inside you, you may at times find some of it, but much of what you find will be rules and things that you do not need. You must let go of yourself, eat and drink more of My words, and know how to ponder them. If you do not understand something, come close to Me and fellowship with Me frequently; in this way, the things you understand will be real and true. You must start by being close to Me. This is crucial! Otherwise, you will not know how to eat and drink. You cannot eat and drink by yourself; truly, your stature is too small.

Chapter 14

Right now, time is indeed pressing. The Holy Spirit uses many different methods to lead us into God's words. You should be equipped with all truths, be sanctified, and genuinely be close with Me and have association with Me, and you will not be permitted any room to pick and choose. The work of the Holy Spirit is without emotion, and does not care what kind of person you are. As long as you are willing to search and follow—not giving excuses, and not arguing over your own gains and losses—but to search with a hunger and a thirst for righteousness, then I will enlighten you. Regardless of how foolish and ignorant you are, I do not focus on these things. I look to see how hard you work in the positive aspect. If you still hold fast to the notion of self, turning circles in your own little world, then I think you are in danger…. What is rapture? What does it mean to be forsaken? How should you live before God today? How should you actively cooperate with Me? Discard your own notions, dissect yourself, take off your mask, see your own true colors clearly, loathe yourself, have a heart that seeks with a hunger and a thirst for righteousness, believe that you yourself genuinely amount to nothing, be willing to relinquish yourself, be able to stop all your ways of doing things, quiet yourself before Me, offer up more prayers, lean on Me in earnest, look up to Me, and never stop drawing close to Me and communicating with Me —in these things, the key is found. People often stay within themselves, and are therefore not before God.

The current work of the Holy Spirit is indeed difficult for people to imagine, and all enters into reality; it really will not do to be thoughtless about it. If your heart and mind are in the wrong place, then you will have no way forward. From start to finish, you must be watchful at all times, and

be sure to stay vigilant against negligence. Blessed are those who are constantly watchful and waiting and who are quiet before Me! Blessed are those who are always looking up to Me in their hearts, who take care to listen closely to My voice, who pay attention to My actions, and who put My words into practice! The time really can brook no further delay; all manner of plagues will run rampant, opening their ferocious, bloody mouths to devour you all like a flood. My sons! The time has come! There is no more room for pondering. The only way out that will bring you under My protection is to come back before Me. You must possess the male child's strength of character; do not be weak or disheartened. You must keep up with My steps, not refuse the new light, and, as I tell you how to eat and drink of My words, you should submit and eat and drink of them properly. Is there still time to arbitrarily fight or contend with each other? Can you make war if you do not eat your fill and are not fully equipped with the truth? If you want to overcome religion, you must be fully equipped with the truth. Eat and drink of My words more, and ponder over them further. You must eat and drink of My words independently, and start by drawing close to God. Let this be a warning to you! You must take heed! Those who are smart should quickly wake up to the truth! Relinquish anything you are unwilling to part with. I tell you once again that such things really are harmful to your life, and they are of no benefit! I hope you can rely on Me in your actions; otherwise, the only path forward is the path of death—where, then, will you go to seek the path of life? Withdraw your heart that loves to busy itself with external things! Withdraw your heart that disobeys other people! If your life cannot mature and if you are forsaken, will you not then be someone who has tripped yourself up? The current work of the Holy Spirit is not what you imagine. If you are unable to relinquish your notions, then you will suffer a great loss. If the work were in

keeping with man's notions, would your old nature and notions be able to come to light? Would you be able to know yourself? Maybe you still think that you are free of notions, but this time all your various ugly facets will clearly come to light. Carefully ask yourself:

Are you someone who submits to Me?

Are you willing and ready to relinquish your self and follow Me?

Are you someone who seeks My face with a pure heart?

Do you know how to draw close to Me and communicate with Me?

Can you quiet yourself before Me and seek My intentions?

Do you put into practice the words I reveal to you?

Can you maintain a normal condition before Me?

Are you able to see through Satan's cunning schemes? Do you dare to expose them?

How are you considerate of God's burden?

Are you someone who is considerate of God's burden?

How do you grasp the work of the Holy Spirit?

How do you serve in coordination within God's family?

How do you bear strong witness for Me?

How do you fight the good fight for the truth?

You must take the time to ponder these truths thoroughly. The facts are sufficient to prove that the day is extremely near at hand. You must be made complete before the disasters come—this is an important matter, a matter of great urgency that must be resolved! I desire to make you complete, but I

see that you are indeed somewhat unbridled. You have mettle, yet you do not put it to the best use, and you have not grasped the most important things; instead, all you grasp are trivial matters. What use is there in deliberating over these things? Is it not a waste of time? I show you kindness in this way, but you fail to show any appreciation; you merely fight amongst each other—so have all My painstaking efforts not been wasted? If you carry on in this way, I will not take the time to coax you along! I say to you that unless you wake up to the truth, the work of the Holy Spirit will be withdrawn from you! You will be given no more to eat, and you may believe as you see fit. I have spoken My words exhaustively; it is up to you whether you listen or not. When the time comes that you are confused, have no way forward, and cannot see the true light, will you blame Me? Such ignorance! What should the consequence be if you cling so tightly to your self, if you refuse to let go? Will your work not merely have been an exercise in futility? How pitiful it is to be cast aside when disasters befall!

Now is the crucial phase of the building of the church. If you are unable to cooperate with Me proactively and offer yourself up to Me wholeheartedly, and if you cannot forsake everything, then you will suffer loss. Can you still harbor other intentions? I showed you leniency in this way, waiting for you to repent and start anew. However, time really does not permit this anymore, and I must consider the big picture. For the sake of the purpose of God's management plan, all is moving forward, and My steps march onward day by day, hour by hour, and moment by moment—those who cannot keep up will be forsaken. Every day there is new light; every day new deeds are done. Every day there arise new things, and those who cannot see the light are blind! Those who do not follow will be eliminated….

Chapter 15

God's appearance has already arisen in all churches. It is the Spirit that speaks; He is a raging fire, bears majesty, and is judging. He is the Son of man, clothed with a garment that hangs down to His feet, and a golden belt is tied around His chest. His head and hair are white like wool, and His eyes are like flames; His feet are akin to fine brass, as if they had been wrought in a furnace, and His voice is like the sound of many waters. He holds in His right hand seven stars and in His mouth, a sharp double-edged sword, and His countenance shines fiercely like the burning sun!

The Son of man has been witnessed, and God Himself has been openly revealed. God's glory has issued forth, shining fiercely like the burning sun! His glorious countenance blazes with dazzling light; whose eyes dare treat Him with resistance? Resistance leads to death! Not the slightest bit of mercy is shown for anything you think in your heart, any word you utter, or anything you do. You will all come to understand and come to see what it is you have obtained—nothing but My judgment! Can I abide it when you do not put your effort into eating and drinking of My words, and instead disrupt arbitrarily and destroy My construction? I will not treat this kind of person gently! If your behavior degenerates more seriously, you will be consumed in flames! The almighty God manifests in a spiritual body, without the slightest bit of flesh or blood connecting head to toe. He transcends the universe world, seated on the glorious throne in the third heaven, administering all things! The universe and all things are within My hands. If I speak it, it will be so. If I ordain it, thus it shall be. Satan is beneath My feet; it is in the bottomless pit! When My voice issues forth, heaven and earth will pass away and come to nothing! All things will be renewed; this is an unalterable truth that is absolutely right. I have

overcome the world, as well as all evil ones. I sit here talking to you, and all who have ears should listen and all who are living should accept.

The days will come to an end; all things in this world will come to nothing, and all things will be born anew. Remember this! Do not forget! You cannot be careless about this. Heaven and earth shall pass away, but My words shall remain! Let Me exhort you once again: Do not run in vain! Wake up! Repent, and salvation is at hand! I have already appeared amongst you, and My voice has arisen. My voice has arisen before you; every day it confronts you, face-to-face, and each day it is fresh and new. You see Me and I see you; I speak to you constantly, and am face-to-face with you. Nevertheless, you reject Me and do not know Me. My sheep can hear My voice, yet still you hesitate! You hesitate! Your heart is waxed gross, your eyes have been blinded by Satan, and you cannot see My glorious countenance—how pitiful you are! How pitiful!

The seven Spirits before My throne have been sent to all corners of the earth and I will send My Messenger to speak to the churches. I am righteous and faithful; I am the God that examines the deepest parts of man's heart. The Holy Spirit speaks to the churches, and it is My words that issue forth from inside My Son; all those who have ears should listen! All those who are living should accept! Simply eat and drink of them, and do not doubt. All those who submit and heed My words will receive great blessings! All those who seek My countenance in earnest will surely have new light, new enlightenment, and new insights; all will be fresh and new. My words will appear to you at any time, and they will open the eyes of your spirit so that you can see all the mysteries of the spiritual realm and see that the kingdom is among man. Enter the refuge, and all grace and blessings will be upon you; famine and plague will not be able to touch you, and wolves, serpents,

tigers, and leopards will be unable to harm you. You will go with Me, walk with Me, and enter glory with Me!

Almighty God! His glorious body appears in the open, the holy spiritual body arises, and He is the complete God Himself! The world and the flesh are both changed, and His transfiguration on the mount is the person of God. He wears the golden crown atop His head, His clothing is pure white, across the chest is a golden belt, and the world and all things are His footstool. His eyes are like flames, He holds a sharp double-edged sword in His mouth, and He has the seven stars in His right hand. The way to the kingdom is boundlessly bright, and His glory arises and shines; the mountains are joyful and the waters laugh, and the sun, moon, and stars all revolve in their orderly arrangement, welcoming the unique, true God whose triumphant return heralds the completion of His six-thousand-year management plan. All leap and dance with joy! Cheer! The almighty God sits upon His glorious throne! Sing! The victorious banner of the Almighty is raised high upon the majestic, magnificent Mount Zion! All nations are cheering, all peoples are singing, Mount Zion is laughing joyfully, and the glory of God has arisen! I never even dreamed that I would see God's countenance, yet today I have seen it. Face-to-face with Him every day, I lay bare my heart to Him. He bountifully provides food and drink. Life, words, actions, thoughts, ideas—His glorious light illuminates them all. He leads every step of the way, and His judgment immediately befalls any rebellious heart.

Eating, residing together, and living together with God, being together with Him, walking together, enjoying together, gaining glory and blessings together, sharing the kingship with Him, and existing together in the kingdom—oh, what a pleasure it is! Oh, how sweet it is! We are face-to-face with Him every day, speaking with Him every day and talking

constantly, and being granted new enlightenment and new insights every day. Our spiritual eyes are opened, and we see everything; all the mysteries of the spirit are revealed to us. The holy life really is carefree; run fast and do not stop, and forge onward continuously—there is a more wondrous life ahead. Do not be satisfied with mere sweet taste; seek continuously to enter into God. He is all-encompassing and bountiful, and has all kinds of things that we lack. Cooperate proactively and enter into Him, and nothing will ever be the same again. Our lives will be transcendent, and no person, matter, or thing will be able to disturb us.

Transcendence! Transcendence! True transcendence! God's transcendent life is within, and all things have become truly relaxed! We transcend the world and worldly things, feeling no attachment to husbands or children. We transcend the constraints of sickness and environments. Satan dare not disturb us. We completely transcend all disasters. This is allowing God to take the kingship! We trample Satan underfoot, stand witness for the church, and thoroughly expose the ugly face of Satan. The construction of the church is in Christ, and the glorious body has arisen—this is living in rapture!

Chapter 16

After the witnessing of the Son of man, Almighty God revealed Himself publicly to us as the Sun of righteousness. This is the transfiguration on the mountain! It is now becoming increasingly real, more of a reality. We have seen how the Holy Spirit works, and God Himself has emerged from the flesh. He is not subject to the constraints of man, space, or geography; He transcends the boundaries of earth and sea, He extends throughout the whole universe and to the ends of the earth, and all nations and all peoples are listening quietly to His voice. As we open our spiritual eyes, we see that the word of God has emanated from His glorious body; this is God Himself, emerging from the flesh. He is the real and complete God Himself. He speaks to us publicly, He is face-to-face with us, He advises us, He pities us, He waits for us, He comforts us, He disciplines us, and He judges us. He leads us by the hand, and His concern for us burns like a flame within Him; with an eager heart, He urges us to awaken and enter into Him. His transcendent life has been wrought into all of us, and all who enter into Him shall achieve transcendence and overcome the world and all the evil ones, and rule as kings together with Him. Almighty God is the spiritual body of God. If He ordains it, then it will be so; if He speaks it, then it will be so, and if He commands it, then it is so. He is the one true God! Satan is beneath His feet, in the bottomless pit. The universe and all things are in His hands; the time has come, and all shall return to nothingness and be born anew.

Chapter 17

The church is under construction, and Satan is trying its utmost to demolish it. It wants to demolish My construction by any means possible; for this reason, the church must be purified quickly. Not the slightest dregs of evil must remain; the church must be purified such that it becomes flawless and continues to be as pure as in the past. You must be awake and waiting at all times, and you must pray before Me more. You must recognize the various plots and cunning schemes of Satan, recognize the spirits, know people, and be able to discern all kinds of people, events, and things; you must also eat and drink more of My words and, more importantly, you must be able to eat and drink of them by yourselves. Equip yourselves with all of the truth, and come before Me so that I may open your spiritual eyes and allow you to see all the mysteries that lie within the spirit…. When the church enters its construction phase, the saints march to battle. Satan's various hideous features are set before you: Do you stop and edge backward, or do you stand up and, relying upon Me, continue to move forward? Thoroughly expose Satan's corrupt and ugly features, spare no feelings, and show no mercy! Fight Satan to the death! I am your backup, and you must have the spirit of the male child! Satan is lashing out in its final death throes, but it will still be unable to escape My judgment. Satan is beneath My feet and it is also being trodden under your own feet—this is a fact!

All those religious disruptors, and those who tear down the church's construction, cannot be shown the smallest bit of tolerance but will be judged immediately; Satan will be exposed, trampled, destroyed utterly, and left with nowhere to hide. All manner of demons and ghosts will surely reveal their true forms before Me, and I will cast them all into the

bottomless pit from which they will never be free; they will all be beneath our feet. If you want to fight the good fight for the truth, then first of all, you must not give Satan any chance to work—to this end, you will need to be of one mind and able to serve in coordination, relinquish all your own notions, opinions, views, and ways of doing things, quiet your heart within Me, focus on the voice of the Holy Spirit, be attentive to the work of the Holy Spirit, and experience God's words in detail. You must have only one intention, which is to follow My will. You should have no other intention apart from this. You must look to Me with all your heart, watch closely My actions and the way I do things, and not be negligent at all. Your spirit must be sharp, your eyes open. Ordinarily, when it comes to those whose intentions and objectives are not right, as well as those who love to be seen by others, who are eager to do things, who are prone to causing disruptions, who are good at spouting religious doctrine, who are Satan's lackeys, and so on—when these people stand up, they become difficulties for the church, and this causes their brothers' and sisters' eating and drinking of God's words to come to nothing. When you encounter such people play-acting, ban them immediately. If, despite repeated admonitions, they do not change, then they will suffer loss. If those who stubbornly persist in their ways attempt to defend themselves and try to cover up their sins, the church should cut them out immediately and leave them no room to maneuver. Do not lose a lot by trying to save a little; keep your eye on the big picture.

Your spiritual eyes must now be opened, and able to recognize several kinds of people in the church:

What kind of people have spiritual understanding and know the spirit?

What kind of people do not have spiritual understanding?

What kind of people have an evil spirit?

What kind of people have the work of Satan in them?

What kind of people are prone to causing disruptions?

What kind of people have the work of the Holy Spirit in them?

What kind of people show consideration for God's burden?

What kind of people can follow My will?

Who are My loyal witnesses?

Know that the highest vision of today is the enlightenment that the Holy Spirit brings to the churches. Do not be muddleheaded about these things; rather, take the time to figure them out thoroughly—this is extremely crucial for your life progression! If you do not understand these things that are before your very eyes, then you will be unable to walk the path ahead; you will constantly be in danger of falling to temptation and into captivity, and you may be devoured. The main things to do now are to focus on becoming capable of drawing close to Me in your heart and communicate with Me more. Anything you lack or seek will be made whole in you by such closeness and communication. Your life will surely be provided for, and you will have new enlightenment. I never look at how ignorant you were in the past, nor do I linger in My mind over your past transgressions. I look at how you love Me: Can you love Me more than you love anything else? I look to see whether or not you can turn back and rely on Me to cast off your ignorance. Some people oppose Me, defy Me openly, and judge others; they do not know My words, and are even less likely to find My countenance. All those before Me who sincerely search for Me, who have hearts that hunger and thirst for righteousness—I will enlighten you, reveal to you, allow you to see Me with your own eyes and grasp My intentions in person; My heart will surely be revealed to you, that you may

understand. You must practice that which I enlighten within you according to My words; otherwise, you will be judged. Follow My intentions, and you will not lose your way.

To all those who seek to enter My words, grace and blessings will be doubled upon them, they will gain new enlightenment and insights every day, and they will feel fresher in eating and drinking of My words on a daily basis. They will taste it with their own mouths: How sweet it is! … You must be cautious, and not be satisfied when you have gained some insight and a taste of the sweetness; the key is to continue seeking onward! Some people think that the work of the Holy Spirit is truly wondrous and real—this is indeed the person of Almighty God being revealed openly, and greater signs and wonders lie ahead. Be careful and awake at all times, keep your eyes fixed on the source, be quiet before Me, take heed and listen carefully, and be certain about My words. There can be no ambiguity; if you doubt at all, then I fear you will be discarded outside of the gate. Have clear visions, stand on solid ground, follow this stream of life, and follow closely wherever it may flow; you absolutely must not internalize any human hesitation. Just eat, drink, and give praise; seek with a pure heart, and never give up. Bring whatever you do not understand before Me often, and be sure not to harbor any doubts, so that you may avoid suffering great losses. Keep up! Keep up! Stay close! Rid yourself of your hindrances, and do not be dissolute. Go forth and pursue wholeheartedly, and do not recoil. You must offer up your heart at all times and never miss a single moment. The Holy Spirit constantly has new work to do, does new things every day, and has new enlightenments every day, too; the transfiguration on the mountain, God’s holy spiritual body has appeared! The Sun of righteousness gives forth light and shines forth; all nations and all peoples have seen Your glorious countenance. My light will shine upon all those who come before

Me. My words are light, leading you forward. You will not veer left or right as you walk, but will walk within My light, and your running will not be in vain. You must see the work of the Holy Spirit clearly; My intentions are there within it. All mysteries are concealed, but they will gradually be revealed to you. Keep My words in mind at all times, and come before Me to communicate more with Me. The work of the Holy Spirit advances. Walk in My footsteps; great wonders are ahead, and these will be revealed to you one by one. Only those who take care, who wait, and who are awake will see them. Be sure not to slack off. God’s management plan is approaching its final stage; the construction of the church will succeed, the number of the victorious is already set, the victorious male child will be made, and they will enter the kingdom with Me, take up the kingship with Me, rule all nations with the iron rod, and be in glory together!

Chapter 18

Building the church is really not an easy thing to do! I put My whole heart into its construction, and Satan would do everything in its power to tear it down. If you want to be built, you must be a person who has a vision; you must live in reliance upon Me, bear witness to Christ, hold Him up on high, and be loyal to Me. You should not give excuses; rather, you should submit unconditionally. You must endure any trials and accept all that comes from Me. You must follow the Holy Spirit no matter how He leads you. You must have a keen spirit and the ability to distinguish things. You must understand people, and not blindly follow them; keep your spiritual eyes bright, and possess a thorough knowledge of all things. People who are of the same mind as I must stand witness to Me and fight the deciding battle against Satan. You must both be built and take part in the battle. I am amongst you; I support you, and I am your refuge.

The first things you must do are to purify yourself, become a changed person, and have a stable temperament. You must rely on Me in your life whether your environment is good or bad; whether you are at home or in any other setting, you must not falter because of someone else or because of some occurrence or issue. Moreover, you must stand firm and, as usual, live out Christ and manifest God Himself. You must perform your function and duties as normal; this cannot be done just once, but must be sustained in the long term. You must take My heart as yours, My intentions must become your thoughts, you must take the bigger picture into consideration, you must allow Christ to emanate from you, and you must serve in coordination with others. You must keep pace with the work of the Holy Spirit and throw yourself into the method of His salvation. You must empty yourself, and become an innocent and open person. You must fellowship and engage

normally with your brothers and sisters, be capable of doing things in spirit, love each other, allow their strengths to balance out your weaknesses, and seek to be built up within the church. Only then will you truly have a share in the kingdom.

Chapter 19

As the work of the Holy Spirit continues forward, God has once again ushered us into a new way in which the Holy Spirit works. As a result, some people have inevitably misunderstood Me and made complaints to Me. Some have resisted and opposed Me, and have scrutinized Me. However, I still mercifully wait for you to repent and reform yourselves. The change in the method of the Holy Spirit's work is that God Himself has openly appeared. My word will remain unchanged! Since it is you whom I am saving, I do not at all wish to forsake you halfway down the road. It is just that you harbor doubts and want to turn back empty-handed. Some of you have stopped moving forward, while others are just waiting and watching. Still others are passively dealing with the situation, while some are simply engaging in mimicry. You have really hardened your hearts! You have taken what I have said to you and turned it into something you are proud of, or something you boast about. Contemplate this further: This is nothing other than words of mercy and judgment descending upon you. The Holy Spirit, seeing that you are indeed rebellious, directly goes about speaking and dissecting. You should be afraid. Do not act recklessly or do anything rash, and do not be vain, arrogant, or opinionated! You should focus more on putting My words into practice, and live them out wherever you go so that they may truly transform you from the inside and so that you may have My disposition. Only results such as these are genuine.

In order for the church to be built, you must be of a particular stature and seek wholeheartedly and unceasingly. Furthermore, you must accept the burning and cleansing of the Holy Spirit to become a transformed person. It is only under such conditions that the church can be built. The work of the Holy Spirit has now led you to embark upon the building of the church. If

you continue to behave in the same addled and sluggish way as you did in the past, then there is no hope for you. You must equip yourselves with all of the truth, you must possess spiritual discernment, and you must walk the perfect way in accordance with My wisdom. For the church to be built, you must be inside the spirit of life, and not just imitate superficially. The process of growth in your life is the same process in which you are built up. However, note that those who rely on gifts or those who lack spiritual understanding or who lack reality cannot be built up, nor can those who are incapable of always being close to Me and communicating with Me be built up. People who preoccupy their minds with notions or who live by doctrines cannot be built up, nor can those who are led by their feelings be built up. No matter how God treats you, you must submit to Him absolutely; otherwise, you cannot be built up. Those who are absorbed in their own self-importance, self-righteousness, pride, and contentment, and who love to be condescending and to show off, cannot be built up. Those who cannot serve in coordination with others cannot be built up, either, and the same is true of people who have no spiritual discernment and blindly follow whoever is leading them. Likewise, those who fail to understand My intentions and who live life in an outdated condition cannot be built up, nor can people who are too slow to catch up to new light and who do not have any vision as their foundation be built up.

The church should be built without delay; this is a matter of pressing concern for Me. You should begin by focusing on the positive, and join the stream of the construction by offering yourself with all your strength. Otherwise, you will be rejected. You should forsake completely that which should be forsaken, and eat and drink properly of that which should be eaten and drunk. You should live out the reality of My word, and you should stop focusing on superficial and inconsequential matters. Ask

yourself this: How much have you taken in My word? How much do you live it out? You should maintain clear-headedness, and abstain from doing anything rash; otherwise, such behavior will not help you in achieving growth in life, but will actually harm your growth. You should comprehend the truth, know how to put it into practice, and allow My word to truly become your life. This is the crux of the matter!

As the building of the church has now reached a critical moment, Satan is devising plans and doing its utmost to demolish it. You should not be careless, but proceed with caution and exercise spiritual discernment. Without such discernment, you will suffer great losses. This is no trivial matter; you should consider it as an issue of great importance. Satan, too, is capable of making false appearances and peddling counterfeits, but the intrinsic quality of these things is different. People are so foolish and careless, and cannot see the difference. This also shows that they are incapable of maintaining clear-headedness and serenity at all times. Your hearts are nowhere to be found. Service is, on the one hand, an honor, while on the other hand, it can be a loss. It can lead to either blessings or misfortune. Remain quiet in My presence and live according to My word, and spiritually, you will indeed maintain watchfulness and exercise discernment. When Satan arrives, you will immediately be able to guard against it and sense its coming; you will feel genuine uneasiness within your spirit. The current work of Satan adjusts as trends change. When people behave in an addled way and lack watchfulness, they will remain in captivity. You should be watchful at all times, and keep your eyes peeled. Do not wrangle over your own gains and losses or calculate for the sake of your own benefit; instead, seek to make My will be done.

Objects might appear identical, but they may differ in quality. For this reason, you should recognize individuals as well as spirits. You should

exercise discernment and maintain spiritual clear-headedness. When Satan's venom appears, you should be able to recognize it at once; it cannot escape the light of God's judgment. You should pay more attention to listening closely to the voice of the Holy Spirit in your spirit; do not follow others blindly or mistake what is false for something true. Do not simply follow whoever takes the lead, lest you suffer great losses. What sort of taste does all this leave in your mouths? Have you felt the consequences? You should not randomly interfere with service or insert your own opinions into it, or else I will strike you down. Worse yet, if you refuse to submit, and continue to say and do as you wish, then I will cut you off! The church does not need to scrape together any more people; it only wants those who sincerely love God and actually live in accordance with My word. You should be aware of your own actual situation. Is it not self-deception when the poor consider themselves to be wealthy? For the church to be built, you must follow the Spirit; do not proceed by acting blindly. Rather, stay in your places, and fulfill your own functions. You should not step outside of your roles; you should do your utmost to fulfill whatever function you can perform, and then My heart will be satisfied. It is not that all of you will serve the same function. Rather, each of you should play your own role, and dedicate your service in coordination with others in the church. Your service should not deviate in either direction.

Chapter 20

The work of the Holy Spirit is speeding ahead, bringing you into a completely new realm, which is to say that the reality of the life of the kingdom has appeared before you. The words spoken by the Holy Spirit have directly revealed the profundity within your heart, and one image after another is appearing before you. All those who have a hunger and a thirst for righteousness, and who have the intention to submit, will surely remain in Zion and stay in New Jerusalem; they will certainly gain glory and honor and share beautiful blessings while together with Me. There are currently some mysteries of the spiritual realm that you have not yet seen, for your spiritual eyes are not open. All things are absolutely wonderful; miracles and wonders, and things people have never even thought of, will gradually come to be. The almighty God will show His greatest miracles so that the universe and the ends of the earth and all nations and all peoples can see them with their own eyes, and also see wherein My majesty, righteousness, and almightiness lie. The day is coming closer! This is an extremely critical moment: Will you withdraw, or will you persevere to the end, never turning back? Do not look to any person, event, or thing; do not look to the world, to your husbands, to your children, or to your misgivings about life. Just look to My love and mercy, and see what price I have paid to gain you, as well as what it is that I am. These things will be enough to encourage you.

The time is so very close at hand, and My will must be fulfilled in all haste. I will not forsake those who are in My name; I will bring you all into glory. However, looking at it now, this is a crucial moment; all those unable to take that next step will lament for the rest of their lives and feel regret, though it will already be too late for such sentiment. Right now, your statures are being put to a practical test to see whether the church can be

built and whether or not you can submit to each other. Viewed from this perspective, your submission is indeed one in which you pick and choose; though you may be able to submit to one person, you still find it hard to submit to another. There is indeed no way you can be submissive when you rely on human notions. However, the thoughts of God always surpass those of man! Christ submitted until death, and died on the cross. He said nothing about any conditions or reasons; as long as it was His Father's will, He submitted willingly. Your current level of submission is far too limited. I say to you all, submission is not submitting to people; rather, it means submitting to the work of the Holy Spirit, and submitting to God Himself. My words are renewing and changing you from within; if they were not, then who would submit to whom? You are all not submissive toward other people. You must take the time to figure this out—what submission is and how you can live out a life of submission. You must come before Me more, and fellowship this matter, and gradually you will come to understand it, thereby relinquishing the notions and choices that are inside of you. This way in which I do things is hard for people to understand thoroughly. It is not about in what ways people are good or capable; I use even the most ignorant and the most insignificant to reveal God's almightiness, whilst at the same time reversing some of people's notions, opinions, and choices. God's deeds are so wondrous; they are beyond the ability of the human mind to fathom!

If you really want to become one who bears witness for Me, then you must comprehend the truth purely and not in a distorted way. You must focus more on putting My words into practice, and seek to make your life mature quickly. Do not search for things that are without value; those are of no benefit to your life progression. You can only be built once your lives have matured; only then can you be brought into the kingdom—this is

incontrovertible. I still wish to speak some more to you; I have given you much, but how much do you actually understand? How much of what I say has become the reality of your life? How much of what I say are you living out? Do not try to draw water with a bamboo basket; you will attain nothing in the end, only emptiness. Others have gained real benefits very easily; what about you? Can you defeat Satan if you are unarmed and carry no weapons? You must depend more on My words in your life, as they are the best weapons for self-defense. You should take note: Do not take My words as your possessions; if you do not understand them, if you do not seek them, and if you do not try to figure them out or communicate with Me about them, but are instead self-satisfied and self-contented, then you will suffer loss. Right now you should learn from this lesson, and you must put yourself aside and draw upon the strengths of others to make up for your own shortcomings; do not simply do whatever you want. Time waits for no man. The lives of your brothers and sisters are growing day by day; they are all experiencing change and being renewed on a daily basis. The strength of your brothers and sisters is rising up, and this is a great thing! Sprint to the finish line; no one will be able to attend to anyone else. Just make your own subjective efforts to cooperate with Me. Those who have visions, who have a way forward, who are not disheartened, and who always look forward, are guaranteed beyond doubt to be victorious. This is a crucial moment. Be sure not to be disheartened or discouraged; you must look forward in everything, and do not turn back. You must sacrifice everything, abandon all entanglements, and pursue with all your might. As long as a single breath remains in you, you must persevere to the very end; this is the only way you will become worthy of praise.

Chapter 21

The work of the Holy Spirit has now brought you into a new heaven and a new earth. Everything is being renewed, everything is in My hands, everything is beginning anew! With their notions, people are unable to understand it, and it makes no sense to them, but it is I who am at work, and My wisdom is within. You should therefore concern yourselves only with laying down all of your notions and opinions, and with eating and drinking the word of God in submission; have no misgivings whatsoever. Since I am working in this way, I shall shoulder a sacred responsibility. In fact, people do not need to be a particular way. Rather, it is God doing miraculous things, making manifest His omnipotence. People may not brag unless they brag about God. Otherwise you will suffer loss. God lifts the needy from the dust; the humble must be made high. I will use My wisdom in all its forms to govern the universal church, to govern all nations and all peoples, so that they are all within Me, and so that all of you in the church might submit to Me. Those who did not obey before must now be obedient before Me, must obey each other, forbear each other; your lives must be interconnected, and you must love one another, all drawing on each other's strong points to offset your own weaknesses, and serving in coordination. In this way will the church be built, and Satan will have no opportunity to exploit. Only then will My management plan not have failed. Let Me give you another reminder here. Do not allow misunderstandings to arise in you because such-and-such person is a certain way, or acted in such-and-such a way, with the result that you become degenerate within your spiritual condition. As I see it, this is not appropriate, and it is a worthless thing. Is the One you believe in not God? It is not some person. The functions are not the same. There is one body. Each does his duty, each in his place and

doing his very best—for each spark there is one flash of light—and seeking maturity in life. Thus will I be satisfied.

You must concern yourselves only with being peaceful before Me. Keep in close communion with Me, seek more where you do not understand, offer up prayers, and wait for My time. See everything clearly from the spirit. Do not act recklessly, so as to prevent yourself from walking astray. Only in this way will your eating and drinking of My words truly bear fruit. Eat and drink My words often, ponder what I have said, pay attention to practicing My words, and live out the reality of My words; this is the key issue. The process of building the church is also the process of the growth of life. If your life stops growing, you cannot be built. Relying on naturalness, on the flesh, on zealousness, on contributions, on qualifications; however good you may be, if you rely on these things you will not be built. You must live within the words of life, live within the enlightenment and illumination from the Holy Spirit, know your actual situation, and be a changed person. You must have the same insight in the spirit, have new enlightenment, and be able to keep up with new light. You must be able to ceaselessly draw close to Me and communicate with Me, be able to base your actions in daily life on My words, be able to handle properly all sorts of people, events, and things based on My words, and have My words as your standard and live out My disposition in all activities in your life.

If you desire to fathom and be considerate of My intentions, you must pay attention to My words. Do not do things rashly. All that I do not approve of will meet a bad end. Blessing comes only in that which I have commended. If I speak, it will be. If I command, it will stand firm. To avoid enraging Me, you absolutely must not do what I have not permitted. If you do this, there will be no time for you to feel regret!

Chapter 22

Believing in God is not an easy thing to do. You muddle along, eating everything and thinking it all so interesting, so tasty! There are some still applauding—they have no discernment in their spirit. This is an experience worth your thorough explication. In the last days, all kinds of spirits emerge to play their roles, openly opposing the progress of God's children and taking part in sabotaging the construction of the church. If you take this lightly and give Satan opportunities to work, it will make a mess of the church, people will panic and feel desperate, and in serious cases people's visions will vanish. Thus, the painstaking price I have paid over many years will have been for naught.

The time when the church is to be constructed is also the time when Satan reaches the highest pitch of its frenzy. Satan frequently causes disturbances and disruptions through a few people, and it is those who do not know the spirit and those who are new believers who can play the role of Satan most easily. Often, because people do not understand the work of the Holy Spirit, they act arbitrarily, completely according to their own preferences, their own ways of doing things, and their own notions. Hold your tongue—this is for your own protection. Listen and obey well. The church is different from society. You cannot simply say what you please; you cannot say whatever you think. That will not do here, as this is the house of God. God does not accept the way people do things. You must do things by following the Spirit; you must live out God's words, and then others will admire you. You must first resolve all the difficulties within yourself by relying on God. Put an end to your degenerate disposition and become able to truly understand your own condition and know how you should act; continue to fellowship about anything you do not understand. It

is unacceptable for a person not to know themselves. Heal your own sickness first, and, by eating and drinking My words more often and contemplating them, live your life and do your deeds on the basis of My words; whether you are at home or elsewhere, you should allow God to wield power within you. Cast off the flesh and naturalness. Always let God's words have dominion within you. There is no need to worry that your life is not changing; with time, you will come to feel your disposition has changed a great deal. Before, you were eager to be in the limelight, you either obeyed no one or were ambitious, self-righteous, or prideful—these are things you will gradually be rid of. If you wish to cast them off right now, that is not possible! This is because your old self will not allow others to touch it, so deep are its roots. So, you must make a subjective effort, positively and actively submit to the work of the Holy Spirit, use your will to cooperate with God, and be willing to put My words into practice. If you commit a sin, God will discipline you. When you turn back and come to understanding, then all will at once be well within you. If you speak indulgently, then you will be disciplined immediately within yourself. You see that God takes no delight in such things, so if you stop right away, you will experience inner peace. There are some new believers who do not understand what the feelings of life are or how to live within those feelings. Sometimes you wonder, though you have said nothing, why do you feel so restless within? At such times, it is your thoughts and your mind that are amiss. Sometimes you have your own choices, your own notions and opinions; sometimes you regard others as being less than you; sometimes you make your own selfish calculations and do not pray or examine yourself. This is why you feel restless inside. Perhaps you know what the problem is, so, straight away call God's name in your heart, come close to God, and you will recover. When your heart becomes increasingly flustered

and restless, you absolutely must not think that God is allowing you to speak. New believers should pay especially close attention to submitting to God in this. The feelings God puts inside man are peace, joy, clarity, and surety. Often, there are people who do not understand, who will make a mess and act arbitrarily—these are all disruptions; pay careful heed to this. If you are prone to this condition, you should take "preventive medicine" to head it off; otherwise, you will create disruptions and God will strike you. Do not be self-righteous; take the strengths of others to offset your own deficiencies, watch how others live by God's words; and see whether their lives, actions, and speech are worth emulating. If you regard others as less than you, you are self-righteous, conceited, and of benefit to no one. What is vital now is to focus on life, to eat and drink more of My words, to experience My words, to know My words, to make My words truly become your life—these are the main things. If someone cannot live by God's words, can their life mature? No, it cannot. You must live by My words at all times and have My words as the code of conduct for life, so that you will feel that acting by that code is what God takes joy in, and acting otherwise is what God hates; and slowly, you will come to walk on the right track. You must understand what comes from God and what comes from Satan. What comes from God gives you visions with ever greater clarity and brings you ever closer to God; you share earnest love with your brothers and sisters, you are capable of showing consideration for God's burden, and have a God-loving heart that never diminishes. There is a road ahead for you to walk. What comes from Satan causes visions to disappear with you, and causes you to lose all that you had before; you become estranged from God, you have no love for your brothers and sisters, and you have a hateful heart. You become desperate, you no longer wish to live the church life, and

your God-loving heart is no more. This is Satan’s work, and is also the consequence to which the work of evil spirits leads.

Now is a crucial moment. You must stay at your post until your final shift, clear the eyes of your spirit to distinguish between good and evil, and exert all your effort in building the church. Clear away Satan’s lackeys, religious disruptions, and the work of evil spirits. Purify the church, make My will be carried out unimpeded, and truly, in this very short time that precedes the disasters, I will make you complete as quickly as possible, and bring you into glory.

Chapter 23

To all the brothers and sisters who have heard My voice: You have heard the voice of My severe judgment and you have endured extreme suffering. However, you should know that behind My stern voice are hidden My intentions! I discipline you so that you may be saved. You should know that for My beloved sons, I will surely discipline you and prune you and soon make you complete. My heart is so eager, but you do not understand My heart and you do not act according to My word. My words today come upon you, making you truly recognize that God is a loving God and causing you all to experience the sincere love of God. However, there are also a small number of people who are pretending. When they see the sorrow of other people, they copy them, filling their eyes with tears, too. There are others who—on the surface—appear to owe a debt to God and they seem remorseful, but within them, they do not truly understand God, nor are they certain about Him; rather, they are just presenting a facade. I loathe these people the most! Sooner or later, these people will be cut off from My city. My intention is this: I want those who fervently want Me, and only those who pursue Me with a true heart can please Me. These are people whom I shall certainly support with My own hands, and I will ensure that they encounter no calamities. The people who truly want God will be willing to be considerate of God's heart and follow My will. So, you should enter into reality soon and accept My word as your life—this is My greatest burden. If the churches and the saints all enter into reality and all are able to fellowship with Me directly, to come face to face with Me and practice truth and righteousness, only then will they be My beloved sons, the ones in whom I am well pleased. Upon these people, I shall bestow all great blessings.

Chapter 24

The time draws ever closer. Awaken! All saints! I will speak unto you, and all who hear shall awaken. I am the God in whom you have held faith during these many years. Today, I have become flesh and come before your eyes, thus revealing who truly wants Me, who is willing to pay any price for Me, who truly listens to My word, and who is willing to put the truth into practice. For I am the almighty God—I can see all of man's secrets hidden in darkness, I know who truly wants Me, and I know who resists Me. I observe all things.

Now, as soon as possible, I wish to make a group of people who accord with My intentions, a group of people who are able to be considerate of My burdens. However, I cannot refrain from cleansing and purifying My church; the church is My heart. I despise all the evil people who prevent you from eating and drinking of My word. This is because there are some other people who do not truly want Me. These people are full of deceit, they do not get close to Me with their true heart; they are evil, and they are people who obstruct the carrying out of My will; they are not people who put the truth into practice. These people are full of self-righteousness and arrogance, they are wildly ambitious, they love to be condescending, and though the words they speak are pleasant to hear, in secret they do not practice the truth. These evil people shall all be cut off and swept away; they shall languish amid disaster. These words are to remind and warn you to keep your feet on the path that is in line with My intentions. Always return to your spirit, because I love those who love Me with all their heart. Because you draw close to Me, I will protect you and keep you away from those evil ones; I will make you stand firm in My home and guard you until the end.

Chapter 25

Almighty God, Eternal Father, Prince of Peace, our God is King! Almighty God sets His feet on the Mount of Olives. How beautiful it is! Listen! We watchmen lift up our voices; with our voices we sing together, for God has returned to Zion. We see with our own eyes the desolation of Jerusalem. Break forth into joyful noise and sing in unison, for God has brought comfort to us and has redeemed Jerusalem. God has bared His holy arm in the eyes of all the nations, the real person of God has appeared! All the ends of the earth have seen the salvation of our God.

Oh, Almighty God! The seven Spirits have been sent forth from Your throne to every church to reveal all of Your mysteries. Sitting on Your throne of glory, You have managed Your kingdom and made it firm and stable with justice and righteousness, and You have subdued all the nations before You. Oh, Almighty God! You have loosed the girdle of kings, You have made the gates of the city open wide before You, never to close. For Your light has come and Your glory rises and shines forth its brilliance. Darkness covers the earth and thick darkness is over the peoples. Oh, God! You, however, have appeared to and shone Your light upon us, and Your glory will be seen on us; all the nations shall come to Your light and the kings to Your radiance. You raise Your eyes and look around: Your sons gather before You, and they come from afar; Your daughters are carried in the arms as they come. Oh, Almighty God! Your great love has caught hold of us; it is You who lead us forward on the road to Your kingdom, and it is Your holy words that permeate us.

Oh, Almighty God! We give thanks and we praise You! Let us look up to You, bear witness to You, exalt You, and sing to You with a heart that is sincere, calm, and undivided. Let us have but one mind and be built

together, and may You soon make us into those who accord with Your intentions, to be put to use by You. Would that Your will may be carried out without hindrance upon the earth!

Chapter 26

My sons, take heed to My words, listen quietly to My voice and I will give you revelations. Be quiet within Me, for I am your God, your only Redeemer. You must quiet your hearts at all times and live within Me; I am your rock, your buttress. Have no other mind, but rely on Me with your whole heart and I will certainly appear to you—I am your God! Ah, those doubters! They surely cannot stand firm and they will gain nothing. You must know what the time is now, what a crucial moment it is! How crucial it is! Do not busy yourselves with things that are of no use; come quickly close to Me, fellowship with Me, and I will reveal all mysteries to you.

You must listen to every word of guidance from the Holy Spirit, and take each to heart. So many times have you heard My words and then forgotten them. Oh, thoughtless ones! You have lost so many blessings! You must now listen carefully and heed My words, fellowship more with Me and come close to Me more. In all that you do not understand, I will guide you, and I will lead you forward. Pay no mind to fellowshipping more with others. There are now many who preach words and doctrines, and too few who genuinely possess My reality. Their fellowship makes one confused and numb, not knowing how to progress. Having heard them, one might merely understand a bit more of the words and doctrines. You must watch your step and keep your heart living before Me at all times; you must communicate with Me and come close to Me, and I will let you see that which you do not understand. Take care in your speech, observe your heart at all times, and walk the path I walk.

It will not be long now; there is still a little time left. Make haste to forsake all things except Me and come follow Me! I will not mistreat you. So many times have you misunderstood My actions, yet do you know how

much I love you? Ah, you simply do not understand My heart. No matter how you doubted, no matter how much you owed Me, I will not remember it, and yet I chose you to go forth and act according to My intentions.

Today is no time to tarry. From now on, should you harbor some ulterior motive, then My judgment will befall you. If you leave Me for even one moment, then you will become Lot's wife. Now the Holy Spirit's work quickens, and those who cannot keep up with the new light are in peril. Those who do not keep watch will be abandoned; you must protect yourselves. You know that all things in the environment that surrounds you are there by My permission, all planned by Me. See clearly and satisfy My heart in the environment I have given to you. Do not fear, the Almighty God of hosts will surely be with you; He stands behind you and He is your shield. Today, people have too many notions, which forces Me to express My intentions through people whom others look down upon, to the shame of those who are conceited and self-righteous, proud, ambitious, and of high standing. So long as you show sincere consideration for My burden, I will prepare everything for you. Just follow Me!

Chapter 27

The one true God who reigns over the universe and all things—Almighty God, Christ of the last days! This is the testimony of the Holy Spirit, proof incontrovertible! The Holy Spirit is working to bear testimony everywhere, so that no one will be in doubt. The triumphant King, Almighty God! He has prevailed over the world, He has prevailed over sin, and He has accomplished His redemption! He has saved us, this group of people corrupted by Satan, and made us complete to follow His will. He wields kingly power over the whole earth, recapturing this land and chasing Satan down into the bottomless pit. He sits in judgment over the world, and no one can escape from His hands. He reigns as King.

The whole earth shouts in jubilation! It praises the triumphant King—Almighty God! For ever and ever! Worthy are You of honor and praise. Authority and glory be to the great King of the universe!

Time is short. Follow Almighty God's footsteps and keep pressing forward. Be meticulous to a fault, be considerate toward His burden, be of one mind with Him, and expend yourself for His management plan. You must not retain your possessions. So little time remains. Offer them up! Don't hold onto them! Offer them up! Don't hold onto them!

Chapter 28

When you see that time is so fleeting and the work of the Holy Spirit rushes ahead, having caused you to attain such great blessings and receive the King of the universe, Almighty God, who is the shining Sun, the King of the kingdom—this is all My grace and mercy. What more is there that could cut you off from My love? Ponder carefully, do not try to escape, wait quietly before Me at every moment and do not always wander outside. Your heart must adhere closely to My heart, and no matter what may happen, do not act blindly or arbitrarily. You must look to My intentions, do whatever I desire, and be determined to abandon that which I do not desire. You must not act on your feelings, but instead practice righteousness, like Me, even when it comes to your parents. You must abandon all that does not conform to the truth and you must offer yourself up and expend of yourself for Me, with a pure heart that loves Me. Do not be subject to the constraints of any person, event, or thing; so long as it aligns with My intentions, then just practice it in accordance with My words. Have no fear, as My hands support you, and I will keep you away from all evil ones. You should guard your heart, be within Me at all times, for your life relies in its living on My own; if you leave Me, then you will wither at once.

You should know these are the last days. Devils and Satan, like roaring lions, stalk abroad, searching for people to devour. All manner of plagues now break out, and there are many of every sort of evil spirit. Only I am the true God; only I am your refuge. Now you can do nothing but hide in My secret place, only within Me, and disasters will not befall you, and no calamity will come near your tent. You must come close to Me more often and fellowship with Me in the secret place; do not fellowship loosely with others. You must grasp the meaning in My words—I am not saying that you

are not allowed to fellowship, but that you still have no discernment. During this time, the work of evil spirits is rampant. They use all kinds of people to give you fellowship. Their words sound very pleasant, but there is poison within. They are sugar-coated bullets and before you know it, they will put their poison inside you. You should know most people today are unstable, as though they were drunk. When you fellowship about your difficulties with others, what they tell you is merely rules and doctrine, and it is not as good as fellowshipping with Me directly. Come before Me and pour out the old things within you; open your heart to Me and My heart will surely be revealed to you. Your heart must be diligent before Me. Do not be lazy, but come close to Me often—this is the quickest way for your life to grow. You must live within Me and I will live within you, and within you I shall be King, directing you in all things, and you shall have a share of the kingdom.

Do not underestimate yourself because you are young. You should offer yourself up to Me. I do not consider how people appear on the surface, nor how old they are. I consider only whether they love Me sincerely, and whether they follow My way, and practice the truth disregarding all other things. Do not worry about how tomorrow will be, nor how the future will be. So long as you rely on Me to live every day, then I will surely lead you. Do not linger on the thought, "My life is too small, I do not understand anything," which is a thought sent by Satan. You have only to use your heart to come close to Me at all times, to follow My footsteps to the end of the road. When you hear My words of reproach and warning, wake up and run forward at once; come close to Me without cease, keep pace with the flock, and keep your eyes ahead. In My presence, you must love your God with all your heart and soul. On the path of service, consider My words more often. In practicing the truth, do not be weak-hearted—have a mighty

heart, with the resolve and determination of the male child; be possessed of a formidable heart. If you wish to love Me, then you must satisfy Me in everything I wish to accomplish in you. If you wish to follow Me, then you must forsake all that you have, all that you love; you must submit humbly before Me, with a simple mind. Do not explore or think haphazardly, but stay abreast of the work of the Holy Spirit.

Here, I give you counsel: Be sure to hold fast to all that I enlighten within you, and be sure to practice it!

Chapter 29

Do you know that time is pressing? Therefore, in the short term, you must rely on Me and cast away from you all the things that are incompatible with My disposition: ignorance, slowness to react, unclear thoughts, soft-heartedness, a weak will, absurdity, very strong sentimental attachments, confusion, and a lack of discernment. These must be cast away as soon as possible. I am Almighty God! As long as you are willing to cooperate with Me, I can cure all that ails you. I am the God who looks deep into the hearts of people; I know all your ailments and where your defects dwell. These are the things that prevent you from progressing in life, and they must be cast away soon. Otherwise, My will cannot be carried out upon you. Rely on Me to cast off everything of yours I illuminate, live by Me always, be close to Me, and undertake all actions and behaviors with My likeness. Fellowship with Me more often about what you do not understand, and I will guide you, that you may go forward. If you are unsure, do not act rashly, but wait for My time. Maintain a stable temperament and do not let your passions run hot and cold; you must always have a heart that fears Me. What you do in front of Me and out of My sight must always be in accordance with My intentions. Do not be lenient to anyone on My behalf, be it your husband or your family; it is unacceptable, no matter how good they are. You must take action based on the truth. If you love Me, I will grant you great blessings. I will tolerate none who resist. Love those whom I love, and hate those whom I hate. Pay no heed to any man, event, or thing. Look with your spirit and see clearly the people I use; make more frequent contact with spiritual people. Do not be ignorant—you must differentiate. Wheat will always be wheat, and tare will never grow into wheat—you must recognize different types of people. You must be especially cautious in your speech and keep

your feet on the path of My intentions. Consider all these words carefully. You must cast away your rebelliousness at once and become fit for My use, so that you may satisfy My heart.

Chapter 30

Awaken, brothers! Awaken, sisters! My day will not be delayed; time is life, and to seize back time is to save life! The time is not far off! If you fail the college entrance examination, you can study and retake it as many times as you like. However, My day will brook no further delay. Remember! Remember! I urge you with these good words. The end of the world unfolds before your very eyes, and great disasters rapidly draw near. Which is more important: your life, or your sleep, your food and drink and clothing? The time has come for you to weigh these things. Be doubtful no longer, and do not shy away from certainty!

How pitiful! How poor! How blind! How cruel mankind is! Indeed, you turn a deaf ear to My word—am I speaking to you in vain? You are still so remiss—why? Why is that? Have you really never had such a thought? For whom do I say these things? Believe in Me! I am your Savior! I am your Almighty One! Keep watch! Keep watch! Time lost will never come again—remember this! There is no medicine in the world that cures regret! So, how should I speak to you? Is My word not worthy of your careful, repeated consideration? You are so careless with My word and so irresponsible with your life; how could I bear it? How could I?

Why, in all this time, has a proper church life been unable to arise among you? It is because you lack faith; you are unwilling to pay the price, to offer yourselves up, to expend yourselves before Me. Awaken, My sons! Believe in Me, My sons! My beloved, why will you not consider what is in My heart?

Chapter 31

I love all those who sincerely want Me. If you focus on loving Me, I shall surely bless you tremendously. Do you understand My intentions? In My house, there is no distinction between high and low status. Everyone is My son, and I am your Father, your God. I am supreme and unique. I control the universe and all things!

You ought to "serve Me with humility and in obscurity" in My house. This phrase should serve as your motto. Do not be a leaf on a tree, but be the root of the tree and take root deeply in life. Enter into a genuine experience of life, live by My words, seek Me more in every matter, and draw near to Me and fellowship with Me. Do not pay attention to any external things, and do not be constrained by any person, event, or thing, but only fellowship with spiritual people about what I am. Understand My intentions, let My life flow among you, and live out My words and comply with My requirements.

Devote all your strength to the matters for which I have commissioned you; do all you can to satisfy My heart. I am your power and I am your joy…. I am your everything. Just pursue Me. I know the true desires of your heart and that you sincerely expend yourself for Me, but you should know how to show loyalty to Me in My house and how to follow Me to the end.

The church is My heart and I am burning with anxiety for the construction of My church. You should expend yourself for Me by offering yourself up without the least reservation, and show consideration for My intentions so that My heart may be satisfied.

Chapter 32

What is light? In the past, you actually regarded the transformation of the work of the Holy Spirit as light. There is true light at all times: that is, gaining what God is through drawing near to Me and fellowshipping with Me. Having insight into God's words and grasping God's intentions in His words—that is, while eating and drinking them, feeling the Spirit in God's words and receiving God's words inside yourselves; you grasp what He is through experience, and receive God's illumination while communing with Him; all is light. You can be enlightened and gain new insight in God's words at any moment while contemplating and pondering. If you grasp God's word and you feel new light, then will you not have power in your service? You worry so much while you give service! That is because you have not touched reality, and you do not have true experience or insight. If you had true insight, then would you not know how to serve? When certain things befall you, you must experience them diligently. If, in an easy and comfortable environment, you can also live in the light of God's countenance, then you will see God's face every day. If you saw God's face and communicated with God, would you not have light? You do not enter into reality, and you are always on the outside, searching; as a result, you find nothing and your progress in life is delayed.

Do not focus on the outside; instead, just draw near to God within, commune deeply enough and grasp God's intentions; would you not then have a path in your service? You need to diligently pay attention and obey. If you do all things only according to My words and enter the paths that I point out, then would you not have a path? If you find the path to enter into reality, then you also have a path to serve God. It is simple! Come to God's presence more, ponder God's words more, and you will obtain that which

you lack. You will also have new insight, new enlightenment, and you will have the light.

Chapter 33

My kingdom requires those who are honest, those who are not hypocritical or deceitful. Are not the sincere and honest people unpopular in the world? I am just the opposite. It is acceptable for the honest people to come to Me; I delight in this kind of person, and I also need this kind of person. This is precisely My righteousness. Some people are ignorant; they cannot feel the work of the Holy Spirit and they cannot grasp My intentions. They cannot clearly see the environment in which their family and their surroundings exist, and they do things blindly and lose many opportunities to attain grace. Time after time, they regret their actions and when they encounter a matter, they again cannot see it clearly. Sometimes they are able to rely on God to eke out a victory, but when they encounter the same kind of matter afterward, the old sickness recurs, and they cannot grasp My intentions. But I do not look at these things, and I do not remember your transgressions. Rather, I want to save you from this promiscuous land and allow you to renew your lives. I have pardoned you time after time. However, now is the most critical step. You cannot be confused anymore and cannot press forward like that anymore, in that stop-go way. When will you be able to arrive at the destination? You have to do your utmost to run toward the finish line without stopping. Do not slack off in the most critical time, move forward courageously, and a bountiful feast is before you. Quickly dress in your wedding garments and robes of righteousness, and attend the marriage supper of Christ; enjoy familial bliss for all eternity! No longer will you be depressed, sad and sighing as before. Everything of that time will have vanished like smoke and only the resurrected life of Christ will have power in you. Within you, there will be a

temple purified by cleansing and washing, and the life of resurrection you have gained will dwell in you forever and ever!

Chapter 34

Almighty God is the all-powerful, all-achieving, and complete true God! He not only holds the seven stars, is endowed with the seven Spirits, has seven eyes, opens the seven seals, and opens the scroll, but more than that, He administers the seven plagues and the seven bowls, and reveals the seven thunders. Long ago, too, He sounded the seven trumpets! All things that He created and made complete should praise Him, render Him glory, and exalt His throne. Oh, Almighty God! You are everything. You have accomplished everything, and with You, all is complete, bright, emancipated, free, strong, and powerful! There is nothing at all hidden or concealed; with You, all mysteries are revealed. Furthermore, You have judged the multitudes of Your enemies, You reveal Your majesty, manifest Your raging fire, You exhibit Your wrath, and, moreover, You display Your unprecedented, everlasting, utterly infinite glory! All peoples should awaken to cheer and sing without reserve, extolling this almighty, completely genuine, all-living, bountiful, glorious, and true God who is from everlasting to everlasting. His throne should be exalted constantly, His holy name praised and glorified. This is My—God's—eternal intention, and is a boundless blessing that He reveals and bestows upon us! Who among us does not inherit it? To inherit God's blessing, one must exalt His holy name and come to encircle His throne in worship. All those who go before Him with other motives and other intentions will be melted away by His raging fire. Today is the day His enemies will be judged, and it is also on this day that they will perish. Furthermore, that is also the day on which I, Almighty God, will be revealed and on which I will gain glory and honor. Oh, all peoples! Rise quickly to extol and welcome Almighty God who, from time immemorial to eternity, sends out to us lovingkindness,

implements salvation and bestows upon us blessings, makes His sons complete, and successfully achieves His kingdom! This is God's wonderful deed! This is God's eternal predestination and arrangement—that He Himself has come to save us, to make us complete, and to bring us into glory.

All those who do not rise up and bear witness are the forbears of the blind and the kings of ignorance. They will become the eternally ignorant, the perpetual fools; the eternally dead who are blind. It is for this reason that our spirits should awaken! All the people should arise! Cheer, praise, and extol without end the King of glory, the Father of mercy, the Son of redemption, the bountiful seven Spirits, the Almighty God who brings majestic raging fire and righteous judgment and who is utterly sufficient, bountiful, almighty, and complete. His throne will be exalted forever! All the people should see that this is God's wisdom; it is His wonderful path to salvation and the achievement of His glorious will. If we do not rise up and bear witness, then once the moment has passed, there will be no going back. Whether we will gain blessings or misfortune is being decided during this current stage of our journey, based on what we do, what we think, and what we are living out right now. How should you act? Bear witness for and exalt God forever; exalt Almighty God, Christ of the last days—the eternal, unique, true God!

From now on, you should see clearly that all those who do not bear witness for God—who do not bear witness for this unique, true God, as well as those who harbor doubts about Him—they are all sick and dead, and are ones who defy God! God's words have already been proved from ancient times: All those who do not gather with Me scatter, and those who are not with Me are against Me; this is an unalterable truth that is etched in stone! Those who do not bear witness for God are Satan's lackeys. Such people

have come to disturb and mislead God's children, and to disrupt His management; they must be dealt with by the sword! All those who show them good intentions seek their own destruction. You should listen to and believe the utterances of God's Spirit, walk the path of God's Spirit, and live out the words of God's Spirit. Moreover, you should exalt the throne of the almighty God to the end of time!

Almighty God is the God of seven Spirits! That of the seven eyes and seven stars is He, too; He opens the seven seals, and the entire scroll has been unfurled by Him! He has sounded the seven trumpets, and the seven bowls and the seven plagues are in His grasp, to be unleashed at His will. Oh, the seven thunders that have always been sealed! The time to reveal them has come! He who will bring forth the seven thunders has already appeared before our eyes!

Almighty God! With You, all is emancipated and free; there are no difficulties, and all flows smoothly! Nothing dares to obstruct or hinder You, and all submit before You. Any that do not submit shall die!

Almighty God, the God with seven eyes! All is perfectly clear, all is bright and uncovered, and all is revealed and laid bare. With Him, all is crystal clear, and not only is God Himself like this, but His sons are this way, too. No one, no object, and no matter can be concealed before Him and His sons!

The seven stars of Almighty God are bright! The church has been perfected by Him; He establishes His church messengers, and the entire church is within His provision. He opens all seven seals, and He Himself brings His management plan and His will to completion. The scroll is the arcane spiritual language of His management, and has been unfurled and revealed by Him!

All the people should hearken to His seven resounding trumpets. With Him, all is made known, never again to be hidden, and there is no more sorrow. All is revealed, and all is victorious!

The seven trumpets of Almighty God are open, glorious, and victorious trumpets! They are also the trumpets that judge His enemies! In the midst of His triumph, His horn is being exalted! He rules over the entire universe!

He has prepared the seven bowls of plagues, His enemies are targeted, and they are unleashed in an extreme torrent, and those enemies will be consumed in the flames of His raging fires. Almighty God shows the might of His authority, and His enemies all perish. The final seven thunders are no longer to be sealed before Almighty God; they are all revealed! They are all revealed! He puts His enemies to death with the seven thunders, stabilizing the earth and making it render service to Him, never again to be laid waste!

The righteous Almighty God! We extol You forever! You deserve unending praise, and eternal acclaim and exaltation! Your seven thunders are not just to be used for Your judgment, but are more to be used for Your glory and authority, in order to complete all things!

All peoples celebrate before the throne, extolling and praising Almighty God, Christ of the last days! Their voices shake the entire universe like thunder! Absolutely all things exist because of Him and arise because of Him. Who dares not attribute all glory, honor, authority, wisdom, holiness, victory, and revelations entirely to Him? This is the accomplishment of His will, and it is the final completion of the construction of His management!

Chapter 35

Seven thunders come forth from the throne, shake the universe, overturn heaven and earth, and resound through the skies! The sound pierces the ear, and the people cannot escape it, nor can they hide from it. Thunder and lightning burst forth, and in an instant, heaven and earth transform, and the people are on the verge of death. Then, at lightning speed, the entire cosmos is enveloped in a violent rainstorm, falling from heaven! In the furthest corners of the earth, as thoroughly as a shower, it brooks no stain as it washes all from head to toe; nothing can be hidden from it, nor can any person be shut away from it. Peals of thunder, like flashes of lightning, gleam with chill light and make men tremble with fear! The sharp double-edged sword strikes down the sons of rebellion, and the enemy faces catastrophe, with nowhere to hide; they become dazed in the rush of wind and rain, and, reeling from the blow, they drop dead at once into the flowing waters and are washed away. There is only death, and no way for them to survive. The seven thunders issue from Me and convey My intention, which is to strike down the eldest sons of Egypt, to punish the evil and to cleanse My churches, so that all may have affinity with each other, act truly to themselves, and be of one heart with Me, and so that all the churches in the cosmos can be built into one. This is My purpose.

The thunder sounds, and the sounds of wailing roll in its wake. Some are awakened from their slumber, and, greatly alarmed, they search deep in their souls and rush back before the throne. They cease their rampant trickery and outrageous acts; it is not too late for such people to be awakened. I watch from the throne. I look deep into the hearts of men. I save those who desire Me earnestly and fervently, and I take pity on them. I will save into eternity those who love Me in their hearts more than all else,

those who understand My intentions and follow Me to the very end of the road. My hand will hold them safely, so that they will not encounter this scene and will come to no harm. Some, when they see this sight of flashing lightning, have inexpressible misery in their hearts and are regretful in the extreme. If they persist in behaving in this way, it is too late for them. Oh, all and every thing! It will all be done. This, too, is one of My means of salvation. I save those who love Me and strike down the evil, I make My kingdom steady and stable on earth, and let all nations and all peoples, all in the universe and at the ends of the earth, know that I am majesty, I am raging fire, I am the God who searches the innermost heart of every man. From this time forward, the judgment of the great white throne is openly revealed to the masses, and to all peoples, it is announced that judgment has commenced! It is beyond doubt that all whose words are not heartfelt, those who doubt and dare not be certain, those time wasters who understand My desires but are unwilling to put them into practice—they all must be judged. You must take care to examine your own intentions and motives, and assume your proper place; practice My words in earnest, value your life experience, and do not act with superficial enthusiasm, but make your lives grown, mature, stable, and experienced—only then will you be in line with My intentions.

Deny to Satan’s lackeys and to the evil spirits that disrupt and destroy that which I build any opportunity to exploit things to their advantage. They must be limited severely and restrained; they can only be dealt with by means of a sharp sword. The worst ones must be rooted out immediately, to prevent future trouble. And the church will be perfected, free of all deformity, and it will be healthy, full of vitality and energy. Following the flashing lightning, thunderclaps ring out. You must not be negligent, and you must not give up, but do your utmost to catch up, and you will surely

be able to see what My hand does, what I mean to gain, what I mean to discard, what I mean to perfect, what I mean to root out, what I mean to strike down—all this will unfold before your eyes, allowing you clearly to see My omnipotence.

From the throne to the universe and the ends of the earth, the seven thunders echo. A large group of people will be saved and will surrender themselves before My throne. Following this light of life, people seek for a way to survive and cannot help but come to Me, to kneel down in worship, and with their mouths to call out the name of the almighty true God and voice their entreaties. But those who resist Me, those who harden their hearts, the thunder resounds in their ears, and without a doubt they must perish. This is simply the outcome that awaits them. My beloved sons who are triumphant will stay in Zion, and all peoples will see what they will obtain, and immense glory will appear before you. Truly, this is a great blessing, and it is a sweetness that is difficult to relate.

The clap of the seven thunders coming forth is the salvation of those who love Me, who desire Me with true hearts. Those who belong to Me and whom I have predestined and chosen are all able to come under My name. They can hear My voice, which is God calling to them. Let those at the ends of the earth see that I am righteous, I am faithful, I am lovingkindness, I am compassion, I am majesty, I am raging fire, and, ultimately, I am merciless judgment.

Let all in the world see that I am the real and complete God Himself. All men are fully convinced and none dare to resist Me again, nor to judge Me or slander Me again. Otherwise, curses come at once upon them, and disaster befalls them. They can only weep and gnash their teeth, having brought on their own destruction.

Let all peoples know, let it be known through the universe and at the ends of the earth, in every household and by all people: Almighty God is the one true God. All, one after another, will fall to their knees and worship Me, and even children who have just learned to speak will call out "Almighty God"! Those officials who wield power will also see with their own eyes the true God appearing before them, and they will also prostrate themselves in worship, begging for mercy and forgiveness, but this is indeed too late, for the time of their demise has come. They can only be finished and sentenced to the unfathomable abyss. I will bring the entire age to an end, and strengthen My kingdom all the more. All nations and peoples will yield before Me for all of eternity!

Chapter 36

Almighty true God, the King enthroned, rules the entire universe, facing all nations and all peoples, and everything under heaven shines with God's glory. All living things in the universe and unto the ends of the earth shall see. The mountains, the rivers, the lakes, the lands, the oceans, and all living beings have drawn open their curtains in the light of the true God's countenance, and they are revived, as if waking from a dream, as if they were sprouts breaking through the soil!

Ah! The one true God appears before the world. Who dares approach Him with resistance? All tremble with fear. All are utterly convinced, and all beg forgiveness repeatedly. All people fall to their knees before Him, and all mouths worship Him! The continents and oceans, the mountains, the rivers—all things praise Him endlessly! Springtime comes with its warm breezes, bringing fine spring rain. Like all people, the streams' currents flow with grief and joy, shedding tears of indebtedness and self-reproach. The rivers, the lakes, the surf and the swells all are singing, lauding the true God's holy name! The sound of praise rings out with such clarity! Old things that were once corrupted by Satan—each and every one of them will be renewed and changed and will enter into an entirely new realm …

This is the holy trumpet, and it has begun to sound! Hearken to it. That sound, so sweet, is the utterance of the throne, announcing to every nation and people that the time has come, that the outcome of the last days is here. My management plan is finished. My kingdom has appeared openly on earth. The kingdoms of the world have become the kingdom of Mine, who am God. My seven trumpets sound from the throne, and such wondrous things will occur! People at the ends of the earth will rush together from every direction with the force of an avalanche and the power of

thunderbolts, some sailing the seas, some flying in planes, some riding in vehicles of every shape and size, some riding on horseback. Look closely. Listen carefully. These riders of horses of every color, spirits roused, mighty and magnificent, as if taking the field of battle, are indifferent to death. Amid the neighing of horses and the clamor of people shouting for the true God, so many men, women, and children will be trampled by their hooves in an instant. Some will be dead, some will be breathing their last, some will be mangled, with no one to tend them, shouting hysterically, howling in pain. Sons of rebellion! Is this not your final outcome?

I look with joy upon My people, who hear My voice and gather from every nation and land. All people, keeping the true God ever in their mouths, praise and jump endlessly for joy! They bear witness to the world, and the sound of their witness to the true God is like the thundering sound of many waters. All people will crowd into My kingdom.

My seven trumpets sound, rousing those who slumber! Get up quickly, it is not too late. Look to your life! Open your eyes and see what time it is now. What is there to seek? What is there to think about? And what is there to cling to? Have you never considered the difference in value between gaining My life and gaining all that you love and cling to? Be no longer willful nor gambol. Do not miss this opportunity. This time will not come again! Stand up right away, practice exercising your spirit, use various tools to see through and thwart Satan’s every plot and trick, and triumph over Satan, so that your life experience may be deepened and you may live out My disposition, so that your life may become mature and seasoned and you may always follow My footsteps. Undaunted, not weak, moving always ahead, step by step, straight until the end of the road!

When the seven trumpets sound again, it will be the call to judgment, judgment of the sons of rebellion, judgment of all nations and all peoples, and each nation will yield before God. God's glorious countenance will surely appear before all nations and all peoples. Everyone will be convinced utterly, and endlessly call out to the true God. The almighty God will be more glorious, and My sons and I will share in the glory and share in the kingship, judging all nations and all peoples, punishing the evil, saving and having mercy on those who belong to Me, and making the kingdom strong and stable. Through the sound of the seven trumpets, a great many people will be saved, returning before Me to kneel and worship with constant praise!

When the seven trumpets sound once again, it will be the coda of the age, the trumpet blast of victory over devils and Satan, the salute that heralds the beginning of living openly in the kingdom on earth! How lofty a sound, this sound reverberating around the throne, this trumpet blast shaking heaven and earth, which is the sign of My management plan's victory, which is Satan's judgment; it sentences this old world entirely to death, to return to the bottomless pit! This trumpet blast signifies that the gate of grace is about to close, that the kingdom's life will begin on earth, which is right and proper. God saves those who love Him. Once they return to His kingdom, the people on earth will face famine and pestilence, and God's seven bowls and seven plagues will take effect in succession. Heaven and earth shall pass away, but My word shall not!

Chapter 37

You truly lack faith in My presence and you often rely on yourselves to act. “You cannot do anything without Me!” Yet you corrupt people always let My words blow into one ear and out of the other. Life nowadays is a life of words; without words, there is no life and there is no experience, and less does it bear mentioning that there is no faith. Faith is in words; only by pouring more of yourselves into God’s words can you have everything. Do not worry that you will not grow up: Life does grow, and not from people’s worries.

You are always apt to become anxious, and you do not listen to My instructions. You always want to exceed My pace. What is this? It is human ambition. You should distinguish clearly what comes from God and what comes from yourselves. Enthusiasm will never be praised in My presence. I want you to be able to follow Me until the end, with unchanging loyalty all the while. You believe that acting in this way is devotion to God. You blind people! Why do you not come more often before Me to seek, but muddle about on your own? You must see clearly! The one who is working now is certainly no human, but rather the Sovereign of all, the one true God—the Almighty! You must not be neglectful, but constantly hold on to all you have, for My day is near. Would you truly still not awaken at such a time? Have you not yet seen clearly? You are still consorting with the world; you cannot break away from it. Why? Do you truly love Me? Are you able to lay bare your hearts for Me to see? Are you able to offer your whole beings to Me?

Think more of My words, and always have a clear understanding of them. Do not be confused or half-hearted. Spend more time in My presence, comprehend more of My pure words, and do not misunderstand My

intentions. What more would you have Me say to you? People's hearts are hard; people are laden too heavily with notions. They always think it is enough merely to get by, and they always make a joke of their lives. Foolish children! The hour is late; it is no time to seek amusement. You should open your eyes and see what time it is. The sun is about to cross the horizon and illuminate the earth. Open your eyes wide and look; do not be careless.

This is a great matter, yet you make light of it in such a way and treat it in such a way! I am anxious, but there are few who are considerate of My heart, who are able to hear My good exhortations and listen to My counsel! The mission is arduous, but there are few among you who can share the load for My sake. You still maintain such an attitude. Though, compared with the past, you have made some progress, you cannot remain always at this stage! My footsteps are rapidly moving forward, yet your speed remains as it is. How can you keep pace with the light of today and My steps? Hesitate no longer. I have emphasized to you once and again: My day will be delayed no longer!

The light of today, belonging to today, as it does, cannot be compared to yesterday's light, nor can it be compared to tomorrow's light. With each passing day, new revelations and new light grow stronger and brighter. Be dazed no longer; be foolish no longer; cling no longer to the old ways; and no longer delay or waste My time.

Be watchful! Be watchful! Pray more to Me and spend more time in My presence, and you will certainly obtain everything! Believe that by doing so, you are sure to obtain everything!

Chapter 38

It is not that your faith is good or pure, but rather, My work is wondrous! Everything is due to My mercy! You must not have the slightest corrupt disposition of selfishness or arrogance, otherwise I will not work on you. You must understand clearly that whether men fall or stand strong is not because of them; it is because of Me. Today, if you do not clearly understand this step, you will certainly fail to enter the kingdom! You must understand that what is being done today is the wondrous work of God; it has nothing to do with man. What do the actions of man count for? Either they are being selfish, arrogant, and conceited, or they are disrupting God's management and destroying His plans. Oh, the corrupt ones! You must come to rely on Me today; if you do not, today I shall tell you that you will never achieve anything! All shall be in vain and your undertakings shall be worthless!

Do not dally or hesitate; today each of those who love Me shall have My wondrous work carried out upon them. I have no use for those who do not humble themselves, and today I only use those who are thoroughly humbled. I shall only be fully open to those of you who love Me with a true heart, who are looked down upon by others, and who are able to fully open themselves to Me. I will let you understand My intentions, and at all times you shall be before Me receiving My blessings. I absolutely will not mistreat those who expend themselves for Me today, offer up themselves for Me today, and bear burdens for Me today—thus My righteousness is revealed. Do not complain about Me; My grace is sufficient for you. You might as well come and take it so that you may taste incomparable sweetness. This will not only create love for Me within you, but it will deepen this love of yours.

My work is carried out step-by-step, and it is absolutely not careless or muddled. To follow Me, you must also do things in this way. See My demeanor and learn from Me; in this way, if you follow My footsteps, then you will be brought into the manifestation of the kingdom. Cheer with one voice! My sons! God's work shall be accomplished upon you, upon this group of people. Do you not feel blessed?

It is indeed hard to fathom! I have brought you here today so that you may see My wondrous work!

Chapter 39

Open your eyes and look, and you can see My great power everywhere! You can be certain of Me everywhere. The cosmos and the firmament are spreading My great power. The words I have spoken have come true in the warming of the weather, in climate change, in abnormalities within people, in the disorder of social dynamics, and in the deceit within people's hearts. The sun whitens and the moon reddens; it all is out of balance. Do you really still not see these things?

God's great power is revealed herein. Without a doubt, He is the one true God—the Almighty—whom people have pursued for many years! Who can bring things into being just by uttering words? Only our Almighty God. As soon as He speaks, the truth appears. How could you not say that He is the true God?

I know, deep down, that all of you are willing to cooperate with Me, and I believe that My chosen ones, My beloved brothers and sisters, all have this kind of aspiration, but just cannot enter or actually practice, and cannot remain cool and calm when encountering the occurrence of realities. You never pay any regard to God's intentions, and you put your own personal interests first and act on your own without waiting. Let Me tell you, this way will never satisfy My intentions! Child! Just give Me your heart completely. Be clear! I do not want your money, nor your possessions, and nor for you to zealously, deceitfully or narrow-mindedly come before Me to serve. Be quiet and of pure heart, wait and seek when problems arise, and I will give you an answer. Do not be in doubt! Why do you never believe My words to be true? Why can you not believe in My words? You are stubborn to such an extreme degree, and even at a time like this you are still like this; you are too ignorant, and simply not enlightened at all! How

much of the vital truth do you remember? Have you really experienced it? You become muddled and act recklessly and hastily when encountering problems! The main thing today is that you enter the spirit and fellowship with Me more, in the same way that your own hearts often ponder questions. Do you understand? This is key! Delayed practice really is a problem. Hurry, and do not delay! People who hear My words and do not delay but practice them immediately will be greatly blessed! I will bestow upon you doubly! Do not worry! Act as I say, without a second's delay! Your human notions are often like this, and you are prone to putting things off, always delaying what should be done today until tomorrow. So lazy and so clumsy. Words cannot describe it! I am not exaggerating—this is fact. If you do not believe it, then carefully examine yourself and check your own situation, and you will discover that this is really how it is!

Chapter 40

Why are you so slow-witted? Why are you so numb? Several reminders have not awakened you, and this is distressing to Me. I truly do not have the heart to see My sons like this. How can My heart bear this? Ah! I have to teach you by My own hand. My pace continues to quicken. My sons! Quickly arise and cooperate with Me. Who sincerely expends themselves for Me now? Who is able to fully dedicate themselves without so much as a word of complaint? You are always so numb and dull-witted! How many are able to be considerate of My feelings, and who can truly grasp the Spirit of My words? All I can do is anxiously wait and hope; seeing that your each and every move cannot satisfy My heart, what can I say? My sons! Everything that your Father does today is for His sons. Why can My sons never understand My heart, and why do My sons always make Me, your Father, worry? When will My sons grow up, not cause Me to worry, and allow Me to be relaxed about them? When will My sons be able to live independently, stand up, and lighten the burden on their Father's shoulders? I just quietly shed tears for My sons, and I put everything into the completion of God's management plan, and to save My sons, My loved ones. I have no other choice.

My promises have come to pass and are manifest before your eyes. Why can you not be considerate of My heart? Why? Why? Up until now, have you counted: How many things you have done that satisfied My heart, and how many things you have done that nourished and fed the church? Carefully ponder this; do not be careless. Do not let go of a single bit of the truth. You cannot just focus on appearances and overlook the essence. At all times, you must examine whether your every word and action and your each and every move have undergone judgment before the seat of Christ,

and whether you have transformed into the image of a new person—not in imitation, but rather emanating from deep within with the expression of life. Do not delay your life, so that you may avoid suffering losses. Hurry and remedy this situation, satisfy My heart, and bear in mind the principles of conduct: Do things with righteousness and uprightness, and satisfy My heart. Do not be reckless. Can you remember this?

Chapter 41

Regarding the problems that arise in the church, do not be filled with such heavy misgivings. In the course of building the church, mistakes are inevitable, but do not panic when you meet with problems; rather, be calm and collected. Have I not already told you? Come before Me often and pray, and I will clearly show you My intentions. The church is My heart and it is My ultimate purpose, so how could I not love it? Do not be afraid—when things like this happen in the church, they happen with My permission. Stand and speak on My behalf. Have faith that all things and matters are permitted by My throne and contain My intentions within them. If you continue to fellowship in a wanton manner, there will be problems. Have you thought about the consequences? This is the type of thing that Satan will take advantage of. Come before Me often. I shall speak plainly: If you are going to do something without coming before Me, then do not imagine that you will be able to complete it. It is you who have forced Me into this position.

Do not be discouraged, do not be weak, and I will make things clear for you. The road to the kingdom is not so smooth; nothing is that simple! You want blessings to come to you easily, do you not? Today, everyone will have bitter trials to face. Without such trials, the loving heart you have for Me will not grow stronger and you will not have true love for Me. Even if these trials consist merely of minor circumstances, everyone must pass through them; it's just that the difficulty of the trials will vary from one person to another. Trials are a blessing from Me, and how many of you come often before Me and beg on your knees for My blessings? Silly children! You always think that a few auspicious words count as My blessing, yet you do not recognize that bitterness is one of My blessings.

Those who share in My bitterness will certainly share in My sweetness. That is My promise and My blessing to you. Do not hesitate to eat and drink and enjoy My words. When the dark passes, light gathers. It is darkest before dawn; after this time the sky gradually brightens, and then the sun rises. Do not be afraid or timid. Today, I support My sons and wield My power for them.

When it comes to church business, do not always shirk your responsibility. If you bring the matter before Me conscientiously, you will find a way. When a trifling problem like this occurs, do you become afraid and panic, at a loss about what to do? I have said numerous times, “Come close to Me often!” Have you conscientiously put into practice the things I ask you to do? How many times have you pondered My words? If you have not done so, then you do not have any clear insight. Is this not your own doing? You blame others, but why do you not instead feel revulsion toward yourselves? You spoil things and afterward you remain careless and perfunctory; you must heed My words.

The obedient and the submissive will receive great blessings. In the church, stand firm in your testimony to Me, uphold the truth; right is right and wrong is wrong. Do not confuse black and white. You shall be at war with Satan and must completely vanquish it so that it never rises again. You must give everything you have to protect My testimony. This shall be the goal of your actions—do not forget this. But now, you are lacking in faith and the ability to differentiate things and you are always unable to understand My words and My intentions. Nonetheless, do not be anxious; everything proceeds according to My steps and anxiety only begets trouble. Spend more time before Me and do not attach importance to food and clothing, which are for the physical body. Seek My intentions often, and I will clearly show you what they are. Gradually you will find My intentions

in everything, so that for every human being, I will have a way in without obstruction. This will satisfy My heart, and you shall receive blessings with Me forever and ever!

Chapter 42

Great are the deeds of Almighty God! How wondrous! How marvelous! The seven trumpets sound, the seven thunders go forth, and the seven bowls are poured out—these will forthwith be revealed openly, and there can be no doubt. God's love comes to us daily. Only Almighty God can save us; whether we meet with misfortune or with blessing rests entirely with Him, and we human beings have no way of deciding this. Those who offer themselves up with their whole heart will surely receive bounteous blessings, while those who seek to preserve their lives will only lose their lives; all things and all matters are in the hands of Almighty God. Do not halt your steps anymore. Tremendous change is coming to heaven and earth, from which man has no way of hiding. There will be no other choice for him but to wail in bitter pain. Follow the work that the Holy Spirit is doing today. You should be clear within yourself about the step to which His work has progressed, without needing to be reminded by others. Return now into the presence of Almighty God as often as you can. Ask Him for everything. He will surely enlighten you within and, at crucial moments, He will protect you. Have no fear! He already possesses your whole being. With His protection and His care, what is there for you to fear? Today the fruition of God's will is at hand, and whosoever is fearful only stands to lose. What I am telling you is the truth. Open up your spiritual eyes: Heaven can change in an instant, but what is there for you to fear? With the slightest motion of His hand, heaven and earth are immediately annihilated. So what can man gain by fretting? Is not all in the hands of God? If He commands heaven and earth to change, then they will change. If He says we are to be made complete, then we will be made complete. Man need not worry, but should proceed calmly. Nevertheless,

you must, as much as you can, take heed and be vigilant. Heaven can change in an instant! However wide man may open up his naked eyes, he will not be able to see much of anything. Be watchful now. The will of God has been accomplished, His project has been completed, His plan has succeeded, and His sons have all arrived at His throne. Together they come to sit in judgment over all nations and all peoples with Almighty God. Those who have been persecuting the church and harming God's sons will meet with stern punishment: That is for certain! Those who sincerely give themselves to God, who hold to everything, God will surely love them for all eternity, without ever changing!

Chapter 43

Have I not reminded you? Do not be apprehensive; you just do not listen to Me, such thoughtless people that you are! When will you be able to understand My heart? Every day there is new enlightenment, and every day there is new light. How many times have you grasped it for yourselves? Have I not told you Myself? You are still passive, like insects that move only when poked, and you are unable to take the initiative to cooperate with Me and show consideration for My burden. I would like to see all your lively and lovely smiles, to see My sons' active and lively manner, but I cannot. Instead, you are weak in the head—silly and foolish. You should take the initiative to seek. Boldly pursue! Just open your hearts and let Me live within you. Be cautious and vigilant! Some people in the church mislead people, and you must attach great weight to these words, always, lest your lives be affected or suffer some loss. Rest assured—as long as you have the courage to stand up and speak for Me, I will bear the burden of it all, and I will empower you! As long as you satisfy My heart, I will always show you My smile and My intentions. As long as you have a strong backbone and live out the male child's disposition, I will support you and put you in an important position. When you come before Me, just draw near to Me. Do not be afraid if you cannot speak. So long as you have a seeking heart, I will give you the words. I do not need words that sound pleasant, and I do not need your flattery; this type of thing is what I hate most of all. It is upon this type of person that I frown most of all. They are like a splinter in My eye or a thorn in My flesh that must be removed. Otherwise, My sons cannot wield power for Me, and shall be subject to stifling constraint. Why have I come? I have come to support and encourage My

sons, so that their days of enduring oppression, bullying, cold-heartedness, and abuse will be gone forever!

Be bold. I will always walk with you, live with you, speak with you and act with you. Do not be afraid. Do not hesitate to speak. You always harbor feelings toward other people, and you are always timid and afraid. Those who are of no benefit to the construction of the church must be removed. This includes those in the church whose conditions are not good and those who cannot act according to My words, not to mention your nonbelieving mother and father. I do not want those things. They must be eradicated, and not one should remain. Just release the bonds upon your hands and feet. As long as you examine your own intentions and they are not concerned with gains and losses, nor for fame and wealth, nor for personal relationships, then I will accompany you, point things out to you and give you clear guidance at all times.

Ah, My sons! What should I say? Although I say these things, you are still not considerate of My heart, and still you are too timid. What are you afraid of? Why are you still bound by laws and by rules? I have released you, but you still have no freedom. Why is this? Communicate with Me more and I will tell you. Do not test Me. I am practical. Nothing is pretense with Me; all is practical! What I say is true. I never go back on My word.

Chapter 44

I am righteous, I am trustworthy, and I am the God who scrutinizes the innermost heart of man! I will reveal at once who is true and who is false. Do not be alarmed; all things work according to My time. Who wants Me sincerely, and who does not—I will tell you, one by one. You just take care to eat up, drink up, and draw up close to Me when you come into My presence, and I will do My work Myself. Do not be too anxious for quick results; My work is not something that can be accomplished all at once. Within it there are My steps and My wisdom, and that is why My wisdom can be revealed. I will let you see what is done by My hands—the punishing of evil and the rewarding of good. I most certainly do not favor anyone. You who sincerely love Me, I will sincerely love you, and as for those who do not sincerely love Me, My wrath will ever be with them, so that they may remember through eternity that I am the true God, the God who scrutinizes the innermost heart of man. Do not act one way to others' faces but another way behind their backs; I see clearly everything you do, and though you may fool others, you cannot fool Me. I see it all clearly. It is not possible for you to conceal anything; all lies within My hands. Do not think yourself so very clever for making your petty little calculations come out to your advantage. I tell you: However many plans man may hatch, be they thousands or tens of thousands, in the end they cannot escape from the palm of My hand. All things and all objects are controlled by My hands, never mind a single person! Do not try to evade Me or hide, do not try to wheedle or conceal. Can it be that you still do not see that My glorious countenance, My wrath and My judgment, have been publicly revealed? Whosoever does not want Me sincerely, I will judge them immediately and

without mercy. My pity has come to its end; there is no more left. Do not be hypocrites any longer, and put a stop to your wild and reckless ways.

My son, take care; spend more time in My presence and I will take charge of you. Have no fear, bring forth My sharp two-edged sword, and—in accordance with My intentions—fight with Satan to the bitter end. I will protect you; have no worries. All concealed things will be opened up and revealed. I am the Sun that gives forth light, mercilessly illuminating all the darkness. My judgment has come down in its entirety; the church is a battleground. You should all ready yourselves and devote your whole being to the final, decisive battle; I will surely protect you so that you may fight the good, victorious fight for Me.

Be careful—nowadays the hearts of people are deceitful and unpredictable and they have no way of winning other people's trust. Only I am completely for you. There is no deceit in Me; just lean on Me! My sons will surely be victorious in the final, decisive battle, and Satan will most certainly come out for the death-struggle. Have no fear! I am your power, and I am your all. Do not think about things over and over, you cannot attend to so many thoughts. I have said before, I will no longer pull you along the path, because time is too pressing. I do not have any more time to catch hold of you by the ear and caution you at every turn—it is not possible! You just finish your preparations for battle. I take full responsibility for you; all things are within My hands. This is a battle to the death, and either one side or the other is sure to perish. But you must be clear on this: I am forever victorious and unbeaten, and Satan will surely perish. This is My approach, My work, My will, and My plan!

It is done! All is done! Do not be faint-hearted or afraid. I with you, and you with Me, shall be kings forever and ever! My words, once spoken,

will never change, and events will soon come upon you. Be watchful! You should ponder well every single line; do not be vague about My words anymore. You must be clear about them! You must remember—spend as much time as you can in My presence!

Chapter 45

You publicly judge your brothers and sisters as if it were nothing. You truly do not know good from evil; you do not know shame! Is this behavior not terribly audacious and arbitrary? Every single one of you is confused and heavy of heart; you carry so much baggage and there is no place for Me within you. Blind men! Your cruelty has reached such an extreme—when will it end?

I speak to you from My heart time and again and I give everything I have to you, but you are so stingy and are lacking the slightest bit of humanity; this is truly difficult to fathom. Why do you cling to your own notions? Why can you not let Me have some place in you? How could I possibly harm you? You must not continue to behave in this way—My day is indeed not far from now. Do not speak carelessly, behave recklessly, or fight and cause trouble; what good can this bring to your lives? I am telling you truthfully, even if not a single person is saved when My day comes, I will still handle matters according to My plan. You must know that I am the almighty God! No object, no person, no matter dares to hinder My steps forward. You should not think that I have no way to carry out My will without you. I can tell you that if you treat your own life in this negative manner, you will only ruin your own life; this will be no concern of Mine.

The work of the Holy Spirit has progressed to a certain stage and the testimony has reached a peak. This is the plain truth. Quick, open your bleary eyes; do not allow My painstaking efforts in you to be in vain, and do not indulge yourselves any longer. You are happy to do good deeds in front of Me, but when I am not present, could your actions and behaviors be held up in front of Me for Me to see? You do not know good from evil! You do not listen to Me, you do one thing in front of Me and another behind My

back. You still have not realized that I am the God who looks deep into man's heart. You are ignorant in the extreme!

Later, on the road ahead, you must not create artifice or engage in deceit and crookedness, otherwise the consequences will be unimaginable! You all still do not understand what deceit and crookedness are. Any actions or behaviors which you cannot let Me see, which you cannot bring out into the open, are deceit and crookedness. Now you should understand this! If you engage in deceit and crookedness in the future, do not pretend to not understand—if you do this, you are knowingly doing wrong, and you are doubly guilty. This will only lead to you being burnt by the fire, or even worse, ruining yourselves. You must understand! What you are facing today is the chastening of love; it is definitely not heartless judgment. If you cannot see this, then you are too pitiful, and you are simply beyond all hope. If you are not willing to accept the chastening of love, then all that can befall you is heartless judgment. When that happens, do not complain that I did not tell you. It is not I who have shirked My responsibilities, but rather you who have not listened to My words and have not carried out My words. I am telling you this now, lest people blame Me later.

Chapter 46

Whoever sincerely expends and offers themselves up for Me, I will surely protect you until the very end; My hand will surely hold you so that you are always at peace and always joyful, and so that every day you will have My light and revelation. I will surely double My blessings upon you, so that you have what I have and possess what I am. That which is given within you is your life, and no one can take it from you. Do not bring trouble on yourself or fall into depression; within Me there is only peace and joy. I sincerely love you, child, you who sincerely heed and submit to Me. Those I hate most are the hypocrites; I will certainly wipe them out. I will eliminate any hint of the world from My house, and eliminate all those things that I cannot bear the sight of.

Within My heart I know exactly who sincerely wants Me and who does not. Though they may disguise themselves well and look the part, and it could even be said that they are the best actors in the world, I see clearly all that they hold within their hearts. Do not think I do not know what is in your heart; in reality there is none who understands more clearly than I. I know what is in your heart; you are willing to offer yourself up for God and expend for God, only you do not wish to use sweet talk to make others rejoice. See clearly! Today's kingdom is not built by the strength of man, but will be successfully built entirely using My manifold wisdom and painstaking effort. Whosoever possesses wisdom and possesses what I am within them will have a share in the building of the kingdom. Worry no more; you are always worrying yourself sick, with no regard for the revelation or the illumination of My intentions within you. Do this no longer. Whatever is the matter, fellowship more with Me about it, so that you may avoid suffering from your own actions.

Perhaps on the surface it looks as though I am indifferent to everyone, but do you know what I think inside? I am always raising the humble up high, and always bringing down those who are the self-conceited and self-important. Those who do not understand My intentions will suffer great loss. You must know that this is what I am, and this is My disposition—no one can change it, and no one can understand it thoroughly. Only through My revelation can you understand, otherwise you will not understand it thoroughly either; be not arrogant. Though some people may speak well, their hearts are never loyal to Me, and always contradicting Me in secret; I will judge this kind of person.

Do not just focus on taking cues from others, you should pay attention to My bearing and My manner. Only in this way will you gradually come to grasp My intentions; your actions will then be in line with My intentions, and you will make no mistakes. Do not weep or be sorrowful; I see clearly all that you do, all your behavior and all that you think, and I know your sincere desires and wishes; I will use you. Now is a crucial time; the time to test you has arrived. Have you still not seen? Have you not yet perceived? Why do I take such an attitude toward you? Do you know? I have revealed these things to you and you have a little insight. But do not stop—continue to press on with your entry, and I will continue to enlighten you. Have you realized that the more you submit to and heed Me, the brighter you are inside and the more revelation you have inside? Are you aware that the more you submit to and heed Me, the more knowledge you have of Me and the more experience you gain? Do not always cling fast to your own notions; doing this will clog the flow of My living water and obstruct the carrying out of My will. You must know that to completely gain one person is not an easy matter. Do not get carried away by complex thoughts. Simply follow, and ponder no more!

Chapter 47

Almighty God of righteousness—the Almighty! To You absolutely nothing is hidden. Each and every mystery from time immemorial to eternity, never uncovered by humans, to You is manifest and altogether clear. We need no longer seek and grope, for today Your person is openly manifest to us, You are the mystery that has been revealed, You are the practical God Himself; for today You have come face to face with us, and as we see Your person, we see every mystery of the spiritual realm. Truly this is something no one could imagine! You are among us today, even within us, so very close to us; it defies description! Incomparable is the mystery within!

Almighty God has completed His management plan. He is the victorious King of the universe. All things and all matters are controlled in His hands. All people kneel in worship, calling out the name of the true God—the Almighty. By the words from His mouth, all things are done. Why are you so slack, unable earnestly to make yourselves work with Him, join closely with Him, and go with Him into glory? Can it be that you are willing to suffer? Willing to be cast out? Do you think I do not know who is sincerely devoted to Me and who has sincerely expended themselves for Me? Ignorance! Muddleheaded people! You cannot make out My intentions, and still less can you show consideration for My burdens, always making Me worry about you, toil for you. When will it end?

To live Me out in all things, to witness Me in all things—is doing so simply a matter of opening your mouths and stringing a few words together? You do not know the difference between good and evil! You are without Me in what you do, and less still am I present in your daily lives. I know you do not consider believing in God a serious matter, so these are

the fruits you bear! You still are not awake, and if you go on so, you will disgrace My name.

Ask yourself, when you speak, am I there with you? When you eat or put on your clothes, is My promise there? Truly, you are thoughtless! Whenever your problems are not called out directly, then you show your true colors, and none of you is amenable. If it were not so, you would think yourselves great and think you are in possession of many things inside you. Do you not know that inside you, filling you, is the ugly visage of Satan? Work with Me to pour out all of these things. Let what I am and have occupy you inside completely; only so can you live Me out, witness Me with more reality, and be the reason more people surrender before My throne. You must know how heavy is the burden on your shoulders: exalting Christ, manifesting Christ, witnessing Christ, so that myriads of people obtain salvation, that My kingdom may remain firm and unshaken. I point all this out so that you do not simply muddle along, without understanding the importance of today's work.

Helpless when confronted with problems, like ants in a hot frying pan, running around in circles: this is your disposition. Outwardly, you look like adults, but your inner lives are that of a child; all you know how to do is make trouble and add to My burden. If there is the least thing that I do not concern Myself with, you make trouble. Is that not so? Do not be self-righteous. What I say is the truth. Do not always think that I am constantly lecturing you, as though I were just using high-sounding words; this is your real condition.

Chapter 48

I am anxious, but how many among you are able to be of one mind and one thought with Me? You just pay no heed to My words, completely ignoring and failing to focus on them, rather only focusing on your own superficial things. You regard My painstaking care and effort as a waste; is your conscience not condemned? You are ignorant and lacking in reason; you are all fools, and cannot satisfy Me at all. I am entirely for you—how much can you be for Me? You have misunderstood My intentions, and this is truly your blindness and inability to see through things, always making Me worry about you and spend time on you. Now, how much of your time can you expend on and devote to Me? You should ask yourselves these questions more often.

My intentions are all about you—do you really understand this? If you really understood it, you would long ago have grasped My intentions and become considerate of My burden. Do not be careless again, or you will not have the Holy Spirit at work in you, which will make your spirits die and fall into Hades. Is that not too terrible for you? There is no need for Me to remind you again. You should search your consciences and ask yourselves: Is it that I am too sorry for you all, or that you owe Me too much? Do not confuse right and wrong; do not be devoid of sense! Now is not the time to fight for power and profit or to engage in intrigue. Rather, you must quickly set aside these things that are so detrimental to life and seek to enter into reality. You are so careless! You cannot understand My heart or realize My intentions. There are many things I should not have had to say, but you are such confused people who do not understand, so I have had to say them again and again, and even so, you have still not satisfied My heart.

Counting you one by one, how many of you can truly be considerate of My heart?

Chapter 49

To serve in coordination, one must coordinate correctly, with energy, and vividly. Furthermore, one must have vitality, vigor, and be brimming with confidence, so that others, when they see, are provided for and will be full. To serve Me, you must serve as I intend, not only conforming to My heart, but moreover satisfying My intentions, so that I am satisfied by what I accomplish in you. Fill your life with My word, fill your speech with My power—this is what I request of you. Does following your own desires reveal My likeness? Will that satisfy My heart? Are you someone who has sincerely observed My intentions? Are you someone who has truly tried to understand My heart? Have you indeed offered up yourself to Me? Have you truly expended yourself for Me? Have you contemplated My words?

One must use wisdom in every aspect and use wisdom to walk My perfect way. Those who act within My word are the wisest of all, and those who act in accordance with My word are the most submissive. What I say goes, and you need not debate with Me or try to reason with Me. Everything I say, I say with you in mind (no matter if I am strict or gentle). If you focus on being submissive that will be fine, and this is the way of true wisdom (and of preventing the judgment of God befalling you). Today, in My house, do not be polite to My face and say other things behind My back. I want you to be practical; you need not use florid rhetoric. For those who are practical, there is everything. For those who are not, there is nothing. Even their bodies will return with them to nonexistence, because without practicality, there is only emptiness; there is no other explanation.

In your faith in God, I would have you be earnest and give no thought to what you might gain or lose, nor for all you have; you should seek only to place your feet on the true way and not be swayed by anyone or

constrained by anyone. This is what is known as being a pillar of the church, an overcomer of the kingdom; to do otherwise means you are not worthy to live before Me.

In different situations, the way to be close to Me is likewise different. Some people love to say pretty words and act devout before Me. However, behind the scenes they are in total disorder and My words are quite absent in them. They are disgusting and annoying; it is out of the question that they could edify someone or provide for someone. You are not able to be considerate of My heart only because you cannot have more closeness or fellowship with Me; you make Me worry for you constantly and labor for you constantly.

Chapter 50

All churches and all saints should think back to the past as well as look to the future: How many of your past actions are qualified, and how many of them had a share in the building of the kingdom? Do not think yourselves clever! You should see clearly your own shortcomings, and you should understand your own condition. I know that none of you are willing to make any effort or to expend any time in this regard, so you are not able to boast any attainments. You idle away all your time in eating, drinking, and having fun. When a few of you get together you play around, paying no attention to fellowshipping spiritual matters in life or to providing life to each other. I cannot bear to see you laughing and joking when you talk, and yet you are so absurd. I have said many times, but you just do not know the meaning of what I say—is this not something that is so obvious that it is right there at the end of your nose? I have said things like this before, yet you are still not convinced and you do not acknowledge what I say, thinking that I misunderstand you, thinking that what I say is not real. Or could it be that this is not the case?

If you go through the motions with Me, then I will put you to one side. Just you dare to be perfunctory again! Just you dare to be thoughtless and careless again! My words are a carving knife; anything that is not in line with My intentions shall be cut out with this knife, and you need not have too much consideration for your own self-respect. I carve you so that you can take shape and be in line with My intentions. Do not misunderstand My heart; only if you are as considerate toward My heart as possible will it be acceptable. If you show even the tiniest bit of consideration, I shall not turn away from you in contempt. Do not always blithely ignore it; allow My will to be constantly carried out on you.

The multitudes of saints are all situated in different positions, so of course you all have different functions. But you should do everything in your power to expend yourselves sincerely for Me; your duty is to do all you can. You should be loyal in this, and be gladly willing. You really must not be half-hearted! Otherwise, My judgment will ever be upon you; your flesh, spirit and soul will be unable to endure it, and for you, there will be weeping and gnashing of teeth.

Chapter 51

Oh! Almighty God! Amen! In You, all is released, all is free, all is open, all is revealed, and all is bright, not hidden or concealed in the least. You are Almighty God incarnate. You have reigned as King. You have been openly revealed—no longer are You a mystery, but You are revealed completely, for ever and ever! I have truly been revealed entirely, I have arrived publicly, and I have appeared as the Sun of righteousness, for today is no longer the era in which the morning star appears, nor is it still the phase of concealment. My work is like flashing lightning; it is accomplished as swiftly as a sudden clap of thunder. My work has progressed to this current stage, and whosoever dawdles or is idle will only be met with merciless judgment. In particular, you must have a clear understanding that I am majesty and judgment, and that I am no longer compassion and love as you might imagine. If you are still not clear on this point, then what you will receive is but judgment, for you yourself will taste of that which you have not acknowledged; otherwise, you will continue to have doubts and dare not to be firm in your belief.

As for that which I have entrusted to you, are you able to complete it with devotion? I say that any undertaking requires wisdom, yet how often have you given repeated scrutiny and further consideration to My exhortations while doing something? Even if you have some understanding of one word of My exhortations, and you think it fine when you hear it, you subsequently disregard it. When you hear it, you direct it at your own actual condition and despise yourself—but then later, you believe it to be a trivial matter. The question today is whether or not your life can progress; it is not a question of how you are adorned externally. None of you has any resolution, and you are unwilling to be determined. You do not wish to pay

the price, and you do not want to cast aside transient earthly pleasure, yet you are afraid of losing blessings from heaven. What sort of person are you? You are a fool! You should not feel aggrieved; is what I have said not factual? Has it not simply pointed out that which you yourself have already thought? You have no humanity! You do not even possess the caliber of a normal person. Moreover, even though this is how it is, you still do not see yourself as impoverished. You are leisurely and carefree the whole day long, and utterly complacent! You do not know how extensive your own deficiencies are, or what you lack. How foolish!

Do you not see that My work has already come to such a point? All My intentions are in you. When will you be able to grasp them and show them some consideration? You are lazy! You are unwilling to pay the price, unwilling to do the hard work, unwilling to take the time, and unwilling to put forth the effort. Let Me tell you something! The more afraid you are of suffering hardship, the fewer benefits your life will reap and, moreover, the more obstacles you will encounter as your life grows, and the more unlikely your life is to progress. Let Me remind you once more (I will not say it again)! I will be indifferent to and abandon anyone who does not take responsibility for his own life. I have already begun to put this into effect; have you not seen this clearly? This is not a business transaction, nor is it commerce; it is life. Is that clear?

Chapter 52

I emerge as the Sun of righteousness, and you and I together share glory and good blessings, forever and ever! This is an incontrovertible fact, and it has already begun to be confirmed in you. This is because all that I have promised, I will fulfill for you; all that I say is reality, and shall never return void. These good blessings are upon you, and no other can claim them; they are the fruits of your service done in coordination with Me with one accord. Cast away your religious notions; believe in the veracity of My words, and do not be doubtful! I do not joke with you; I mean what I say. Those upon whom I bestow blessings thus receive them, while those upon whom I do not bestow blessings do not receive any. This is all determined by Me. Earthly fortune is simply inconsequential! In My view, it is nothing but dung, worth not even a penny. You therefore should not value earthly enjoyments too highly. Is enjoying heavenly blessings with Me not far more meaningful and rewarding?

Previously, the truth had not been revealed, and I had not openly appeared; back then, you doubted Me and dared not feel certain of Me. However, now all things have become revealed, and I have emerged as the Sun of righteousness—so if you are still in doubt, what say you to that? When darkness covered the earth, it was forgivable that you could not see the light, but now that the sun has illuminated all dark corners, the hidden is no longer hidden, and the concealed is no longer concealed—if you are still in doubt, I will not easily pardon you! Now is the time to be absolutely certain about Me, the time to be willing to devote yourselves to Me and expend for Me. Whosoever opposes Me in the slightest way will be set upon forthwith by the fires of judgment without a second thought or a moment's delay—for now is the time that merciless judgment has come,

and for those whose minds and hearts are not right, judgment will be swift. This is the true meaning of, “My work is like flashing lightning,” as is spoken of.

It is progressing quickly; it cannot but surprise people, it cannot but make people feel afraid, it cannot be delayed any longer, and it cannot be stopped. The more My work is carried out, the faster it moves forward; whoever is not vigilant and prepared carries always the danger of being cast away. No longer can you succumb to the impulse of tests. My work has fully begun and is expanding toward the Gentile nations and the universe world. The fires of judgment are ruthless and without mercy or love to anyone. Those who are loyal to God, yet who harbor incorrect thoughts and ideas or even just resist a little bit, will also be judged; of this there is no doubt. Whomever My light is cast upon shall live within the light and act in the light, and shall serve Me until the very end of the road. Those who do not live within the light are living in darkness. I will make a decision after judging them, depending on their attitudes toward their own guilt.

My day has come. “My day,” which I have mentioned in the past, is now before your eyes, for you have descended together with Me. Me with you, and you with Me; we have met in the air, and share in glory together. My day has indeed completely come!

Chapter 53

I am the Beginning, and I am the End. I am the resurrected and complete one true God. I speak My words before you, and you must firmly believe what I say. Heaven and earth may pass away, but not one letter or one stroke of what I say will ever pass away. Remember this! Remember it! Once I have uttered it, not a single word has ever been taken back, and each one will be fulfilled. Now the time has come, and you must quickly enter reality. There is not much time. I will lead My sons into the glorious kingdom, and that which you have striven and longed for will be realized. My sons! Rise up quickly and follow Me! There is not enough time for you to still be mulling it over. Time lost will never return; after darkness there is light, and the rapture is here before your eyes. Do you understand? Open your eyes! Wake up quickly! You are not permitted now, while communicating amongst yourselves, to engage in idle chatter or say anything that is of no benefit to the construction of the church. What is important is to supply your brothers and sisters with your practical experiences or accounts of how you have been illuminated before God and know yourselves. Whoever is able to supply these things will have stature! Nowadays, some of you are still not afraid, and no matter what I say or how much I worry, you remain fearless; your old self does not allow itself to be touched in the slightest. Well, then just keep on going like that! Just wait and see who will be ruined! You are always thinking of grasping at the world, longing for wealth, and feeling a strong attachment for your sons, daughters and husband. Well, you can just keep on feeling attached! It is not as though My words have not been addressed to you, and you can just carry on however you wish! In the near future, you will understand everything, but by then it will already be too late. All that awaits you is judgment.

Chapter 54

I know the situation of each church like the back of My hand. Do not think I do not understand or have clarity about them. As for the various people of the churches, I have an even clearer understanding and knowledge. It is now My urgent intention to train you, so you may grow more quickly into adulthood; so the day you can be of use to Me may come sooner; and so that your actions can be full of My wisdom, that you can manifest God wherever you may be. In this way, My ultimate objective will be achieved. My sons! You should show consideration for My intentions. Do not make Me hold your hand as I teach you. You must learn to grasp My intentions and see to the heart of matters. This will enable you to handle every matter you encounter with ease, like a snap of the fingers. In your training, you might not be able to grasp it the first time—but after the second time, and the third time, and so on, you will eventually be able to grasp My intentions.

Your words always have an impenetrable quality. You believe this to be wisdom, do you not? Sometimes, your words are disobedient; sometimes, you speak in a joking way; and, sometimes, you speak with an element of human notions and jealousy…. In sum, you speak without steadiness, not knowing how to supply life to others or grasp their conditions, but communicate sloppily. Your thinking is unclear and you have no idea what is wisdom and what is deceit. How muddled you are! You regard deceit and crookedness as wisdom; does this not bring shame on My name? Is this not blasphemy against Me? Does this not bring a false charge against Me? So, what is the goal you seek? Have you thought carefully about that? Have you done any seeking in this matter? I tell you, My intentions are the direction and the objective that you seek. If this were

not so, all would be in vain. Those who do not know My intentions are those who do not know how to seek, those who will be abandoned and eliminated! Clearly, to grasp My intentions is the first lesson you must learn. It is the most urgent of tasks, and it brooks no delay! Do not wait for Me to call each of you to task, one by one! You spend whole days in a hazy state of dull-witted numbness. How ridiculous! Your muddleheadedness is astounding; you show no consideration for My intentions! Ask yourselves: How many times have you grasped hold of My intentions when taking action? It is now time for you to train yourselves! Having Me prune you one by one is an impossibility! You should learn to gain experience and to acquire insight and wisdom as you act. The words from your mouths are well and good, but what is the reality? When you face reality, you are unable to do anything about it. What you say never matches up to reality. Truly, I cannot stand to see what you are doing; when I watch, I feel terribly saddened. Remember this! In the future, learn to grasp My intentions!

Chapter 55

So-called normal humanity is not as supernatural as people imagine. Rather, it can transcend the constraints of all people, events, and things, and the persecutions arising from one's environment. It is able to draw close to Me and commune with Me in any place or circumstance. You humans always misinterpret My intentions. When I say you should live out a normal humanity, you exercise self-restraint and tame your flesh, but you do not pay any attention to searching carefully within your spirit. You only focus on your outward appearance, ignoring the revelations and stirrings I cause within you. How careless you are! Too careless! Can it be that you regard completing that which I have entrusted to you as some great accomplishment? You are foolish! You are not paying attention to putting down deep roots! "Do not be a leaf on a tree, but be the root of the tree"—is that really your motto? Thoughtless! Careless! You are satisfied as soon as you think you have made small gains. How little you show consideration for My intentions! From now on, take heed, do not be passive, and do not be negative! As you serve, draw close to Me more often, and communicate more with Me: This is your only way out. I am aware that you have already denied yourself, know of your own deficiencies, and are aware of your own weaknesses. However, simply knowing is not enough. You need to cooperate with Me, and once you understand My intentions, implement them immediately. This is the best way to show concern for My burden, as well as the best way to submit.

No matter how you treat Me, I wish to carry out My will in you and all the saints, and I want it to be carried out unhindered across the entire land. Be fully aware of this! This concerns My administrative decrees! Are you not in the least afraid? Are you not trembling in fear over your own actions

and behavior? Among all the saints, there are hardly any who can sense My intentions. Do you not wish to stand out as a person who is truly considerate of My intentions? Are you aware? My urgent desire at present is to seek out a group of people who are capable of being absolutely considerate of My intentions. Do you not want to be one of them? Do you not want to expend yourself for My sake, and to offer yourself up for Me? You are not willing to pay even the smallest price or to put in even the tiniest effort! If that continues to be the case, My painstaking efforts will be wasted on you. Now that I have pointed this out to you, do you still not understand the seriousness of this issue?

"To those who sincerely expend for Me, I shall surely bless you greatly." You see! I have told you this several times, yet you still have so many misgivings and fears to do with your family circumstances and the external environment. You really do not know what is good for you! I only use honest, simple, and open people. You have been happy and willing for Me to use you—but why are you still so worried? Can it be that My words have had no effect on you at all? I have said I am using you, yet you are unable to be steadfastly confident in that. You are always doubting, afraid that I will abandon you. Your notions are so entrenched! When I say I am using you, it means I am using you. Why are you always so doubtful? Have I not spoken clearly enough? Every word I have said is true; not one utterance is false. My son! Trust Me. Be committed on My behalf, and I will certainly be committed to you!

Chapter 56

I have begun to take action to punish those who do evil, and those who wield power and who persecute God's sons. From now on, the hand of My administrative decrees will ever be upon those who contradict Me in their hearts. Know this! This is the beginning of My judgment, and no mercy will be shown to anyone, nor will anyone be spared, for I am the God that has no fleshly feelings and practices righteousness, and it would be well for you all to recognize this.

It is not that I wish to punish those who do evil; rather, this is retribution they have brought upon themselves by their own evildoings. I am not quick to punish anyone, nor do I treat anyone unjustly—I am righteous to all. I certainly love My sons, and I certainly hate those evil ones who defy Me; this is the principle behind My actions. Every one of you should have some insight into My administrative decrees; if you do not, then you will not have an ounce of dread, and will act carelessly before Me. You also will not know what I want to achieve, what I want to accomplish, what I want to gain, or what kind of person My kingdom needs.

My administrative decrees are:

1. No matter who you are, if you contradict Me in your heart, you will be judged.

2. Those whom I have chosen will be disciplined immediately for any wrong thinking.

3. I will put those who do not believe in Me to one side. I will allow them to speak and act carelessly until the very end, when I will thoroughly punish them and sort them out.

4. I shall look after and protect those who believe in Me at all times. At all times I will supply them with life by way of salvation. These people will have My love, and they will surely not fall or lose their way. Any weakness they have will only be temporary, and I will certainly not remember their weaknesses.

5. Those who seem to believe, but do not actually do so—who believe there is a God but who do not seek Christ, yet who also do not resist—these are the most pitiful sort of people, and through My deeds, I will make them see clearly. By way of My actions, I will save such people and bring them back.

6. The firstborn sons, the first to accept My name, will be blessed! I will surely bestow the best blessings upon you, allowing you to enjoy them to your hearts' content; no one will dare hinder this. All of this is wholly prepared for you, as this is My administrative decree.

You should be able to see, in every regard, all the actions of My hand and all the thoughts of My heart. Is it not all for you? Who among you is for Me? Have you examined the thoughts in your hearts or the words on your lips? Have you taken a conscientious approach to these things? Muddleheaded! Dissolute! You do not accept the restraints of the Holy Spirit! I have been releasing My voice within you over and over again, yet it has elicited no reaction at all. Be obtuse no longer! Your duty is to grasp My intentions; furthermore, it is the path you should enter. You are bewildered, you have no insight, and you do not see clearly what I wish to accomplish in you or gain from you! To grasp My intentions, you must begin by coming close to Me and communicating with Me more. You always say that you are unable to grasp My intentions. If you are already filled with things of your own, then how can I work on you? You do not

take the initiative and come before Me, but merely wait passively. I say that you are like a worm, yet you feel wronged and refuse to accept this. This time you should rise up and cooperate with Me! Do not be negative! That will set your life back. Being proactive brings benefits to you, not to others. Have you still not recognized and understood this? My intentions are constantly revealed in you. Have you not perceived them? Why have you never paid attention to them? Why have you never been able to grasp My intentions? Could grasping My intentions truly bring you no advantage?

I wish you to show consideration for My intentions in all respects so that through you, I will have a way forward and a home in which to rest. Obstruct Me no longer—that is too heartless! You have no understanding of My words, and make no response to them. Look at what the time is now; there can be no more waiting! If you do not follow My footsteps closely, then it will be too late, much less will there be any way you can redeem it!

Chapter 57

Have you examined each of your thoughts and ideas, and your every act? Do you have a clear idea of which of these are in accord with My intentions and which are not? You are absolutely incapable of discerning this! Why have you not come before Me? Is it because I will not tell you, or is it for some other reason? You should know this! Know that those who are negligent absolutely cannot grasp My intentions or receive any great illumination or revelation.

Have you discovered the reasons the church is unable to gain nourishment and lacks genuine fellowship? Are you aware of how many factors that have led to this are to do with you? I instructed you to provide life and to release My voice. Have you done these things? Can you take responsibility for delaying your brothers' and sisters' progress in life? When you encounter issues, rather than being calm and collected, you have been distraught. You really are ignorant! My voice should be released to the saints. Do not suppress the work of the Holy Spirit, and do not delay Me through procrastination; none of that benefits anyone. I want you to dedicate yourself to Me completely, in body and in mind, so that your every thought and idea will be for Me, so that you will share My thoughts and concerns, and so that everything you do will be for the sake of today's kingdom and My management, and not for yourself. Only that will satisfy My heart.

Nothing I have done is without proof. Why have you not emulated Me? Why have you not sought proof for what you do? What more would you have Me say? I took you by the hand to teach you, yet you have not been able to learn. You are so stupid! Do you wish to start all over again? Do not be disheartened. You must pull yourself together once more, and

dedicate yourself entirely on behalf of the shared hopes and wishes of the saints. Remember these words: “To those who sincerely expend for Me, I shall surely bless you greatly.”

Whatever you do must be done in an orderly way, not haphazardly. Do you really dare to claim that you know the state of the saints like the back of your hand? That shows you are lacking wisdom, that you have not taken this matter seriously at all, and that you have not spent any time on it. If you could truly spend all your time on this, then you would see just what your internal state would be like. You do not seek to make subjective efforts; you just look for objective reasons, without exhibiting a shred of consideration for My intentions. That has hurt Me deeply! Do not continue on like this! Could it be that you do not accept the blessings I have given you?

Oh, God! Your child is in Your debt. I have not taken Your work seriously or shown consideration for Your intentions, nor have I been faithful to Your exhortations. Your child wishes to turn all of this around. May You not abandon me, and may You continue to carry out Your work through me. Oh, God! Do not leave Your child all by himself! Rather, please accompany me in every moment. Oh, God! Your child knows You love me, yet I cannot grasp Your intentions; I do not know how to show consideration for Your burden or how to fulfill what You have entrusted to me. Still less do I know how to shepherd the church. You are aware that I am disconsolate and distressed over this. Oh, God! Please guide me at all times. Only now do I feel how much I am lacking—I lack far too much! I simply cannot describe how much. Let Your almighty hand show grace to Your child, support me at all times, and enable me to prostrate myself completely before You, no longer making my own choices and no longer having my own thoughts or ideas. Oh, God! You know that Your child wishes to do everything completely for Your sake and for the sake of

today’s kingdom. You know what I am thinking and what I am doing at this moment. Oh, God! Search me Yourself. I ask only that You walk with me and remain with me in life at all times so that Your strength will accompany all that I do.

Chapter 58

Having grasped My intentions, you will become capable of having consideration for My burden, and you can gain light and revelation and obtain release and freedom. This will make Me satisfied and cause My will for you to be carried out, bring edification to all the saints, and make firm and steady My kingdom on earth. The crucial thing now is to grasp My intentions; this is the path you should enter and, moreover, it is the duty that every person should fulfill.

My word is good medicine that cures all manner of illnesses. As long as you are willing to come before Me, I will heal you and allow you to see My omnipotence, My wondrous deeds, My righteousness, and My majesty. Moreover, I will give you a glimpse of your own corruption and weaknesses. I completely understand every condition inside of you; you always do things within your heart, and do not show them on the outside. I am even clearer about every single thing that you do. However, you should know which things I praise and which things I do not; you should clearly distinguish between these, and not take a casual attitude toward this.

In saying, “We must show consideration toward God’s burden,” you are merely paying lip service. However, when you confront the facts, even though you know full well what God’s burden is, you do not give it any consideration. You really are quite muddleheaded and foolish, and moreover, you are ignorant to the extreme. This explains how difficult humans are to deal with; all they do is voice nice-sounding words such as, “I simply can’t grasp God’s intentions, but if I do succeed in grasping them, I will definitely act in keeping with them.” Is this not your actual condition? Although you all know God’s intentions, and you know what the cause of your illness is, the vital issue is that you are not at all willing to practice;

this is your greatest difficulty. If you do not resolve this immediately, it will be the biggest impediment to your life.

Chapter 59

Seek out My intentions more in the environments you encounter, and you will surely gain My approval. As long as you are willing to seek and possess a heart of fear for Me, I will bestow upon you all that you lack. The church is now entering a formal training, and everything is on the right track. Things are no longer as they were when it was a foretaste of things to come; you must no longer be confused or lack discernment. Why do I require that you enter reality in everything? Have you genuinely experienced this? Can you truly satisfy Me in what I require of you, just as I satisfy you? Do not be deceitful! I simply keep tolerating you again and again, and yet you repeatedly fail to tell the difference between good and bad and to show your appreciation!

My righteousness, My majesty, My judgment, and My love—all these things that I possess, the things that I am—have you truly tasted of them? You really are so thoughtless, and you insist on not perceiving My intentions. I have told you over and over that you yourselves must taste of the feasts I prepare, yet you overthrow them again and again, and cannot tell a good environment from a bad one. Which of these environments were created by you yourselves? Which were arranged by My hands? Stop defending yourselves! I see everything perfectly clearly, and the fact is that you simply do not seek. What more can I say?

I will always comfort all those who perceive My intentions, and I will not allow them to suffer or come to harm. The crucial thing now is to be able to take action in accordance with My intentions. Those who do this will certainly receive My blessings and come under My protection. Who can truly and completely expend themselves for Me and offer up their all for My sake? You are all half-hearted; your thoughts go around and around,

thinking of home, of the outside world, of food and clothing. Despite the fact that you are here before Me, doing things for Me, deep down you are still thinking of your wife, children, and parents at home. Are all these things your property? Why do you not entrust them into My hands? Do you not have sufficient faith in Me? Or is it that you are afraid I will make inappropriate arrangements for you? Why do you always worry about the family of your flesh and pine for your loved ones? Do I have a certain place in your heart? You still talk about allowing Me to have dominion within you and occupy your entire being—these are all deceptive lies! How many of you are wholeheartedly committed to the church? And who among you think not of yourselves, but are acting for the sake of the kingdom of today? Think very carefully about this.

You have pushed Me to the extent that I can only use My hands to strike you and drive you forward; I will no longer coax you along. This is because I am the wise God, and I treat different people in different ways, according to how loyal you are to Me. I am the almighty God—who would dare hinder My forward steps? From now on, all those who dare to treat Me with disloyalty will surely come under the hand of My administrative decrees, so that they will be made to know My almightiness. What I want is not a great number of people, but excellence. I shall forsake and punish whoever is disloyal, dishonest, and engages in crooked behavior and deceit. Think no longer that I am merciful, or that I am loving and kind; such thoughts are just self-indulgences. I know that the more I humor you, the more negative and passive you become and the more unwilling you are to let go of yourself. When people are difficult to such a degree, I can only constantly spur them on and drag them along. Know this! From now on, I am the God who judges; no longer am I the merciful, kind, and loving God that people imagine Me to be!

Chapter 60

It is no easy thing for life to grow; it requires a process and, moreover, that you be able to pay the cost, and that you cooperate with Me with one heart, and thereby you shall receive My praise. The heavens and earth and all things are established and made complete by the words I utter, and with Me, anything can be accomplished. My only wish is that you grow up quickly, take the burden from My shoulders, place it upon your own, and do My labor on My behalf; only then will I be satisfied. What son would refuse his father's burdens? What father would not labor night and day for his son? Nevertheless, you simply have no understanding of My intentions, and are inconsiderate of My burdens; My words do not carry weight with you, and you do not do as I say. You are always your own masters; how selfish! You only think of yourselves!

Do you actually understand My intentions, or are you pretending not to? Why do you always engage in such wanton behavior? Does your conscience say that you are doing right by Me in acting so? Upon finding the cause of the illness, why do you not communicate with Me for the cure? I shall tell you: From this day forward, you will have no more diseases of the body. If ever some part of you feels unwell, do not busy yourselves with looking for an external cause; rather, come before Me and seek My intentions. Will you remember this? This is My promise: From this day forward, you will completely walk away from your physical body and into the spiritual realm; that is, no longer will your body be burdened with illness. Are you happy with that? Do you feel joyful? This is My promise. Furthermore, it is that for which you have long hoped. Today it is accomplished in you blessed ones. How marvelous and unfathomable!

My work progresses day and night; moment by moment, it never stops. This is because My urgent desire is to make you someone who is in line with My intentions, and that My heart will soon be comforted by you. My sons! The time has come for you to share in My blessings of goodness! In the past, you suffered for My name, but now your days of trial are over. Should anyone dare to harm a hair upon My sons' heads, I would not forgive them easily, nor would they ever be able to rise again. This is My administrative decree, and anyone who violates it does so at their peril. My sons! Revel to your hearts' content! Sing and call out in joy! You will no longer be bullied and oppressed, and you will no longer be subject to persecution. No longer must you be fearful over your belief in Me; you should publicly proclaim your faith. Call out My holy name loud enough to make the universe and the ends of the earth shake. Let them see that those whom they looked down upon, who were ravaged and tortured by them, today stand above them and rule them, govern them, and, more importantly, judge them.

Concern yourselves only with entry, and I shall bestow the even better blessings upon you that wait for you to enjoy, and you will be able to better taste of incomparable sweetness, boundless mysteries, and unfathomable profundity!

Chapter 61

When you are aware of your own condition, you may then meet My intentions. Actually, My intentions are not difficult to grasp; it is simply that in the past, you never sought in accordance with My desires. I do not want people's notions or thoughts, much less your money or your possessions. What I want is your heart. Do you understand? This is My intention; moreover, it is what I wish to obtain. People always use their own notions to judge Me and use their criteria to assess My stature. With the human race, this is the hardest thing to deal with, and it is what I loathe and detest the most. Do you see now? It is because this is Satan's most visible disposition. Furthermore, you are of such small stature, you frequently fall into Satan's cunning schemes. You are simply unable to discern them! I have told you many times to be cautious at all times and in all respects, so as not to be tricked by Satan. Nevertheless, you do not listen and instead blithely ignore what I say. As a result, you end up suffering losses in life, and then it becomes too late for regrets. Would it not be a very good idea for you to take this as a lesson for your future seeking? I say to you! Being prone to negativity will bring losses to your life of the utmost severity. Knowing this, is it not time you woke up?

People are impatient for quick results, and they only see what is right in front of them. When I say that I have begun to punish those in power, you become even more anxious, asking: "Why are those men still in power? Doesn't this mean God's words are empty?" Human notions are so entrenched! You do not understand the meaning of what I say. The people I punish are the evil, those who defy Me, and those who do not know Me, and I ignore the ones who merely believe in Me without seeking the truth. You are truly ignorant! You have not understood one iota of what I have

said! Nevertheless, you still pat yourselves on the back, thinking that you have matured, that you comprehend things, and that you are able to grasp My intentions. I often say that all things and matters render service to Christ, but do you genuinely understand these words? Do you really know what they mean? I have said before that I do not punish anyone rashly. Every single person in the universe world follows My proper arrangements. Those who are the objects of My punishment, those who render service to Christ (whom I shall not save), those who are chosen by Me, and those who are chosen by Me but are to be eliminated afterward—all these I hold in My hands, not to mention you, one of the chosen whom I understand even more. All of the things I do during this phase and the next are in keeping with My wise arrangements. You do not need to make arrangements for Me in advance; just wait and enjoy! This is something you deserve. I dominate what is Mine, and I do not let off lightly those who dare to complain or have other opinions of Me. I often flare up in anger these days, with the program of administrative decrees I have arranged progressing to this stage. Do not assume I have no feelings. This is because, as I have said before, no object, person, or event dares to hinder My steps forward. I do what I say, and this is what I am; moreover, this is the most visible manifestation of My disposition. I treat all people the same, for you are all My sons, and I love every one of you. What father does not take responsibility for his son's life? What father does not work hard, day and night, for his son's future? Who among you recognizes this? Who can show My heart consideration? You constantly make plans and arrangements for your own carnal pleasures, and you have no realization whatsoever of My heart. I worry My heart to pieces for you, but you constantly hanker after carnal pleasures, eating and drinking, sleeping, and garments. Do you have not the slightest bit of conscience? If this is the case, then you are but beasts in human clothing.

What I say is not undue, and you should be able to endure these words. This is the best way to save you and, even more so, this is where My wisdom lies: Strike at Satan's vital weakness, defeat it utterly, and leave it completely destroyed. As long as you repent and ensure that you rely on Me to eliminate your old nature and live out the image of a new person, I will be entirely satisfied, as this is what it means to live out a normal humanity and bear witness to My name. Nothing makes Me happier.

You must remain close to Me always. It is evident that My pace is quickening day by day. If you lack fellowship in the spirit even for a moment, then My judgment will be brought to bear upon you at once. On this point, you have gained a profound realization. I chasten you not because I do not love you; rather, I discipline you out of love. Otherwise, you would not grow, and you would always be debauched without the restraints of the Holy Spirit. This further demonstrates My wisdom.

Chapter 62

Grasping My intentions is not merely so that you may know them, but that you may act in accordance with My desires. People simply do not understand My heart. When I say a direction is east, they cannot but deliberate, wondering: “Is that really east? Maybe it isn’t. I can’t just take that on faith; I need to look for myself.” Such is the extent to which you people are difficult to handle; you do not know what real submission is. When you know My desires, concern yourself only with enacting them—do not think! You always take what I say with a grain of salt, and you have an absurd way of comprehending it. How can this yield true insight? You never enter into My words. As I have said before, what I want is excellence in people, rather than greatness in their numbers. Whoever does not focus on entering into My words does not deserve to be a good soldier of Christ; instead, they act as Satan’s lackey and disrupt My work. Do not think this a small matter. Whoever disrupts My work violates My administrative decrees, and it is certain that I will discipline such people severely. This means that, from now on, if you turn away from Me for a moment, judgment will befall you. If you do not believe My words, then see for yourself what state it is to live in the light of My countenance and what state it is to have left Me.

I am not concerned if you do not live in the spirit. My work has progressed to the current stage, so what can you do? Do not be anxious, for all I do has its steps, and I will do My work Myself. As soon as I act, all are utterly convinced; were they not, I would chastise them with redoubled severity, which touches further on My administrative decrees. It can be seen that My administrative decrees have already begun to be promulgated and implemented and are no longer hidden. You must see this clearly!

Everything now touches on My administrative decrees, and whoever violates them must suffer loss. This is no small matter. Do you truly have some insight into this? Do you see this with clarity? I shall begin to fellowship: All nations and all peoples of the world are administered in My hands, and, regardless of their religion, they must flow back to My throne. Of course, some, having been judged, will be cast into the bottomless pit (being objects of ruination that will be utterly burned, and will remain no longer), while some, having been judged, will accept My name and become people of My kingdom (which they will only enjoy for one thousand years). You, however, will hold the kingship with Me unto eternity, and, because you previously suffered for Me, I will replace your sufferings with blessings that I bestow on you without end. Those who are My people will merely continue to render service to Christ. What is called enjoyment here does not mean only enjoyment, but also that those people will be kept from suffering disasters. This is the inner meaning of My demands of you now being so strict, and of everything now touching on My administrative decrees. The reason for this is that if you did not accept My training, there would be no way for Me to give you what you are meant to inherit. Even so, you still fear suffering and are afraid that your souls will be wounded, always thinking for the flesh and constantly making arrangements and plans for yourselves. Are My arrangements for you unsuitable? Why, then, do you continue to make arrangements for yourself? You vilify Me! Is that not so? I arrange something for you, then you repudiate it utterly and make your own plans.

You may be eloquent, but, in reality, you do not observe My intentions whatsoever. Listen to Me! I would certainly not say there is one among you capable of showing true consideration for My intentions. Though your actions may be in line with My intentions, I will certainly not praise you.

This is My method of salvation. Even so, you are still complacent at times, thinking yourselves amazing while holding everyone else in contempt. This is one aspect of man's corrupt disposition. That all of you acknowledge this point I am making is a superficiality. To be able truly to change, you must come close to Me. Fellowship with Me, and I will bestow grace upon you. Some people want only to sit idle and reap what others have sown, feeling that to be clothed, they need only stretch out their arms, and to be fed, they need only open their mouths, even waiting for others to chew their food and put it in their mouths before they swallow it. Such people are most foolish, loving to eat what has been chewed by others. This is also a manifestation of the laziest aspect of man. Having heard these words of Mine, you must no longer pass them over. You will do right only by redoubling your attention, and only then will you satisfy My intentions. This is the best kind of submission and obedience.

Chapter 63

You must understand your own condition and, moreover, be clear about the path you need to walk; do not wait any longer for Me to lift up your ears and point things out to you. I am the God who observes the innermost heart of man, and I know your every thought and idea. What is more, I understand your actions and behavior—but do these all contain My promises? Do they all contain My intentions? Have you ever actually sought these before? Have you really spent any time on this? Have you truly made any effort? I am not criticizing you; you have simply ignored this aspect! You are always so befuddled, and cannot see anything clearly. Do you know what the cause for this is? It is that your thoughts are unclear and your notions are too firmly entrenched; moreover, you show no consideration for My intentions. Some people will say, "How can You claim that we show Your intentions no consideration? We are constantly trying to grasp Your intentions, but we never succeed—so what should we do? Can You really say that we make no effort?" Let Me ask you this: Would you dare to claim that you are truly loyal to Me? And who dare say that they offer up themselves to Me in perfect loyalty? I fear that not one among you can say this because, needless for Me to say, every one of you has your own choices, your own likes, and, even more so, your own intentions. Do not be deceitful! I long ago gained a thorough understanding of all your innermost thoughts. Do I still need to clarify this? You must examine more from every aspect (your thoughts and ideas, everything you say, every word, and every intention and motivation behind every move you make); in this way, you will attain entry to every aspect. Furthermore, you will be able to equip yourself with the complete truth.

If I did not tell you such things, you would still be befuddled, hankering after carnal pleasures all day long and with no desire whatsoever to show My intentions any consideration. I am constantly using My loving hand to save you. Do you know that? Have you come to this realization? I sincerely love you. Dare you say that you sincerely love Me? Frequently ask yourself this: Are you truly able to come before Me to submit your every action to My inspection? Can you genuinely let Me examine your every action? I say you are debauched, and you jump to your own defense. My judgment comes upon you; now you should wake up to the truth! All that I speak is the truth; My words point out the actual condition within you. Ah, mankind! You are so difficult to deal with. Only when I point out your actual condition do you accept what I say wholeheartedly. If I did not do this, then you would always hold fast to your outdated set of ideas and cling to your ways of thinking, assuming that no one on earth is smarter than you. In this are you not simply being self-righteous? Are you not indulging in self-satisfaction and complacency and being arrogant and conceited? You should recognize this by now! You should not think yourself to be smart or extraordinary; rather, you must be constantly aware of your own deficiencies and weak points. In this way, your resolve to love Me will not diminish and shall instead become stronger and stronger, and your own condition will continue to improve. More importantly, your life will progress ever further, day by day.

When you come to grasp My intentions, you will come to know yourself, thereby gaining a better understanding of Me and progressing further in your certainty about Me. Currently, if someone cannot achieve ninety percent certainty about Me, but instead continues to be up one minute and down the next, blowing hot and cold, then I say that person is one who will be certainly cast away. The remaining ten percent rests

entirely with My enlightenment and illumination; with these, people can achieve one hundred percent certainty about Me. Right now—meaning, today—how many can achieve this kind of stature? I am constantly revealing My intentions to you, and feelings of life run continually within you. Why, then, do you not act in line with the Spirit? Are you afraid of making mistakes? If so, why do you not give any focus to training? I say to you that people cannot grasp My intentions by simply trying once or twice; they must undergo a process. I have pointed this out many times, so why do you not put it into practice? Do you not think you are being disobedient? You wish to finish everything in an instant and are never willing to make any effort or spend any time on anything. How muddleheaded you are, and, moreover, how ignorant you are!

Are you not aware that I am always talking about things without mincing words? Why do you continue to be obtuse, numb, and dull-witted? You should examine yourselves more, and if there is ever anything you do not understand, then you should come before Me more often. I tell you this: The purpose of Me speaking in this way or that way is to lead you before Me. Why, after so long, do you still not realize this? Is it because My words have completely confounded you? Or is it that you have not taken every single one of My words seriously? When you read them, you gain a good knowledge of yourselves, and you go on to say things like you owe Me and cannot grasp My intentions. What about afterward, though? It is as though you have had nothing to do with these things; it is as if you are simply not someone who believes in God. Are you not simply wolfing down information without giving yourselves time to digest it? When you enjoy My words, it is like you are merely getting a quick glimpse of flowers as you gallop by on horseback; you never try to actually understand from My words what My intentions are. This is what people are like: They always

love to appear humble. Such are the most hateful sort of people. When they get together to fellowship with others, they always love to share their knowledge of themselves in front of other people, making others see that they are ones who show consideration for My burden—when in actuality, they are the stupidest of fools. (They do not fellowship their true insights or knowledge of Me with their brothers and sisters; instead, they just put themselves on display and show off in front of other people; I loathe such people the most, as they vilify and disparage Me.)

I frequently make My greatest miracles manifest in you. Can you not see them? So-called "reality" is lived out by those who sincerely love Me. Have you not seen it? Is this not the best proof through which you can know Me? Does it not bear better witness for Me? And yet you do not recognize it. Tell Me: Who can live out reality on this promiscuous earth that is so dirty, filthy, and corrupted by Satan? Are not all humans corrupt and empty? In any case, My words have reached their pinnacle; no words can be more easily understood than these. Even an utter moron could read My words and understand them—so is it not simply that you have not put in enough effort?

Chapter 64

You must not comprehend My words in a distorted way; you should comprehend them from all aspects, and try to fathom them more and deliberate on them repeatedly—not just for a day or a night. You do not know wherein My intentions lie or in what aspects I have paid a painstaking price; how can you show consideration for My intentions? This is how you people are—utterly incapable of delving into details, focusing only on the surface, and only capable of imitation. How can this be called spirituality? It is merely man's enthusiasm; it is something I do not commend and, moreover, something I detest. I say this to you: All things I detest must be eliminated, languish in calamity, and succumb to My burning and judgment. Otherwise, people will not know what it means to be afraid and will be so debauched, always seeing Me with human eyes—they are so foolish! The best way to rid yourselves of Satan's ideas is to get close to Me and communicate with Me. I would like you all to act in accordance with this rule so that you can avoid being judged and suffering loss in your life.

Humans are so hard to deal with, always under the constraints of outside people, events, and things, as well as their own notions. As a result, they are unable to bear good witness for Me and incapable of cooperating with Me very well. I am constantly supporting and fostering you, yet you are just not capable of doing your best to cooperate with Me. All of these things amply show your lack of understanding of Me. When the time comes —when you no longer have any doubts about Me at all—no one will be able to hinder you from walking the true way, and no human notions shall constrain you. Why do I say this? Do you truly understand the meaning of My utterances? Only when I clarify words like these do you gain a little understanding. People are just so stupid and weak in the head. Only when

the needle hits the bone do they begin to feel the slightest pain. That is, only when My words point out the source of your sickness are you completely convinced. Nevertheless, you are still at times unwilling to put My words into practice or to know yourselves. Why, at this point, have you still not perceived how difficult humans are to deal with? Is it that My words are not obvious or transparent enough? What I want is for you to cooperate with Me, both earnestly and sincerely; whether or not you speak any pleasant-sounding words, as long as you are willing to cooperate with Me and can sincerely worship Me, you will come under My protection. Even if this kind of person is very ignorant, I will enlighten them so that they may cast off their ignorance. This is because My actions are necessarily in line with My words; I am the Almighty God who never makes a promise He cannot keep.

I will immediately reveal My intentions to the churches and all the firstborn sons, and never again will anything be hidden, for the day in which all is revealed has arrived. That is, the word “hidden” will, from now on, not be used again, much less will anything hidden continue to exist. All hidden people, events, and things will certainly be exposed one by one. I am the wise God who wields full authority. All events, all things, and every single person are held within My hands. I take My own steps to uncover them, and I will uncover them all one by one, in an orderly fashion. As for any who dare to wheedle Me or try to conceal anything from Me, I will ensure that they never rise again. I will take action in this manner so that it is all evident for you to see. Take a clear look! The painstaking price I have paid has not been in vain; it will bear fruit. Whosoever does not heed or submit will immediately encounter My judgment. Who still dare go against Me? You must all obey Me. I tell you this: All that I say and do, and every action, idea, thought, and design I have today, are all completely correct; they leave man absolutely no room for any further consideration. Why do I

say to you over and over that all you need to do is to follow, and that there is no need to think about it any further? It is for this reason. Do you still need Me to clarify it?

Your notions constrain you, yet you do not think that it is because you yourselves have not put in enough effort. Instead, you look to Me for causes, saying that I have not enlightened you. What kind of talk is this? You yourselves take no responsibility and are always complaining to Me. I am warning you! If you carry on this way, continuing not to pay any price at all, then you will be cast away! I do not talk big all day to intimidate you. This is indeed a fact: I do what I say. As soon as the words leave My mouth, they immediately begin to be fulfilled. Before, the words I uttered were fulfilled slowly; now, though, things are different and will no longer happen slowly anymore. To put it clearly, I no longer push or coax; instead, I spur and force you along. To say it even more plainly, those who can keep up will do so, while those who cannot keep up, and who cannot continue forward, will be eliminated. I used to try to speak to you patiently in every way possible, but you simply did not listen. Now that the work has continued up to this stage, what will you do? Are you really going to continue indulging yourselves? Such people cannot be made complete, but will be surely eliminated by Me!

Chapter 65

My words are always striking home at your vulnerabilities, that is, they point out your fatal weaknesses; otherwise, you would still be dragging your heels, with no idea of what time it is just now. Know this! I use the way of love to save you. No matter how you act, I will certainly complete the things that I have approved, and not make any mistakes whatsoever. Can I, the righteous Almighty God, possibly make a mistake? Is that not a human notion? Tell Me: Is everything I do and say not for your sakes? Some people will humbly say, “Oh God! Everything You do is for us, but we don’t know how to act in concert with You.” Such ignorance! You even go so far as to say that you do not know how to cooperate with Me! These are all shameful lies! Given that you have voiced such things, why do you repeatedly show consideration for the flesh in reality? Your words sound good, but you do not act in an easy and pleasant manner. You must understand this: I do not ask much of you today, nor are My requirements beyond your grasp; rather, they are achievable by humans. I do not overestimate you in the least. Am I not aware of the extent of man’s capabilities? I have a perfectly clear understanding of it.

My words constantly enlighten you, yet your hearts are too hardened, and you are unable to grasp My intentions within your spirits! Tell Me: How many times have I reminded you not to focus on food, clothing, or your appearance, and instead to focus on your inner lives? You simply will not listen. I am sick of speaking. Is this how numb you have become? Are you utterly senseless? Could it be that My words have been spoken in vain? Have I said anything wrong? My sons! Be considerate of My earnest intentions! Once your lives have matured, there will be no further need to worry, and everything will be provided. There is no value in focusing on

those things right now. My kingdom has been thoroughly realized, and it has publicly come down into the world; this signifies all the more that My judgment has completely arrived. Have you experienced it? I am loath to judge you, but you show My heart no consideration whatsoever. It is My wish that you will constantly be granted the care and protection of My love, rather than merciless judgment. Could it be that you are willing to be judged? If not, then why do you not repeatedly get close to Me, fellowship with Me, and have association with Me? You treat Me so coldly, yet when Satan gives you ideas, you feel elated, thinking that they tally with your own will—yet nothing you do is for My sake. Do you desire to always treat Me so cruelly?

It is not that I do not wish to give to you, but that you are not willing to pay the price. As such, you are empty-handed, holding nothing at all. Do you not see how quickly the work of the Holy Spirit is progressing? Do you not see that My heart burns with anxiety? I ask you to cooperate with Me, but you remain unwilling. All manner of disasters will befall, one after another; all nations and places will experience calamities: Plague, famine, flood, drought, and earthquakes are everywhere. These disasters are not just happening in one or two places, nor will they be over within a day or two; rather, instead they will expand across a greater and greater area, and become more and more severe. During this time, all manner of insect plagues will arise one after another, and the phenomenon of cannibalism will occur everywhere. This is My judgment upon all nations and peoples. My sons! You must not suffer the pain or hardship of disasters. It is My wish that you will soon come of age and, as quickly as possible, take up the burden that lies on My shoulders. Why do you not understand My intentions? The work ahead will grow more and more strenuous. Are you so hard-hearted as to leave Me with My hands full, having to work so

arduously on My own? I will put it more plainly: Those whose lives mature will enter refuge, and not suffer pain or hardship; those whose lives do not mature must suffer pain and harm. My words are clear enough, are they not?

My name must extend in all directions and to all places, so that everyone may know My holy name and know Me. People of all walks of life in the US, Japan, Canada, Singapore, the Soviet Union, Macau, Hong Kong, and other countries will immediately crowd into China together, searching for the true way. My name has already been testified to them; all that remains is for you to mature as soon as possible, so that you may shepherd and lead them. This is why I say that there is even more work to be done. My name will circulate widely in the wake of the disasters, and if you are not careful, you will lose your rightful share. Are you not afraid? My name extends out to all religions, all walks of life, all nations, and all denominations. This is My work being done in an orderly way, in close linkage; it all happens by My wise arrangement. I would only wish that you are able to advance with every step, closely following My footsteps.

Chapter 66

My work has continued up to this stage, and all of it has followed the wise arrangements of My hand, and it has all been a great success of Mine. Who among humanity could do such a thing? Is it not instead the case that people disrupt My management? Nevertheless, you must know that no one can do My work in My stead, much less obstruct it, as there is not a single person who can say or do the things that I do and say. Though this is the case, people still do not know Me, I who am the wise, Almighty God! Externally, you would not dare to openly defy Me, yet in your hearts and in your minds, you set yourselves against Me. Fools! Do you not know that I am the God who watches man's innermost heart? Do you not know that I watch your every word and deed? I say to you this: Gentle words will never again be uttered from My lips. Instead, Mine will all be words of stern judgment, and I will see whether you can endure them or not. From now on, those whose hearts are not close to Me—meaning, those who have no sincere love for Me—are those who openly defy Me.

Today, the work of the Holy Spirit has come to a point at which the previous method will no longer be used; instead, a new method is being implemented. Those who do not cooperate with Me positively and actively will fall into Hades, an abyss of death (and these people will suffer perdition forever). The new method is as follows: If your heart and mind are not right, then My judgment shall befall you immediately. This includes clinging to the world, wealth, your family, husband, wife, children, parents, eating and drinking, clothing, and all such things that are not part of the spiritual realm. The enlightenment of the saints will become increasingly visible; that is, feelings of life will become ever more obvious, and will be constantly in motion. Anyone who causes the slightest disruption will suffer

a disastrous tumble, falling far behind on the racetrack of life. Those who are indifferent, who do not seek with devotion, I will abandon utterly, and I will ignore them all without exception. They will be made to languish in disasters for a thousand years. As for those who seek ardently—that is, those who are always causing disruptions—I shall cast off their ignorance and make them loyal to Me. Furthermore, they shall have wisdom and intelligence, and will thereby seek with even greater faith. I double My blessings upon all of My firstborn sons, and My love comes upon you at all times. I am always looking after you and protecting you, and I will not allow you to fall into Satan's net. I have begun to launch My work amongst all peoples; that is, I have added another work project. These are the ones who will render service to Christ for a thousand years, and vast numbers of people will throng into My kingdom.

My sons, you must intensify your training. There is much work awaiting you, work which you must undertake and complete. I only wish for you to hurry up and mature, so that you may finish the work with which I have entrusted you. This is your sacred responsibility, and it is the duty that should be done by you who are My firstborn sons. I will protect you until you reach the end of the path, and I will safeguard you so that you may enjoy bliss alongside Me forever! Every one of you should have insight into the fact that I have arranged many sacrifices and many environments, all in order to perfect you. You know that these are all My blessings, do you not? You are all My beloved sons. As long as you love Me sincerely, I will forsake not one of you—though this depends on whether or not you are able to cooperate harmoniously with Me.

Chapter 67

My sons appear in the open and before all peoples. I shall severely chastise any who dare openly defy them; that is certain. Today, all those who are able to rise up and shepherd the church have attained the status of firstborn son, and are now with Me in glory—all that is Mine is also yours. I bestow ample grace upon all those who submit to Me in earnest, that you may become mighty, beyond the strength of other men. My intentions are entirely directed toward you, firstborn sons, and I wish only for you to mature as soon as possible and complete that which I have entrusted to you. Know this! That with which I entrust you is the final project of My management plan. I hope only for you to be able to offer up your entire being to Me, with all your heart, mind, and strength, and to expend it all for Me. Time truly waits for no man, and no person, event, or thing can hinder My work. Know this! My work progresses smoothly, without hindrance, at every step.

My footsteps tread across the universe and to the ends of the earth, My eyes are examining every single person constantly, and, moreover, I watch the universe as a whole. My words are actually at work in every corner of the universe. Whosoever dares not render service for Me, whosoever dares be disloyal to Me, whosoever dares render judgment upon My name, and whosoever dares revile and slander My sons—those truly capable of such things must undergo severe judgment. My judgment will befall in its totality, which means that now is the era of judgment, and, through careful observation, you will find that My judgment extends throughout the universe world. Of course, My house will not be exempt; judgment will come to those whose thoughts, words, or actions do not align with My intentions. Understand this! My judgment is directed at the entire universe

world, not only at one group of people or things. Have you come to realize this? If, deep down, you are conflicted in your thoughts about Me, then you will be judged internally at once.

My judgment comes in all shapes and forms. Know this! I am the unique and wise God of the universe world! Nothing is beyond My power. My judgments are all revealed to you: If you are conflicted about Me in your thoughts, I will enlighten you, as a warning. If you do not listen, I will abandon you immediately (in this I am referring not to doubting My name, but to outward behaviors that relate to carnal pleasures). If your thoughts toward Me are defiant, if you complain to Me, if you repeatedly accept the ideas of Satan, and if you do not follow the feelings of life, then your spirit will be in darkness and your flesh will suffer pain. You must be closer to Me. You cannot possibly restore your normal condition in only one or two days, and your life will fall far behind visibly. As for those who are dissolute in speech, I shall discipline your mouths and tongues, and subject your tongues to being pruned. Those who are unrestrainedly dissolute in deed, I shall warn you in your spirits, and I will severely chastise those who do not listen. Those who openly judge and defy Me, being those who display a lack of submission in word or deed, I shall utterly eliminate and abandon them, causing them to perish and to lose the highest blessings; these are the ones who will be eliminated after being chosen. Those who are ignorant, being those whose visions are not clear, I will yet enlighten them and save them; however, those who understand the truth yet do not practice it will be administered according to the aforesaid rules, whether they are ignorant or not. As for those people who have had errant intentions from the start, I shall make them forever unable to grasp reality, and, eventually, they shall gradually be eliminated, one by one. Not one will remain, though they

remain now by My arrangement (for I do not do things hastily, but in an orderly fashion).

My judgment is completely revealed; it addresses various people, who must all take their proper places. I will administer and judge people according to which rules they have broken. As for those who are not in this name and do not accept Christ of the last days, only one rule applies: I shall immediately take the spirits, souls, and bodies of any who defy Me and cast them into Hades; whoever does not defy Me, I shall wait for you to mature before carrying out a second judgment. My words explain everything with absolute clarity, and nothing is hidden. I hope only that you are able to keep them in mind at all times!

Chapter 68

My word is being implemented in every country, place, nation, and denomination, and it is being fulfilled in every corner at any given time. The disasters that occur everywhere are not battles between people, nor are they fights with weapons. Afterward, there will be no more wars. All are within My grasp. All will face My judgment and languish amidst disaster. Let those who resist Me, as well as those who do not take the initiative to cooperate with Me, suffer the pain of various disasters; let them weep and gnash their teeth into eternity, remaining in darkness forever. They will not survive. I act with straightforwardness and agility, and I give no consideration to how faithful you have been to Me in the past; as long as you resist Me, My hand of judgment will unleash swift wrath upon you, without any delay whatsoever—not even a second—and without a shred of mercy. I have been saying all along that I am the God who keeps His word. Every word I utter will be fulfilled, and I will make you see each of them. This is what is truly meant by entering reality in everything.

Great disasters will certainly not befall My sons, My loved ones; I will look after My sons at every moment and in every second. You definitely will not have to endure such pain and suffering. Instead, the point of it is to perfect My sons, and to fulfill My word in them. As a result, you may recognize My omnipotence, further grow in life, shoulder burdens for Me sooner, and devote your entire selves toward the completion of My management plan. You should rejoice with gladness and happiness because of this. I will hand over everything to you, allowing you to take control; I will place it in your hands. If it is true that a son inherits his father’s entire estate, then how much truer will this be for you, My firstborn sons? You are

truly blessed. Rather than suffer from the great disasters, you will enjoy everlasting blessings. What glory! What glory!

Increase your pace, and follow My footsteps everywhere and at all times; do not fall behind. Let your hearts follow My heart, and let your minds follow My mind. Cooperate with Me and be as one in heart and mind. Eat with Me, live with Me, and enjoy with Me. Wonderful blessings are waiting for you to enjoy and to take. Such incomparable abundance exists within Me. Not even a little of it has been prepared for anyone else; I do this entirely for My sons.

At present, what I have in My mind is what will be fulfilled. By the time I have finished speaking to you, those matters will have already been completed. The work truly proceeds that quickly, and it is changing at every moment. If your attention wanders for even an instant, a “centrifugal” phenomenon will occur, and you will be cast a great distance away, thus departing this stream. If you do not seek in earnest, you will cause My painstaking efforts to be made in vain. In the future, people from various nations will crowd in at any time: At your current level, will you be able to lead them? I will thoroughly train you to become good soldiers within this short period of time in order to fulfill My commission. I wish for you to glorify My name in all respects, and to bear wonderful testimonies for Me. Let those whom they despised stand above them today, to lead and govern them. Do you comprehend My intentions? Have you realized the painstaking efforts I have made? I do this all for you. It just depends on whether or not you are able to enjoy My blessings.

I, the God who searches the mind and heart of humanity, travel to the ends of the earth. Who would dare not render service for Me? Tensions run high among all nations, and they struggle bitterly; in the end, however, they

will not escape My grasp. I will surely not let them off easily. I will bring them to judgment one by one according to their actions, earthly statuses, and earthly pleasures. I will spare none. My wrath has begun to be revealed, and it will all rain down upon them. All will be fulfilled in them one by one, and they will have brought all of this upon themselves. People who failed to know Me or despised Me in the past will now face My judgment. As for those who have persecuted My sons, I will particularly chastise them in accordance with their past words and actions. I will not spare even the children; all these people are Satan's ilk. Even if they say and do nothing, if, deep down, they harbor hate for My sons, I will not spare a single one of them. I will make them all see that we—this group of people—reign and hold power today; it is certainly not they. For this reason, it is even more crucial that you devote your uttermost strength and expend yourselves in earnest for Me, so that you may glorify and bear witness for My name in every place, corner, religion, and denomination, and spread it to the entire universe and the ends of the earth!

Chapter 69

When My intentions issue forth, whosoever dares to resist and whosoever dares to judge or doubt, I shall immediately purge. Today, whosoever does not act in accordance with My intentions, or whosoever mistakes My intentions, must be eliminated and discarded from My kingdom. In My kingdom there is no one else; all are My sons—the people whom I love and who are considerate toward Me. Furthermore, they are the ones who act according to My word and are able to reign in power to judge all nations and all peoples on My behalf. Moreover, they are a group of firstborn sons who are innocent and lively, simple and open, and both honest and wise. My intentions are satisfied in you, and that which I wish to do is fulfilled in you, free of error, entirely open and revealed. Those who have the wrong intents and purposes, I have begun to abandon, and I will cause them to fall, one by one. I will destroy them one at a time to the point where they cannot survive—and all this refers to their spirits, their souls, and their bodies.

Understand that the actions of My hand—supporting the poor, caring for and protecting those who love Me, saving the ignorant and zealous who do not disrupt My management, punishing those who resist Me and those who do not actively cooperate with Me—all these things shall be confirmed one by one, in accordance with My utterances. Are you one who truly loves Me? Are you one who faithfully expends yourself for Me? Are you one who listens to My word and acts accordingly? Are you one who is against Me, or are you one who is compatible with Me? Deep down, do you have a clear idea of these things? Can you answer each of the things I have said? If you cannot, then you are someone who seeks with enthusiasm but does not understand My intentions. Such people will most easily disrupt My

management and mistake My intentions. If they have the wrong intention even for a moment, they will be subjected to My purging and destruction.

In Me, there are endless mysteries, which are unfathomable. I will reveal them to the people one by one, in accordance with My plan. That is, I will reveal them to My firstborn sons. Those who are nonbelievers and who resist Me, I will simply allow to go with the flow; in the end, however, I must make them understand that I am majesty and judgment. The nonbelievers of today only have knowledge of what happens in front of their eyes, yet they do not know My intentions. Only My sons—the people whom I love—know and understand My intentions. To My sons, I am openly revealed; to Satan, I am majesty and judgment, and not hidden at all. These days, only My firstborn sons are worthy of knowing My intentions; no one else qualifies—and all of this I had prearranged prior to creation. Early on, I properly arranged who would be blessed and who would be scourged; I was clear about this, and today it has already been fully manifested: Those who are blessed have begun to enjoy their blessings, while those who are scourged have begun to suffer disaster. Those who do not wish to be scourged will be nevertheless, for this is what I ordained and what My hands of administrative decrees have arranged. Precisely what kind of person is blessed, and what kind of person is scourged? I have already revealed these things; this is not a mystery to you, instead it is out in the open: Those who accept Me but who have the wrong intentions; those who accept Me but do not seek Me; those who know Me but do not submit to Me; those who engage in crookedness and deceit to deceive Me; those who read My words but spew negativity, and those who do not know themselves, who do not know what they are, who think themselves as great, and who assume that they have reached maturity (the example of Satan)—all such people are objects of scourging. Those who accept Me and whose

intentions are for My sake (and, if they cause disruptions, I will not remember their transgressions—but their intentions must be right, and they must always be cautious, careful, and not dissolute; and they must always harbor the will to listen to Me and submit to Me); those who are pure; those who are open; those who are honest; those who are not constrained by any person, event, or thing; and those who are childlike in appearance despite being mature in life—these ones are My beloved, the objects of My blessings. Now, each of you shall take your proper place according to your condition. Moreover, you will know whether you are blessed or scourged; there is no need for Me to say it plainly. Those who are blessed should rejoice and be happy, while those who are to suffer scourging should not be distressed. Both have been arranged by My hand, though I am not to blame: It is your own lack of active cooperation with Me, as well as your failure to understand that I am the God who searches the innermost heart of man. This is what I have determined in advance, and you have harmed yourself through your own petty trickery; you brought this upon yourself! That you should fall into Hades is not mistreatment of you! This is your end; this is your outcome!

Blessed firstborn sons! Rise up quickly and cheer! Rise up quickly and give praise! From now on, there will be no more bitterness and no more suffering; everything is in our hands. Anyone whose thoughts are completely attuned with Mine is a person whom I love, and will not have to suffer disaster. Whatever is your heart's desire, I will fulfill it (though it cannot be arbitrary); this is My work.

Chapter 70

That My mysteries are revealed and openly manifest, and no longer hidden, is entirely due to My grace and mercy. Moreover, that My word appears among men, and is no longer concealed, is also due to My grace and mercy. I love all who sincerely expend themselves for Me and devote themselves to Me. I hate all who are born of Me yet who do not know Me, and even resist Me. I will not abandon anyone who is sincerely for Me; rather, I will double that person's blessings. I will doubly punish those who are ungrateful and violate My kindness, and I will not let them off easily. In My kingdom there is no crookedness or deceit, and no worldliness; that is, there is no smell of the dead. Rather, all is rectitude and righteousness; all is purity and openness, with nothing hidden or concealed. Everything is fresh, everything is enjoyment, and everything is edification. Anyone who still reeks of the dead can in no way remain in My kingdom, and will instead be ruled by My iron rod. All endless mysteries, from time immemorial to the present day, are fully revealed to you—the group of people who are gained by Me in the last days. Do you not feel blessed? The days when all is openly revealed are, moreover, the days in which you share My reign.

The group of people who truly reign as kings depend upon My predestination and selection, and there is absolutely no human will within it. Anyone daring to take part in this must suffer a blow from My hand, and such people will be objects of My raging fire; this is another side of My righteousness and majesty. I have said that I rule all things, I am the wise God who wields full authority, and I am lenient to no one; I am utterly ruthless, completely devoid of personal feelings. I treat anyone (no matter how well he speaks, I will not let him off) with My righteousness, rectitude, and majesty, meanwhile enabling everyone to better see the wonder of My

deeds, as well as what My deeds mean. One by one, I punished evil spirits for all manner of actions they commit, casting them each into the bottomless pit. This work I finished before time began, leaving them with no position, leaving them no place to do their work. None of My chosen people—those predestined and selected by Me—can ever be possessed by evil spirits, and will instead always be holy. As for those I have not predestined and selected, I will turn them over to Satan, and no longer allow them to remain. In all aspects, My administrative decrees involve My righteousness and My majesty. I will not let go of even a single one of those on whom Satan works, but cast them along with their bodies into Hades, for I hate Satan. I shall by no means spare it easily, but shall utterly destroy it, allowing it not the least opportunity to do its work. Those whom Satan has corrupted to a certain degree (that is, those who are objects of disaster) are under the wise arrangement of My own hand. Do not think this has happened as a result of Satan's ferocity; know that I am Almighty God that rules the universe and all things! For Me, there are no problems that cannot be resolved, and much less is there anything that cannot be accomplished or any word that cannot be uttered. Humans must not act as My advisers. Beware of being struck down by My hand and cast into Hades. I tell you this! Those who are proactively cooperating with Me today are the smartest ones, and they will avoid losses and escape the pain of judgment. All of these are My arrangements, predestined by Me. Make no indiscreet remarks and do not speak bombastically, thinking you are so great. Is all of this not through My predestination? You, who would be My advisers, know no shame! You know not your own stature; how pathetically small it is! Even so, you think this is no great matter, and do not know yourselves. Time after time, you turn a deaf ear to My words, causing My painstaking efforts to be in vain and not at all realizing that they are manifestations of My grace and

mercy. Rather, you try to show off your own cleverness again and again. Do you remember this? What chastisement must people receive, who think they are so smart? Indifferent and unfaithful to My words, and not engraving them in your hearts, you use Me as a pretense to do this and that. Evildoers! When will you be able to fully consider My heart? You have no consideration for it, so calling you "evildoers" is not a mistreatment of you. It fits you perfectly!

Today I am showing you, one by one, things that were once hidden. The great red dragon is cast into the bottomless pit and utterly destroyed, for keeping it would be of no use at all; this means it cannot do service for Christ. Hereafter, red things will no longer exist; gradually, they must waste away to nothing. I do what I say; this is the completion of My work. Remove human notions; everything I have said, I have done. Whoever tries to be clever is just bringing destruction and contempt upon themselves, and does not want to live. Therefore, I will satisfy you, and will definitely not keep such people. Hereafter, the population will increase in excellence, whereas all who do not proactively cooperate with Me will be swept away into nothingness. Those of whom I have approved are the ones I shall perfect, and I shall not cast away a single one. There are no contradictions in what I say. Those who do not proactively cooperate with Me will suffer more chastisement, although, ultimately, I will surely save them. By that time, however, the extent of their lives will be quite different. Do you want to be such a person? Rise up and cooperate with Me! I certainly will not treat shabbily any who sincerely expend themselves for Me. As for those who devote themselves to Me in earnest, I shall bestow all My blessings upon you. Offer up yourself entirely to Me! What you eat, what you wear, and your future are all in My hands; I will arrange everything properly, so that you can have endless enjoyment, which you will never use up. This is

because I have said, “To those who sincerely expend for Me, I shall surely bless you greatly.” All blessings will come to every person who sincerely expends himself for Me.

Chapter 71

I have made all of Myself manifest to you all, but why can you not ponder My words with the entirety of your heart and soul? Why do you take My words to be rubbish? Is what I say incorrect? Have My words struck at your vulnerabilities? You are continually delaying and hesitating. Why do you act this way? Have I not spoken clearly? I have said, so many times, that My words should be pondered carefully, and that you should pay close attention to them. Are any of you obedient and submissive children? Have My words been in vain? Have they had no effect at all? How much of you can align with My intentions? If, even for a moment, you go without being spoken to, then you will become dissolute and unrestrained. If I do not state clearly how to act and speak, then could it be that deep down you will have no idea? Let Me tell you! One who suffers losses is one who is disobedient, who does not submit, and who foolishly believes! People who do not pay attention to what I say and cannot grasp the details will not be able to fathom My intentions, nor will they be able to serve Me. People like these will be pruned by Me and meet My judgment. To not grasp the details is to be extremely audacious, as well as willfully rash; I therefore hate such people, and will not go easy on them. I will show them no mercy; I will only show them My majesty and judgment. See, then, if you still dare to deceive Me. I am the God who examines the innermost depths of the human heart. This point should be evident to everyone; otherwise, they will just go about their work in a casual manner and deal with Me perfunctorily. This is the reason some people unwittingly get struck down by Me. I have said that I will not treat anyone unjustly, that I do no wrong, and that all My actions are done by the wise arrangements of My hand.

My judgment has fallen upon all people who do not truly love Me. It is precisely at this time that it becomes clear whom I have predestined and selected, and who is to be eliminated. These will all be revealed, one by one, and nothing will remain hidden. All people, events, and things stand and exist to bring My words to fulfillment, and are all busy making true the words uttered from My mouth. The universe and the ends of the earth are controlled by Me alone. I must smite anyone who dares to disobey My words or refuse to enact My deeds, causing that person to sink down to Hades and cease to exist. All of My words are fitting and proper, and completely devoid of impurity. Can your manner of speaking resemble Mine? You are so long-winded; you make no sense, and do not explain yourselves clearly—yet, still, you think you have gained some things, and that you have almost gotten it. Let Me tell you! The more self-satisfied people are, the further they are from meeting My standards. They show no consideration for My intentions, and they cheat Me and dishonor My name most severely! How shameless! You do not look at what sort of stature you yourself have. How foolish and ignorant you are!

My words are constantly, and in all respects, pointing things out. Can it be that you still do not get it? Do you still not understand? Is it your intention to disappoint Me? Pick up your spirits, and drum up your courage. I do not treat shabbily a single person who loves Me. I examine the innermost depths of the human heart, and I know everything that exists in the hearts of all people. All these things will be revealed, one by one, and they will all be examined by Me. Never will I overlook a single one of those who truly love Me; they are all recipients of blessings, and are the group of firstborn sons whom I have predestined to be kings. As for those who do not truly love Me, they are the targets of their own ruses, and will suffer misfortune; this, too, has been predestined by Me. Do not worry; I

will reveal them one by one. I have prepared this work well in advance, and I have already begun doing it. It is all being done in an orderly manner; it is not at all chaotic. I have already decided who is to be chosen and who is to be eliminated. One by one, they will all be revealed for you to see. During these times, you will see what My hand is doing. All people will see that My righteousness and majesty allow no offense or resistance from anyone, and that whoever offends will be severely punished.

I am the One who constantly searches the innermost depths of everyone's heart. Do not see Me only from the outside. Blind people! You do not listen to the words that I have spoken so clearly, and you simply do not believe Me—the complete God Himself. I will certainly not tolerate anyone who dares to wheedle Me or conceal anything from Me.

Do you remember each one of My utterances? "Seeing Me is the same as seeing every single hidden mystery from everlasting to everlasting." Have you pondered this statement carefully? I am God, and My mysteries have been displayed for you to see. Have you not seen them? Why do you pay no attention to Me? And why do you so worship that vague God that is in your mind? How could I—the one true God—do anything wrong? Get this through your heads! Be certain of it! My every word and action, My every deed and every move, My smiling, My eating, My clothing, My everything is done by God Himself. You judge Me: Could it be that you had already seen God before My arrival? If not, then why are you always making mental comparisons between Me and your God? It is completely a product of human notions! My actions and behaviors do not conform to your imaginations, do they? I do not allow any person to opine whether or not My actions and behaviors are correct. I am the one true God, and this is the unalterable, incontrovertible truth! Do not fall victim to your own ruses. My words have pointed this out with absolute clarity. There is not a speck

of humanity in Me; all of Me is God Himself, fully made manifest to you, with not a single thing hidden!

Chapter 72

If you discover any shortcoming or weakness in yourself, you must immediately rely on Me to rid you of it. Do not delay; otherwise, the work of the Holy Spirit will be too far away from you, and you will fall very far behind. The work that I have entrusted to you can be accomplished only by frequently drawing close, praying, and having fellowship in My presence. If you do not do these things, then no results will be achieved, and all will have been done in vain. My work today is not the same as in the past; the extent of life in the people I love is greatly different from what it was before. They all have a clear understanding of My words, as well as a penetrating insight into them. This is the most obvious aspect, which is most capable of reflecting the wonder of My work. My work's pace has accelerated, and this work certainly is different from the past. It is difficult for people to imagine and, moreover, impossible for them to fathom. Nothing is a mystery to you anymore; instead, all has been made known and manifest. It is transparent, it is released, and, what is more, it is completely free. Those whom I love will definitely not be restricted by any person, event, or thing, nor by any space or geography; they will transcend the constraints imposed by all environments and emerge from the flesh. This is the completion of My great work. There will be nothing more to do afterward; it will be completely finished.

The completion of the great work is mentioned in reference to all of the firstborn sons and to all of the people whom I love. Hereafter, you will not be constrained by any person, event, or thing. You will travel throughout the various nations of the universe, traversing the entire cosmos and leaving your footprints everywhere. Do not consider this to be a long way off; it is something that will come true, very soon, right in front of your

eyes. What I do will be entrusted to you, and the places I tread will have your footprints. Moreover, this is the true meaning of us—you and Me—reigning as kings together. Have you pondered why it is that the revelations I grant are growing ever clearer, and more and more obvious, without being hidden in the slightest? Why have I borne highest witness and told all these mysteries and all these words to you? The reason is none other than the aforementioned work. However, the progress of your work, at present, is too slow. You are not able to keep up with My strides, you cannot cooperate with Me very well, and, for now, you are still incapable of meeting My intentions. I must train you more intensely and speed up My completion of you, so that you can bring satisfaction to My heart as soon as possible.

Currently, the most obvious thing is that the group of firstborn sons has completely formed. All were approved by Me, and have even been predestined and chosen by Me since the creation of the world. Each one was promoted by My own hand. There is no room for any human consideration in this. It is beyond your control. Do not be proud; it is all My kindness and compassion. From My perspective, everything has already been accomplished. It is simply that your eyes are too blurred, and even now, you are unable to gain a clear view of the wonder of My deeds. None of you possesses a perfectly clear or true understanding of My omnipotence, My wisdom, My every action, or My every word and deed. For this reason, I speak clearly. For My sons, My beloved, I am willing to pay all costs, to toil, and to expend Myself. Do you know Me through My words? Do you need Me to voice them more clearly? Be not dissolute anymore; show consideration for My heart! Now that such a great mystery has been told to you, what do you have to say? Do you still have any complaints? If you do not pay the price and work hard, then can you be worthy of all the painstaking effort I have gone to?

People nowadays cannot control themselves. Love for Me cannot arise in those I do not favor even if they want it to. The people whom I have predestined and chosen, however, will not be able to escape, though they may want to; no matter where they go, they cannot evade My hand. Such is My majesty and, even more so, My judgment. All people must go about their affairs according to My plan and My intentions. From this day forth, absolutely everything comes back to My hand and is beyond their control. Everything is controlled and arranged by Me. If people participate in a small way, I will not let them go lightly. Starting today, I will let all people begin to know Me—the only true God, who created everything, who came among humans and was rejected and slandered by them, and who controls and arranges everything in its entirety; the King who is in charge of the kingdom; the God Himself who manages the cosmos; and, moreover, the God who controls the life and death of humans and who holds the key of Hades. I will let all humans (adults and children, whether they have spirits or not, and whether or not they are fools or have disabilities, etc.) know Me. I will not excuse anyone from this task; it is the most severe work, a task that I have well prepared and one that is being carried out, beginning right now. What I say shall be done. Open up your spiritual eyes, drop your individual notions, and recognize that I am the only true God who administers the universe! I am hidden from no one, and I carry out My administrative decrees upon everyone.

Put aside all of your own things. Are not the things that you gain from Me of greater value, and much more significant? Is there not a world of difference between them and that junk of yours? Hurry up and dump everything that is of no use! It is being decided right now whether you will gain blessings or meet with misfortune. This is a crucial moment; it is even a most critical moment. Are you truly able to see this?

Chapter 73

My words are fulfilled as soon as I have spoken them; they never change, and are absolutely correct. Remember this! You must carefully consider each and every word and phrase that issues forth from My mouth. Be extra careful, lest you suffer loss and receive only My judgment, My wrath, and My incineration. My work is now moving along at a very quick pace, though it is not sketchy; it is so subtly refined that it is practically invisible to the naked eye, and cannot be grasped by human hands. It is especially meticulous. I never utter empty words; everything I say is true. You should believe that My every word is genuine and accurate. Do not be careless; this is a crucial moment! Whether you will obtain blessings or misfortune will be decided in this very moment, and the difference is like that between heaven and earth. Whether you will go to heaven or Hades is totally in My control. Those headed for Hades are engaging in their last dying struggle, while those going to heaven are engaged in their final bit of suffering and expending for Me for the final time. In the future, everything they do will involve enjoyment and praise, without all the trivial things that trouble people (marriage, work, troublesome wealth, status, and so forth). However, as for those going to Hades, their suffering is eternal (this refers to their spirits, souls, and bodies); they will never escape from My hand of punishment. These two sides are as incompatible as fire and water. They are not at all mixed together: Those who suffer misfortune will keep suffering misfortune, while those who are blessed will meet with enjoyment to their hearts' content.

All events and things are controlled by Me, not to mention that even more so, you—My sons, My beloved—belong to Me. You are the crystallization of My six-thousand-year management plan; you are My

treasures. All those I love are pleasing to My eyes, for they manifest Me; all those I hate, I despise without even looking at them, for they are Satan's descendants and belong to Satan. Today, people should all examine themselves: If your intentions are right, and you genuinely love Me, then you will surely be loved by Me. You must truly love Me, and not deceive Me! I am the God who examines people's innermost hearts! If your intentions are wrong, and you are cold and disloyal toward Me, then you are sure to be loathed by Me; I neither chose you nor preordained you. Just keep waiting for when you go to hell! Other people might not be able to see these things, but only you and I, the God who looks deep into people's hearts, know them. They shall all be revealed at a certain time. The sincere need not be anxious, and the insincere need not be afraid. This is all part of My wise arrangements.

The task at hand is urgent and onerous, and it requires that you expend for Me one last time to complete this final work. My requirements are not actually very demanding: I simply need you to be able to do a good job of coordinating with Me, to satisfy Me in everything, and to follow the guidance I give you from within. Do not be blind; have a goal, and feel out My intentions from all aspects and in everything. This is because I am no longer a hidden God to you, and you must be very clear about this in order to understand My intentions. In a very short period of time, you will not only meet with foreigners who seek the true way, but, more importantly, you must have the ability to shepherd them. That is My urgent intention; it will not do if you cannot see this. However, you must believe in My omnipotence. As long as people are right, I will certainly train them to be good soldiers. Everything has been appropriately arranged by Me. You must aspire to suffer for Me. This is the key moment. Do not miss it! I will not dwell on things you did in the past. You must pray and supplicate before Me

often; I will bestow sufficient grace upon you for your enjoyment and use. Grace and blessings are not the same thing. What you are enjoying right now is My grace, and in My eyes, it is not worthy of mention, whereas blessings are what you shall enjoy infinitely in the future. They are blessings that have not occurred to people, and which they cannot imagine. This is the reason I say you are blessed, and these blessings have not been enjoyed by man, ever since creation.

I have already revealed My all to you. I only hope that you can be considerate of My heart, devote your thoughts to Me in everything you do, and be considerate toward Me in all respects, and what I always see are your smiling faces. From now on, those who gain the status of firstborn sons are the ones who shall reign as kings alongside Me. They shall not be bullied by any brother, nor shall they be chastened or pruned by Me, for this is the principle by which I act: Those in the group of firstborn sons are people who have been looked down upon and been bullied by others, and who have suffered all the vicissitudes of life. (They have been pruned and broken by Me in advance, and have also been made complete in advance.) These people have already enjoyed with Me, in advance, the blessings that are their due. I am righteous, and never partial to anyone.

Chapter 74

Blessed are those who have read My words and believe that they will be fulfilled. I will not at all mistreat you; I will have what you believe be fulfilled in you. This is My blessing coming upon you. My words strike home at the secrets hidden in every person; everyone has mortal wounds, and I am the good physician who heals them: Simply come into My presence. Why did I say that in the future there will be no more sorrow and no more tears? It is for this reason. In Me, everything is accomplished, but in humans, all things are corrupt, empty and deceitful to humans. In My presence, you are sure to gain all things, and you can definitely both see and enjoy all the blessings you could never have imagined. Those who do not come before Me are certainly rebellious, and are absolutely the ones who resist Me. I will certainly not let them off lightly; I will chastise such people severely. Remember this! The more people come before Me, the more they will gain—though it will just be grace. Later, they will receive even greater blessings.

Since the creation of the world, I have begun to predestine and select this group of people—namely, you of today. Your temperament, caliber, appearance, and stature, your family into which you were born, your job, and your marriage—you in your entirety, even including the color of your hair and your skin, and your time of birth—were all arranged by My hands. I arranged by hand even the things you do and the people you meet every single day, not to mention the fact that bringing you into My presence today was actually done by My arrangement. Do not throw yourself into disorder; you should proceed calmly. What I allow you to enjoy today is a share that you deserve, and it has been predestined by Me since the world's creation. Humans are all so extreme: They are either overly headstrong or utterly

shameless. They are unable to go about things in accordance with My plan and arrangements. Do not do this any longer. In Me, all is emancipated; do not bind yourself, as there will be loss with respect to your life. Remember this!

Believe that everything is in My hands. What were considered mysteries to you in the past are all openly revealed today; they are no longer concealed (for I have said that in the future, nothing shall be hidden). People are often impatient; they are too anxious to complete things, and do not consider what is in My heart. I am training you so you may share My burden and manage My household. I want you to grow up quickly so that you will be able to lead your brothers who are younger than you, and so that we the Father and sons may be soon reunited, never to be apart again. This will meet My intentions. The mysteries have already been revealed to all people, and nothing at all remains hidden: I—the complete God Himself, who possesses both normal humanity and complete divinity—have been revealed, today, right in front of your eyes. My entire being (attire, outward appearance, and bodily form) is a perfect manifestation of God Himself; it is an embodiment of the person of God that men have imagined since the creation of the world, but whom no one has seen. The reason My actions are as good as My words is that My normal humanity and complete divinity complement one another; moreover, this allows all people to see a normal person actually holds such tremendous power. Those of you who truly believe in Me do so because I gave you each a genuine heart so that you could love Me. When I prune you, I shed light on you and enlighten you, and it is through this that I allow you to know Me. As a result, regardless of how I prune you, you will not run away; instead, you will become more and more certain of Me. When you are weak, this is also by My arrangement, and it allows you to see that if you leave Me, you will die and wither. From

that you may learn that I am your life. As you become strong after having been weak, you will be allowed to see that being weak or strong is not up to you; it is totally up to Me.

All mysteries are completely revealed. In your future activities, I will give you My instructions, task by task. I will not be vague; I will be utterly explicit, and even speak to you directly; this is so that you need not reflect on things on your own, lest you disrupt My management. It is for this reason that I keep stressing, over and over, that nothing more will be hidden, from now on.

Chapter 75

All shall be fulfilled as soon as My words are spoken, without the slightest deviation. From now on, all hidden mysteries will not be obscured or concealed at all, and shall be revealed to you—My beloved sons. I shall make you see even greater signs and wonders in Me, and even greater mysteries. These things will surely astonish you and give you a better understanding of Me, the almighty God, and allow you to appreciate My wisdom therein. Today you are brought face to face with the one true God that humans have never seen since creation, and there is nothing special about Me. I eat, live, speak, and laugh with you, and I always live within you, while at the same time also moving amongst you. For those who do not believe or who have grievous notions of their own, this is a stumbling block. This is My wisdom. I shall also reveal some people on things My normal humanity does not know, but this does not mean that I am not God Himself. To the contrary, this point is sufficient to prove that I am the almighty God. For people who believe, this point has a decisive effect, and just because of this point they have one hundred percent certainty in Me. Do not be overly anxious; I shall reveal things to you one by one.

For you, I am open and not hidden. However, for nonbelievers—those who are treacherous, who have been corrupted by Satan to a certain extent—I will remain hidden. However, when I spoke before of revealing Myself to all peoples, I was referring to My righteousness, judgment, and majesty, so that they would know from the outcome they receive that I am in charge of the universe and all things. Act courageously! Just keep your heads up! Do not be afraid: I—your Father—am here to support you, and you will not suffer. As long as you pray and supplicate before Me frequently, I will bestow all faith upon you. Those in power may seem vicious from the

outside, but do not be afraid, for this is because you have little faith. As long as your faith grows, nothing will be too difficult. Cheer and jump to your hearts' content! Everything is beneath your feet and in My grasp. Is accomplishment or destruction not decided by one word of Mine?

Those I am using now were all approved by Me long ago, one by one. That is, those people in the group of firstborn sons have already been determined, and have been determined since I created the world. No one can change this, and all must be at My command. No human can do it; these are all My arrangements. With Me, everything shall be steady and secure; with Me, all shall be done appropriately and properly, without consuming the slightest effort. I speak and it is established; I speak and it is done. With the international situation in turmoil, why have you not rushed to begin your training? Until when will you wait? Will you wait until the day foreigners flood into China to meet with you? You may have been a little slow before, but you cannot continue to indulge yourselves! My sons! Be considerate of My painstaking intentions! Those who get close to Me more often will gain everything. Do you distrust Me?

The pace of My work is a flash of lightning, but certainly not the roaring sound of thunder. Do you understand the true meaning of these words? You must be able to better coordinate with Me and be considerate of My intentions. You want to receive blessings, but are also afraid of suffering; is this not your ambivalence? Let Me tell you! If one wishes to receive blessings today but does not make all sacrifices to that end, then all they shall receive is punishment and My judgment. However, those who make all sacrifices will experience peace in all things and have everything in abundance, and everything they receive will be My blessings. What is urgently needed today is your faith, and for you to pay a price. Do not misinterpret My intentions. Everything shall come to pass, and you shall see

it with your own eyes and experience it personally. With Me, there is not one false word or lie; everything I say is completely true, and not lacking in wisdom. Do not half believe and half doubt. It is I who accomplish everything amongst you, and it is also I who judge and sort out those who do evil. I love you, and I make you perfect. To them, however, I am the complete opposite: hate and destruction, without any leeway and without leaving a trace. My abundance is inherent in everything I say and do. Have you examined them bit by bit? Some words I have said many times, so why do you not understand what I mean? After you read My words, will everything be just as it should be? Does everything then get accomplished? You do not have any intention of being considerate of My heart. Why do I say that I am the fully authoritative, all-wise, one true God who looks deep into people's hearts? Do you still not understand the meaning of these words? Have you memorized each of the words I have emphasized? Have they actually become the principles for how you act?

I stand above everything, observing the entire universe. I shall demonstrate My great power and all My wisdom to every nation and people. Do not simply do all you can to pursue enjoyment right now. When all the nations of the world unite, what will not be yours? Nevertheless, I will not let you be lacking now, nor will I allow you to suffer. Believe that I am the almighty God! Everything shall be accomplished and become better and better! My firstborn sons! All blessings will come to you! They will be enjoyed by you endlessly, inexhaustible in supply, rich and in abundance, and full in complement!

Chapter 76

My utterances are all expressions of My intentions. Who can be considerate of My burdens? Who can understand My intentions? Have you considered each of the questions I have raised with you? Such carelessness! How dare you disturb My plans? You are out of hand! If such work of evil spirits continues, I shall cast them to death immediately in the bottomless pit! I have long seen clearly the various deeds of evil spirits. And people used by evil spirits (those with wrong intentions, those who lust after flesh or wealth, those who exalt themselves, those who disrupt the church, etc.) have also each been seen through by Me. Do not assume that everything is finished once the evil spirits have been cast out. Let Me tell you! From now on, I shall dispose of these people one by one, never to use them! That is to say, any person corrupted by evil spirits shall not be used by Me, and will be kicked out! Do not think I do not have feelings! Know this! I am the holy God, and I will not reside in a filthy temple! I only use honest and wise people who are completely loyal to Me and can be considerate of My burden. This is because such people were predestined by Me, and absolutely no evil spirits are working on them at all. Let Me make one thing clear: From now on, all those without the work of the Holy Spirit have the work of evil spirits. Let Me reiterate: I do not want a single person whom evil spirits work on. They shall all be cast down into Hades along with their flesh!

My requirements of you in the past were a little loose, and you have been dissolute when it comes to the flesh. From this day forward, I will not allow you to keep going like this. If your words and actions do not manifest Me in every way, or if they even differ slightly from My likeness, then I will certainly not let you off lightly. Otherwise, you would always be

laughing and joking, laughing your heads off, without restraint. When you do something wrong, do you not feel that I have left you? Since you do know, why are you still dissolute? Are you waiting for the touch of My hand of judgment? From today, I shall immediately punish anyone who does not accord with My intentions for even a single moment. If you sit around together gossiping, then I shall leave you. Do not speak if you do not give spiritual supply. I say this not to constrain you, but I mean that since My work has progressed up to the point it is at now, I will continue in accordance with My plan. If you sit around together communicating about spiritual matters in life, then I shall surely be with you. I will not treat any of you unfairly. If you open your mouth, I shall bestow upon you the appropriate words. You must appreciate My heart from within My words. I am not telling you to pretend to be mute, nor am I telling you to engage in small talk.

Why do I keep saying there is not much time left, and that My day must not be delayed? Have you thought about this carefully? Do you truly understand the meaning of My words? That is, I have been working ever since I began to speak. Each and every one of you has been the object of My work. Not any person in particular; and moreover, not anyone else. You only worry about not enjoying blessings, but you do not think upon your lives. How foolish you are! How pitiful you are! You are not considerate of My burden at all!

All My painstaking efforts and the price I have paid have been for your sake. If you are not considerate of My burden, then you have not lived up to My expectations of you. All nations are waiting for you to govern, and all peoples are waiting for you to rule over them. I have passed everything into your hands. Now, those in power have all begun to step down and have collapsed, and they are just waiting for My judgment to befall them. See

clearly! The world is now falling apart, while My kingdom has been successfully built. My sons have appeared and My firstborn sons reign with Me as kings, ruling over various nations and peoples. Do not think this is a vague thing; it is the plain truth. Is it not? As soon as you pray and plead with Me, I shall take actions immediately and punish those who persecute you, deal with those who disturb you, destroy those you hate, and manage those people, events, and things that serve you. I have said it many times: I will not bring salvation to anyone who does service for Christ (that is, anyone who renders service for My Son). Doing service for My Son does not mean they are good people; it is entirely a result of My great power and wonderful deeds. Do not place too much importance upon humanity. Such people surely do not have the work of the Holy Spirit and do not understand spiritual things at all. They will be of no use after I finish with them. Remember this! This is My confirmation to you. Do not grasp about wildly, understand?

There are fewer and fewer people, but the members are ever more refined. This is My work, My management plan, and moreover My wisdom and My omnipotence. It is the coordination of My normal humanity and My complete divinity. Do you see this clearly? Do you have any real understanding of this point? One by one I shall accomplish, through My divinity, everything of which I have spoken from My normal humanity. This is why I keep reiterating that what I say shall come to pass without any ambiguity; rather, it will all be very clear and obvious. Everything I say shall be fulfilled, and certainly not carelessly. I do not speak empty words and I do not make mistakes. Whoever dares to measure Me shall be judged, and will surely not be able to escape the palm of My hand. As soon as My words are spoken, who dares to resist? Who dares to wheedle Me or conceal anything from Me? I have said it before: I am a wise God. I use My

normal humanity to reveal all people and satanic behavior, expose those with wrong intentions, those who act one way in front of others and another behind their backs, those who resist Me, those who are disloyal to Me, those who lust after money, those who are not considerate of My burden, those who engage in deceit and crookedness with their brothers and sisters, those who speak with a silver tongue to make people rejoice, and those who cannot coordinate with their brothers and sisters unanimously in heart and mind. So many people, because of My normal humanity, secretly resist Me and engage in deceit and crookedness, assuming that My normal humanity does not know. And so many people pay special attention to My normal humanity, giving Me good things to eat and drink, serving Me like servants, and speaking what is in their hearts to Me, all the while acting completely differently behind My back. Blind humans! How little you know Me—the God who looks deep into the heart of man. You still do not know Me even now; you still think I am not aware of what you are doing. Think back: How many people have ruined themselves because of My normal humanity? Wake up! Do not deceive Me any longer. You must put all your conduct and behavior, your every word and deed before Me, and accept My scrutiny of it.

Chapter 77

Being uncertain of My words is tantamount to holding an attitude of denial toward My actions. That is, My words have flowed out from within My Son, yet you place no importance on them. You are so frivolous! Many words have flowed out from within My Son, yet you remain dubious and unsure. You are blind! You do not understand the purpose behind every single thing that I have done. Are the words I express through My Son not My own words? There are some things that I am not willing to voice directly, so I speak through My Son. Why, though, are you so absurd that you insist that I should speak directly? You do not understand Me, and you always have doubts about My acts and deeds! Have I not said before that My every move and My every act and deed are correct? People must stop scrutinizing them. Withdraw your filthy hands! Let Me tell you something: All the people I use were preordained back before I created the world, and they are also approved by Me today. You are constantly putting effort into such things, scrutinizing the person that I am and studying My actions. You all have a transaction mentality. If this occurs again, you shall certainly be struck down by My hand. What I am saying is this: Do not doubt Me, and do not analyze or ponder the things I have done. Much less should you meddle in such things, for this has to do with My administrative decrees. This is no small matter!

Seize what time you have to do all that I have instructed. Let Me say it again, and also as a warning: Foreigners are about to flood into China. This is absolutely the truth! I know that most people are dubious about this, and are not certain, so I remind you over and over so that you may quickly seek life growth and be able to satisfy My intentions sooner. From today forward, the international situation will grow even tenser, and various

countries will begin to collapse from within. In China, happy days are at an end. This means that workers will go on strike, students will walk out on their classes, businessmen will stop doing business, and factories will all shut down and be unable to survive. Those cadres will begin to prepare funds to escape (this, too, will serve My management plan), and central government leaders at all levels will be too busy focusing on certain things at the expense of others as they all make preparations (this is to serve the next step). Take a good look! This is something that involves the entire universe, not just China, for My work is oriented toward the whole world. However, it is also in service of making kings out of the group of people who are the firstborn sons. Do you see this clearly? Hurry up and seek! I will not treat you unfairly; I will allow you to experience enjoyment to your hearts' content.

My actions are wondrous. As great disasters in the world unfold, and while all the evildoers and rulers are receiving punishment—or to be more precise, when the evil people, who are all outside My name, suffer—I will begin to bestow My blessings upon you. This is the intrinsic meaning of the words, "You will certainly not suffer the pain or harm of the disasters," which I have said repeatedly in the past. Do you understand this? "This time" I speak of refers to the time when the words issue forth from My mouth. The work of the Holy Spirit is done at a very rapid pace; I will not delay or waste a single minute or even a single second. Rather, I will act in accordance with My words at the very moment that they are spoken. If I say that today I am eliminating someone, or that I despise someone, it will be over for that person instantly. In other words, My Holy Spirit will immediately be retrieved from them, and they will become the walking dead, utterly useless. Such people may still be breathing, walking, and talking, and may still pray before Me, but they will never realize that I have

left them. They will be quintessentially useless people. This is absolutely true and genuine!

My words represent the human being that I am. Remember this! Do not doubt; you absolutely must be certain. This is a matter of life and death! This is extremely serious! At the very moment My words are spoken, what I want to do has already come to pass. All these words must be spoken through My Son. Who among you have given serious consideration to this matter? How else can I explain it? Stop being so frightened and timid all the time. Do I really have no consideration for the feelings of people? Will I casually cast out those of whom I approve? Everything I do is principled. I will not tear up the covenant I Myself established, nor will I disrupt My own plan. I am not naive like you. My work is a great thing; it is something that no human being can accomplish. I have said that I am righteous, and that to those who love Me, I am love. Do you not believe this is true? You continue to have misgivings! If you have a clear conscience about everything, then why are you still so afraid? It is all because you have bound yourself. My son! I have reminded you many times not to be sad or shed tears, and that I will not discard you. Are you still unable to trust Me? I will hold onto you and not let go; I will always embrace you in My love. I will look after you, protect you, and, in everything, give you revelations and insights so that you can see that I am your Father, and that I am the one who supports you. I know that you are always wondering how you can lighten the burden on your Father's shoulders. This is the burden I have given you. Do not try to shrug it off! How many people these days can be loyal to Me? I hope you can speed up your training and quickly grow up and satisfy My heart. The Father toils for the son day and night, so the son should also consider the Father's management plan, at every minute and at every second. This is the proactive cooperation with Me of which I used to speak.

All is My doing. I shall lay a burden on the people I use today and give them wisdom so that all their actions will align with My intentions, so that My kingdom will be realized, and so that a new heaven and earth will emerge. The people I am not using are the complete opposite; they are always in a daze, they sleep after they eat, and they eat after they sleep, having no idea whatsoever what burden means. Such people lack the work of the Holy Spirit, and should be cleared out of My church as soon as possible. Now I will communicate some matters to do with visions: The church is a precondition to the kingdom; people can only enter the kingdom once the church has been built up to a certain extent. No one can enter the kingdom directly (if not promised by Me). The church is the first step, but it is the kingdom that is the goal of My management plan. Everything will take shape once people enter the kingdom, and there will be nothing to be afraid of. At present, only My firstborn sons and I have entered the kingdom and begun to govern all nations and peoples. That is, My kingdom is starting to get organized, and all those who shall be kings or My people have been announced publicly. Future events will be told to you step by step and in sequence; do not be overly anxious or worried. Do you remember every word I have said to you? If you are truly for Me, then I shall speak truthfully to you. As for those who practice deceit and crookedness, I shall treat them perfunctorily in return, and let them have a clear view of just who it is that such behavior will bring to ruin!

Chapter 78

I have said before that I am the One doing the work, not any single human being. With Me, everything is relaxed and happy, but with you, things are very different; you encounter extreme difficulty in everything you do. Anything I approve, I shall certainly accomplish; anyone I approve, I shall perfect. Human beings: Do not meddle in My work! You only need to act while following My lead, doing what I love, rejecting all that I hate, extracting yourselves from sin, and throwing yourselves into My loving embrace. I am not boasting to you, nor am I exaggerating; this is actually the truth. If I say I am going to destroy the world, then in the time it takes for you to blink, the world will turn into ashes. You are often overly anxious, and add to your own burdens, deeply afraid that My words are empty. Thus, you run around trying to "find a way out" for Me. Blind! Foolish! You do not even know your own worth, yet you attempt to be My counselor. Are you worthy? Take a good look in the mirror!

Let Me tell you something! The timid must be chastised for their timidity, while the supremely faithful will earn blessings for their faith. To be clear, the most crucial point right now is faith. Before the blessings that will come upon you have been revealed, you need—right now—to sacrifice everything in order to expend for Me. This is precisely the aspect to which "obtaining blessings" and "suffering calamity" refer. My sons! Are My words still engraved in your hearts? "To those who sincerely expend for Me, I shall surely bless you greatly." Today, do you truly understand the meaning that dwells within? I do not speak empty words; from now on, nothing will be concealed. That is, the things that used to be hidden in My words will now be told to you, one by one, without any concealment whatsoever. Furthermore, each word will be My true meaning, not to

mention that revealing all people, events, and things hidden before Me will be done easily and will not at all be difficult for Me. Everything I do contains an aspect of My normal humanity as well as an aspect of My complete divinity. Do you truly have a clear understanding of these words? This is why I keep reiterating that you should not be in too much of a hurry. Revealing a person or thing is not difficult for Me, and there is always a time for it. Is that not so? So many people have had their true forms exposed before Me. Whether they are fox-spirits, dogs, or wolves, they all reveal their true forms at a specific time that I determine, because everything I do is part of My plan. On this point you must have a perfectly clear understanding!

Do you really understand what the saying "The time is not far off" refers to? In the past, you always thought that it referred to My day, but you have all been interpreting My words based on your notions. Let Me tell you! From now on, anyone who misinterprets My words is undoubtedly absurd! The words I uttered, "The time is not far off," refer to your days of enjoying blessings; that is, the days in which all evil spirits shall be destroyed and kicked out of My church and all human ways of doing things shall be rejected. Moreover, this expression refers to the days when all great disasters shall descend. Remember this! It is all great disasters; misinterpret this no longer. My great disasters shall descend from My hands upon the entire world at once. Those who have gained My name will be blessed, and will certainly not have to endure such suffering. Do you still remember that? Do you understand what I am talking about? The time that I speak is precisely the time that I begin to work (when the great disasters have descended, at just such a time). You do not truly understand My intentions. Do you know why I place such strict demands on you, without showing you any leniency at all? Right when the international situation is tense, and

while the (so-called) ones in power within China are making all preparations, this is the exact same time that a time bomb is about to explode. Those of the seven nations seeking the true way will desperately surge into China like water through the floodgates, regardless of the cost. Some have been chosen by Me, and others are meant to do service for Me, but there is no firstborn son among them. This is My doing! This was already a done deal when I created the world. Get rid of your human notions. Do not assume that I am speaking nonsense! What I think about is what I have already accomplished, and My plan is something I have already accomplished, too. Are you clear on this?

All of everything rests with My thoughts and with My plan. My son! I chose you for your sake and, moreover, because I love you. Whoever dares to disobey in thought, or give rise to jealousy, shall die by My curse and burning. This involves the administrative decrees of My kingdom, because the kingdom of this day has already been formed. However, My son, you must be cautious and should not treat this as a sort of capital. You should be considerate of your Father's heart and, through this, appreciate your Father's painstaking efforts. From this, My son must understand what kind of person I love the most, what kind of person I love second, what kind of person I hate the most, and what kind of person I loathe. Do not keep heaping pressure upon yourself. Whatever disposition you have was prearranged by Me, and is a revelation of one aspect of My divine disposition. Cast off your misgivings! I do not harbor hatred toward you. How should I say this? Do you still not understand? Are you still constrained by your fears? Who is loyal, who is passionate, who is honest, who is deceitful—I know it all, for as I have said before, I know the situation of the saints like the back of My hand.

In My eyes, everything has long been accomplished and revealed. (I am the God who scrutinizes people's innermost hearts; My purpose is simply to show you the aspect of My normal humanity.) However, from your perspective, all is still hidden and nothing has been accomplished. This is completely due to the fact that you do not know Me. All is in My hands, all is beneath My feet, and My eyes scrutinize all things; who can escape My judgment? All those who are unclean, those who have things to hide, those who judge behind My back, those who harbor resistance in their hearts, and so forth—all these people whom I deem not precious with My eyes must kneel before Me and unburden themselves. Perhaps, after hearing this, some will be slightly motivated, while others will not take this as such a serious matter. I warn you! May the wise hasten to repent! If you are a fool, then just you wait! When the time comes, just see who it is that will suffer calamity!

Heaven is still the original heaven, and earth is still the original earth, but in My view, both have already changed, and are no longer the heaven and earth they once were. What does heaven refer to? Do you know? And what does the heaven of today refer to? What did the heaven of the past refer to? Let Me communicate this to you: The heaven of the past referred to the God you believed in but whom no one had seen, and He was the God in whom people believed with genuine sincerity (because they could not see Him). The heaven of today, on the other hand, refers to both My normal humanity and My complete divinity; that is, it refers to this practical God Himself. Both are the same God, so why do I say I am the new heaven? This is all directed at man's notions. The earth of today refers to where you are situated. The earth of the past did not have a single place that was holy, whereas the places you visit today have been set apart as holy. This is why I say this is a new earth. "New" here means "holy." The new heaven and

earth have now been completely realized. Do you get it now? I shall reveal all mysteries to you, page by page. Do not be in a rush, and even greater mysteries shall be revealed to you!

Chapter 79

Blind! Ignorant! A heap of worthless trash! You separate My normal humanity from My complete divinity! Do you not see this to be a sin against Me? Moreover, it is something that is difficult to forgive! The practical God has come among you today, yet you only know the one side of Me—My normal humanity—and have not at all seen the side of Me that is completely divine. Do you think I do not know who tries to cheat Me behind My back? I am not criticizing you; I am simply watching to see what level you can reach, and to see how you will ultimately end up. My words have been spoken in the hundreds of thousands, yet you have done a great many bad things. Why do you repeatedly try to cheat Me? Beware of losing your life! If you provoke My anger to a certain level, then I will show you no mercy, and you will get kicked out. I will not take into account how you were before, whether you were loyal or zealous, how much you have run around, or how much you have expended for Me; I will not look at these things at all. You need only provoke Me now, and I will cast you into the bottomless pit. Who still dares to attempt to cheat Me? Remember this! From now on, whenever I get angry, regardless of whom it is with, I will clear you out immediately so that there will be no future trouble and so that I do not have to see you anymore. If you defy Me, I will instantly chastise you. Will you keep this in mind? The smart ones among you should repent at once.

Today—meaning, now—I am wrathful. You should all be loyal to Me and offer up your entire being to Me. You must not delay any longer. If you do not heed My words, I shall stretch forth My hand and strike you down. In doing this, I shall make Myself known to all; on this day, I am wrathful and majestic toward everyone (which is even more severe than My

judgment). I have spoken so many words, yet you have not reacted at all; are you really so dull-witted? I do not think you are. This is the old devil inside you, up to mischief. Do you see this clearly? Make haste to bring about a radical change! Today, the work of the Holy Spirit has progressed to this stage; have you not seen it? My name will spread from house to house, in all nations and in all directions, and will be shouted from the mouths of adults and children alike throughout the universe world; this is an absolute truth. I am the unique God Himself and, moreover, I am the one and only person of God. Even more so, I, the entirety of the flesh, am the complete manifestation of God. Whosoever dares not fear Me, whosoever dares exhibit resistance in their eyes, and whosoever dares speak words of defiance against Me will surely die from My curses and wrath (there will be cursing because of My wrath). Furthermore, whosoever dares not be loyal or filial toward Me, and whosoever dares try to trick Me, will surely die from My hatred. My righteousness, majesty, and judgment will endure forever and ever. At first, I was loving and merciful, but this is not the disposition of My complete divinity; righteousness, majesty, and judgment merely comprise the disposition of Me, the complete God Himself. During the Age of Grace, I was loving and merciful. Because of the work I had to finish, I possessed lovingkindness and mercy; afterward, however, there was no more need for such things (and there has been none ever since). It is all righteousness, majesty, and judgment, and this is the complete disposition of My normal humanity coupled with My complete divinity.

Those who do not know Me will perish in the bottomless pit, whereas those who are certain about Me will live forever, to be cared for and protected within My love. The moment I utter a single word, the entire universe and the ends of the earth tremble. Who can hear My words and not tremble in fright? Who can hold back from developing a heart of fear for

Me? And who is incapable of knowing My righteousness and majesty from My deeds! And who cannot see My almightiness and wisdom within My deeds! Whosoever does not pay attention will surely die. This is because those who do not pay attention are the ones who resist Me and who do not know Me; they are the archangel, and are the most wanton. Examine yourselves: Anyone who is wanton, self-righteous, conceited, and arrogant is certainly an object of My hatred, and is bound to perish!

I now pronounce the administrative decrees of My kingdom: All things are within My judgment, all things are within My righteousness, all things are within My majesty, and I practice My righteousness toward all. Those who say they believe in Me but who, deep down, contradict Me, or those whose hearts have abandoned Me, will be kicked out—but all in My own good time. People who speak sarcastically about Me, but in a way that others do not notice, will die immediately (they will perish in spirit, body, and soul). Those who oppress or cold-shoulder My beloved will be judged immediately by My wrath. This means that people who are jealous of the ones I love, and who think Me unrighteous, will be handed over to be judged by My beloved. All who are well-behaved, simple, and honest (including those who lack wisdom), and who treat Me with single-minded sincerity, will all remain in My kingdom. Those who have not been through training—meaning, those honest people who lack wisdom and insight—will have power in My kingdom. However, they have also been pruned and broken. That they have not undergone training is not absolute. Rather, it is through these things that I will show everyone My almightiness and My wisdom. I will kick out all those who still doubt Me; I want not one of them (I detest people who still doubt Me at such a time as this). By way of the deeds I do throughout the entire universe, I will show honest people the wondrousness of My actions, thereupon causing their wisdom, insight, and

discernment to grow. I will also cause deceitful people to be destroyed in an instant as a result of My wondrous deeds. All the firstborn sons who were first to accept My name (meaning those holy and unblemished, honest people) will be the first to attain entry to the kingdom and rule over all nations and all peoples alongside Me, reigning as kings in the kingdom and judging all nations and all peoples (this refers to all the firstborn sons in the kingdom, and no others). Those among all nations and all peoples who have been judged, and who have repented, will enter My kingdom and become My people, while those who are stubborn and unrepentant will be cast into the bottomless pit (to perish forever). The judgment in the kingdom will be the last one, and it will be My thorough cleansing of the world. There will then no longer be any injustice, grief, tears, or sighs, and, even more so, there will be no more world. Everything will be a manifestation of Christ, and all will be the kingdom of Christ. Such glory! Such glory!

Chapter 80

In all things, real communication with Me is necessary for one to be enlightened and illuminated; only through this can the spirit be at peace. Otherwise, the spirit will have no peace. Currently, the most serious illness among you is separating My normal humanity from My complete divinity; moreover, the majority of you emphasize My normal humanity, as if you have never known that I also have complete divinity. This blasphemes Me! Do you know that? Your illness is so serious that if you do not hurry up and recover, you will be killed by My hand. To My face you behave one way (appearing as a person of honor; humble and patient), yet behind My back you behave totally differently (entirely hypocritical, dissolute and without restraint, doing whatever you want to do, creating factions, setting up independent kingdoms, wishing to betray Me). You are blind! Open your eyes that have been deluded by Satan! Look at who I really am! You have no shame! You do not know that My actions are wondrous! You do not know of My almightiness! Who can be said to do service for Christ while not yet being saved? You do not know what role you are playing! You actually come before Me in disguise, showing off your charms—you wretch! I will kick you out of My house; I do not use this type of person, because I neither predestined nor chose them.

I do what I say. Those who do evil must not fear; I do not do wrong to any person. I always act according to My plan and do things in accordance with My righteousness. Because those who do evil have been Satan's descendants since creation, I did not choose them; this is what is meant by the saying, "though mountains and rivers may shift and transform, one's nature shall not change." On matters that humankind cannot understand, everything has been made clear, and nothing is hidden to Me. You might be

able to hide something from the eyes of a small number of people, and even win the trust of quite a few people, but with Me it is not so easy. Ultimately, you cannot escape My judgment. The gaze of humankind is limited, and even those who can understand a small portion of the present situation are counted as possessing some skill. For Me, everything proceeds smoothly and nothing gets in My way in the slightest, for all is under My control and arrangement. Who would dare to not submit to My control! Who would dare to disrupt My management! Who would dare to be disloyal or unfilial toward Me! Who would dare to tell Me something that is not true, and instead tell Me a pack of lies! None of them will escape My wrathful hand. Even if you have now conceded defeat, and are willing to be chastised and to enter the bottomless pit, I still will not spare you easily. I must retrieve you up from the bottomless pit so that once again you will be subjected to My wrathful punishment (extreme loathing). Is there anywhere you can run off to? The thing I hate most is when people separate My normal humanity from My complete divinity.

Blessed are those who are loyal to Me; that is, blessed are those who truly identify Me as the God Himself who closely examines the human heart. I will surely multiply your blessings, allowing you to enjoy good blessings in My kingdom forever. This is also the most effective way to bring shame to Satan. However, do not be too impatient or anxious; I set a time for everything. If the time that I have predetermined has not yet come, then even if it is just one second early, I will not act. I act precisely and according to a rhythm; I do not act without reason. From a human point of view, I am not at all harried by anxiety; I am as steady as Mount Tai—but do you not know that I am the almighty God Himself? Do not be too impatient; all is in My hands. Everything has long since been prepared, and nothing can wait to do service for Me. The entire universe world appears

from the outside to be in chaos, but from My perspective, all is in order. What I have prepared for you is only for you to enjoy. Do you realize this? Do not insert yourselves into My management. I will let all peoples and all nations see My almightiness from My acts, and I will let them bless and praise My holy name for My wondrous deeds. This is because, as I have said, nothing I do is without basis; rather, everything is filled with My wisdom and My power, with My righteousness and majesty, and, even more so, with My wrath.

Those who immediately awaken upon hearing My words will surely receive My blessings and will definitely receive My protection and care. They will not experience the suffering of chastisement; rather, they will enjoy the happiness of family. Do you know this? Suffering is eternal, and joy is even more eternal; they will both be experienced from now on. Whether you suffer or experience joy depends on what kind of attitude you hold as you acknowledge your sin. As for whether or not you are one of My predestined and chosen, you ought to be sure of this in light of what you have said. You can fool people, but you cannot fool Me. Those I have predestined and chosen will be greatly blessed from now on; as for those I have not predestined and chosen, I will chastise them harshly from now on. This will be My proof to you. Those who are now blessed are undoubtedly My beloved; as for those who are chastised, it goes without saying that they are not predestined and chosen by Me. You should be clear on this! That is to say, if what you get now is to be pruned by Me, and if you receive My words of harsh judgment, then you are hated and detested in My heart and you will be one of the ones I cast aside. If you receive My consolation and My provision of life, then you are in My possession; you are one of My beloved. You cannot determine this based on My outward appearance. Do not lose your mind over this!

My words speak to every person's actual condition. Do you believe that I just carry on about random topics, or that I just say whatever I feel like saying? Absolutely not! My wisdom is hidden in My every word. You should just take My words to be the truth. Within a very short time, foreigners who are seeking the true way will be coming in. When that happens, you will be dumbstruck, and everything will be accomplished without the slightest difficulty. Do you not know that I am the almighty God? Upon hearing these words of Mine, you steadfastly believe them, do you not? I make no mistakes, let alone utter misstatements. Do you know this? Therefore, I have repeatedly emphasized that you are to quickly accept My training, so as to lead and shepherd them. Do you know this? Through you I will make them perfect. Even more importantly, through you I will make manifest My immense signs and wonders; that is, among those that humankind looks down on, I have chosen a group of people to manifest Me, to glorify My name, to take charge of everything for Me, and to reign as kings with Me. Thus, My current training of you is the greatest management of the world; this is an amazing thing that humankind cannot carry out. By means of perfecting you, I shall throw Satan into the lake of fire and brimstone and into the bottomless pit, utterly cast down the great red dragon to its death, never to rise again. Therefore, all who are thrown into the bottomless pit are descendants of the great red dragon. I hate them to an extreme degree. This I have brought about. Can you not see? All who are disloyal, and all who employ crookedness and deceit, have been exposed. The proud, conceited, self-righteous, and impudent are descendants of the archangel, and they are the most typical of Satan—they all are My sworn enemies, My adversaries. I must punish them one by one in order to extinguish the hatred in My heart. I will do this one item at a time, resolving each one in turn.

Now, what exactly are the lake of fire and brimstone and the bottomless pit? In the human imagination, the lake of fire and brimstone is a material thing, but humankind does not know that this is a highly mistaken explanation. Nevertheless, it still occupies a certain position in people's minds. The lake of fire and brimstone is My hand meting out chastisement on humankind; whoever is thrown into the lake of fire and brimstone has been slain by My hand. These people's spirits, souls, and bodies are forever suffering. This is the true meaning of My words when I said that all are in My hands. What, then, does the bottomless pit refer to? Humans conceptualize it to be a large abyss that is endless and unfathomably deep. The real bottomless pit is Satan's influence. If a person falls into Satan's hands, this person is in the bottomless pit; even if they were to grow wings they could not fly out. This is why it is called the bottomless pit. Such people will all be subjected to eternal chastisement; this is the way I have arranged it.

Chapter 81

How evil and licentious is this old era! I will swallow you up! Mount Zion! Arise to hail Me! For the completion of My management plan, for the successful accomplishment of My great work, who dares not rise up and cheer! Who dares not rise up and leap endlessly in joy? They will meet their deaths at My hand! I carry out righteousness upon everybody, without the slightest mercy or lovingkindness, and I do so utterly dispassionately. All peoples! Rise up to give praise, and give glory to Me! All unending glory, from everlasting to everlasting, exists because of Me, and was established by Me. Who would dare to take glory for himself? Who would dare to treat My glory as a material thing? They will be slain by My hand! Oh, cruel humans! I created you and provided for you, and I have led you to this day, yet you know not the least about Me, and you do not love Me at all. How can I show mercy for you again? How can I save you? I can only treat you with My wrath! I shall repay you with destruction, and with eternal chastisement. This is righteousness; it can only be this way.

My kingdom is solid and steady; it will never collapse. It will exist into eternity! My sons, My firstborn sons, and My people will enjoy blessings with Me forever and ever! Those who do not have spiritual understanding and who are not granted revelations from the Holy Spirit will be cut off from My kingdom sooner or later. They will not leave of their own accord, but will be forced out by the rule of My iron rod and by My majesty; moreover, they will be kicked out by My foot. Those who have been possessed for a time by evil spirits (meaning, since birth) will all be exposed now. I will kick you out! Do you still remember what I have said? I —the holy and unblemished God—do not reside in a foul and filthy temple. Those who were possessed by evil spirits know this for themselves, and I

need not clarify. I have not predestined you! You are old Satan, yet you want to infiltrate My kingdom! Absolutely not! I am telling you! Today I shall make it very clear for you: Those I chose at the time of the creation of mankind, I have imbued with My caliber and My disposition; therefore, today they are loyal to Me alone, they can bear a burden for the church, and they are willing to expend themselves for Me and offer up their entire beings to Me. Those whom I have not chosen have, therefore, been corrupted by Satan to a certain degree, and they possess none of My caliber and none of My disposition. You think that My words are contradictory, but the words, "You are predestined and chosen by Me, yet you bear the consequences for your actions," all refer to Satan. Now I will explain one point: Today, those who can rise up and assume authority over the churches, shepherd the churches, be considerate of My burden, and fulfill special functions—not a single one of those people are in service to Christ; they all are those whom I have predestined and chosen. I tell you this so that you do not worry too much and delay your life progress. How many can win the status of firstborn son? Could it be that this is as easy as being given a diploma? Impossible! Were it not for My perfection of you, you would have long since been corrupted to a certain degree by Satan. This is why I have repeatedly emphasized that I shall always look after and protect those loyal to Me and shield them from harm and suffering. Those I have not predestined are those whom evil spirits have possessed; they are those who are numb, dull-witted, and spiritually stunted, and who cannot shepherd the churches (meaning, those with enthusiasm but who are unclear regarding visions). You should be quickly removed from My sight, and the sooner the better, lest I should become disgusted and angry by seeing you. If you get away quickly, you will receive less chastisement—but the longer you take, the harsher the chastisement will be. Do you understand? Stop acting so

shamelessly! You are debauched and unrestrained, unthinking and careless, and have no idea just what kind of trash you are! You are blind!

Those who hold power in My kingdom are all carefully chosen by Me and have undergone repeated tests; nobody can defeat them. I have given them strength, so they will never fall or go astray. They have gained My approval. From this day forward, the hypocrites will show their true colors. They are capable of all sorts of shameful things, but ultimately, they will not escape My hand, which chastises and incinerates Satan. My temple shall be holy and spotless. All of it is a testimony to Me, a manifestation of Me, and glory to My name. My temple is My eternal abode and the object of My eternal love; I often caress it with the hand of love, bring comfort to it with the language of love, care for it with eyes of love, and embrace it in the bosom of love so that it will not fall into the traps of evil ones or be beguiled by Satan. Today, those who render service for Me but who are not saved will be used by Me one last time. Why do I hurry to cast these things out of My kingdom? Why must I drive them from My sight? I hate them down to the marrow of My bones! Why do I not save them? Why do I detest them so? Why must I strike them dead? Why must I destroy them? (Not one bit of them can remain in My sight, including their ashes.) Why? Even the great red dragon, the ancient serpent, and old Satan seek unearned sustenance in My kingdom! Fantasize no longer! They all will come to nothing and be turned to ashes!

I will destroy this age, transform it into My kingdom, and live and enjoy unto eternity with the people I love. Those unclean things should not assume that they can remain in My kingdom. Do you think you can fish in murky waters? Forget such fantasies! You do not know that My eyes are all-seeing! You do not know that everything is arranged by My hand! Do not think that you are so highly esteemed! Each one of you must take your

proper place. Do not pretend to be humble (I am referring to those who are blessed) or shiver and be afraid (I am referring to those who suffer misfortune). Right now, people should all know for themselves inside their hearts. Even if I do not mention you by name, you should still feel sure, for I have directed My words at every individual. Regardless of whether you are My chosen or not, My words are directed at all of your current states. That is to say, if you are among My chosen, then I speak of the state of those I have chosen based on how you have presented yourselves; as for those who are not My chosen, I also speak in accordance with their states. Therefore, My words have been spoken to a certain point; each of you should have a good sense of that. Do not deceive yourselves! Do not fear! Because the number of people is limited to only a scant few, deception will not work! Whomever I say is chosen is chosen, and no matter how good you might be at pretending, without My caliber, you will fail. Because I keep My word, I do not casually disrupt My own plans; I do whatever I want to do, because everything I do is correct. I am supreme, and I am unique. Are you clear on this? Do you understand?

Now, after reading My words, those who do evil and who are crooked and deceitful, are also working hard to seek progress and to make their own personal efforts. They want to pay only a small price to worm their way into My kingdom. They should lay aside such thoughts! (These people have no hope because I have not given them the opportunity to repent.) I guard the gate to My kingdom. Do you believe that people can enter My kingdom as they wish? Do you believe that My kingdom will just accept any kind of junk? That My kingdom will take any kind of worthless trash? You are mistaken! Today, those in the kingdom are those who hold kingly power with Me; I have carefully cultivated them. This is not something that can be achieved just by wanting it; you must gain My approval. Furthermore, this

is not something that is discussed with anyone; it is something that I arrange Myself. Whatever I say goes. My mysteries are revealed to those whom I love. Those who do evil—that is, those whom I have not chosen—are not entitled to receive them. Even if they heard these mysteries, they would not understand, because Satan has covered their eyes and taken hold of their hearts, ruining their entire beings. Why is it said that My actions are amazing and wise, and that I mobilize everything in My service? I will hand over those who have not been predestined and chosen by Me to Satan to punish and corrupt them, and I will take no hand in punishing them; this is how wise I am! Who has ever thought of this? Without any effort at all, My great work has been accomplished, has it not?

Chapter 82

Upon hearing My words, all are terrified; every single person is filled with trepidation. What are you afraid of? I am not going to kill you! It is that you have a guilty conscience; what you do behind My back is so frivolous and worthless. This has made Me hate you so much that I fervently wish I had thrown everyone I had not predestined and selected into the bottomless pit, to be smashed to pieces. However, I have My plan; I have My goals. I shall spare your petty life for the time being, and refrain from kicking you out until after your service to Me is finished. I do not want to see such creatures; they are a disgrace to My name! Do you know this? Do you understand? Worthless wretches! Get this through your head! When you are put to use, it is I who do so, and when you are not put to use, this, too, is because of Me. Everything is orchestrated by Me, and in My hands, everything is well-behaved and orderly. Whoever dares move out of turn will be immediately struck down by My hand. I often say “struck down”; do you think that I really do that with My own hand? I do not need to! My actions are not as foolish as humans imagine. What is meant when it is said that everything is established and accomplished by My words? Everything is accomplished without My even lifting a finger. Do you understand the true meaning of My words?

I shall never bring salvation to any of those who do service for Me; they have no share in My kingdom. This is because these people only busy themselves with external matters, rather than follow My will. Although I am making use of them now, in reality they are the people I hate the most; the people I most detest. Today, I love whomever can follow My will, whomever can show consideration for My burdens, and whomever can give their all for Me with a true heart and sincerity. I will constantly enlighten

them, and not let them slip away from Me. I often say, “To those who sincerely expend for Me, I shall surely bless you greatly.” What does “bless” refer to? Do you know? In the context of the current work of the Holy Spirit, it refers to the burdens I give to you. For all who are able to carry a burden for the church, and who sincerely offer themselves up for My sake, their burdens and their earnestness are both blessings that come from Me. In addition, My revelations to them are also a blessing from Me. This is because those who do not currently have a burden were not predestined and selected by Me; My curses have already come down upon them. In other words, those whom I have predestined and selected have a share in the positive aspects of what I have said, while those whom I have not predestined and selected can only share in the negative aspects of My utterances. The more My words are spoken, the clearer their meaning; the more I say them, the more transparent they become. Every one of those who are crooked and deceitful, and whom I have not predestined, was cursed by Me prior to the creation of the world. Why is it said that the year, the month, the day, and even the hour, the minute, and the second of your births were all appropriately planned by Me? I long ago predetermined which ones would attain the status of firstborn sons. They are in My eyes; they have long been deemed by Me to be precious, and have long had a place in My heart. Every word I speak has weight and carries My ideas. What is man? Except for those few whom I love, who hold the status of firstborn sons, what few show any consideration for My intentions? What are My sons worth? What are My people worth? In the past, the term “My sons” was an appellation for My firstborn sons, but those of My sons and My people who knew no shame thought it was an honorific title for themselves. Do not shamelessly play the role of My firstborn sons. Do you deserve this title? Today, the only ones to have been verified are those who have been

placed in important positions before Me; these people have obtained the status of firstborn sons. They already have a share in My throne, My crown, My glory, and My kingdom. Everything has been meticulously arranged by Me. All those who have today received the status of firstborn sons have all undergone great pain, persecution, and adversity, including what they have experienced in their families since birth, their own individual prospects, work, and marriage. These firstborn sons have not won this status without paying a price; rather, they have already undergone all aspects of life: the good and the bad, the ups and the downs. All those who were previously held in high esteem by the people of the world, and who were living in comfort at home, have no share in the firstborn sons. They do not deserve to be the firstborn sons; they bring shame to My name, and I absolutely do not want them. My sons and My people, whom I have chosen, also have a good reputation in the world, but they fall far short of My firstborn sons. I am currently using certain people, but among them many do not even qualify to be My people. They are but objects of eternal perdition; they are being used to render service to Me for a time, but are not meant for long-term use. I have, deep in My heart, already decided which ones are to be used in the long term. That is, those whom I put in important positions are the ones I love, and I began using them long ago. In other words, their functions have already been set. As for the people I detest, at the current stage, they are merely being used on a temporary basis. When the foreigners come, that is when the firstborn sons will be clearly revealed to you.

Right now I require you to quickly grow up and show consideration for My burden. This burden is not too great, and I will only have you do what is within your capabilities. I know your stature; I know what functions you can perform. I know all of this, and I understand these things; I just wish you, My sons, would willingly deny yourselves and genuinely manage

to love what I love, hate what I hate, do what I do, and say what I say. Do not be constrained by space, geography, time, or any other person. It is My wish that your spirits be free, everywhere, and that each of you can stand in the position of My firstborn sons. Who offers their entire being up to Me today? Who loyally expends for Me? Who is up day and night for My sake? Who runs My household affairs for Me? Who alleviates the burdens on My shoulders for Me? Are they not My sons? Everything I do is to perfect My sons and done in service to My sons. Do you understand? All is for My firstborn sons, and I make no mistakes. Do not labor under the misapprehension that I misjudge people, and do not think that I look down on you. Do not assume that I underutilize great talent, or that I made a mistake in not predestining you. It is not that; it is that you do not deserve it! Do you know that? Now I shall confirm some things for you: Whoever frequently arouses My ire and is often the target of My criticism or pruning, is certainly the target of My hatred. Such people will surely die—this is set in stone. I have said that I will no longer prune My firstborn sons, because these people have already undergone My severe tests and have gained My approval. Whomever I look at with a dour expression is in danger. Are you not afraid? Many shall die as soon as My words issue forth from My mouth. However, some will still maintain their flesh; it will simply be that their spirits are dead. Their clearest indicator is that they do not possess the work of the Holy Spirit and they yield to no restraints. (They have already been corrupted by Satan, to a deep degree.) Whenever their flesh is extinguished, it happens after the appropriate planning by Me and at a time I have specified. Their spiritual deaths can do no great service for Me; I will make use of their flesh to demonstrate the wondrousness of My deeds. From this, people shall be convinced; they shall give unending praise, and there shall be none who does not fear and dread Me. I do not treat any detail lightly; all

must live or die for Me, and none can leave until they have performed their service for Me. Even Satan cannot retreat into the bottomless pit until it has performed its service for Me. Every step I take is steady and secure, and on solid ground; no step I take is impractical—not in the least.

Who would dare to compare with Me? Who would dare to oppose Me? I shall strike you down immediately! I will leave no trace, and your flesh will be obliterated; this is absolutely true. When I say these things, I act on them instantly, and there will be no going back. The world is crumbling day by day, and day by day mankind is perishing. With each passing day, My kingdom is taking shape and My firstborn sons are growing up. Day by day, My rage is growing, My chastisements are becoming more severe, and My words are growing harsher. You are still waiting for Me to speak to you more softly, and My tone to lighten up, but think again! My tone depends on what people I am dealing with. To those I love, My tone is gentle and always consoling, but to you, I can only show harshness and judgment, on top of which I add chastisement and rage. Without anyone's being aware of it, the situation in every country of the world is becoming increasingly tense, crumbling and falling into chaos day by day. The leaders of each country all hope to win power in the end. It really has not occurred to them that My chastisement is already upon them. They seek to seize My power—but theirs is but a pipe dream! Even the leader of the United Nations must beg for My forgiveness. The evil deeds he has committed are numerous. Now is the time for chastisement, and I will not let him off lightly. All those in power must take off their crowns; only I deserve to rule over all things. Everything depends on Me—all of it, including even a handful of foreigners. I shall immediately strike down any who scrutinize Me, because this is how far My work has come. Every day sees a new revelation; every

day there is new light. All is becoming increasingly complete. Satan's last day is getting closer and closer and more evident.

Chapter 83

You know not that I am the almighty God, nor do you know that all events and things are under My control! What does it mean that everything is established and completed by Me? The blessings or misfortunes of every person depend on My fulfillment and on My actions. What can man do? What can man accomplish by thinking? In this final age, in this debauched age, in this dark world that Satan has corrupted to a certain degree, what scant few can be in harmony with My intentions? Whether it be today, yesterday, or the near future, the lives of all are determined by Me. Whether they receive blessings or suffer misfortunes, and whether they are loved or hated by Me, everything was precisely determined by Me in a single stroke. Who among you dares to assert that your steps are self-determined and that your fate is in your control? Who dares to say so? Who dares to be so defiant? Who isn't afraid of Me? Who is, at heart, disobedient toward Me? Who dares to act as they please? I will chastise them on the spot, and will have absolutely no more mercy on humankind or grant any further salvation. This time—that is, the moment you have accepted My name—is the last time I will show any lenience toward humanity. That is to say, I have selected a portion of humankind who, though their blessings may not be eternal, have enjoyed a good deal of My grace; therefore, even if it is not predestined that you will be eternally blessed, it does not follow that you will be mistreated, and you are much better off than those who will suffer direct misfortune.

Truly, My judgment has already reached a peak, and is entering unprecedented territory. My judgment is upon every individual, and now it is a wrathful judgment. In the past it was a majestic judgment, but now it is very different. In the past, people did not feel an ounce of dread until they

encountered My judgment being delivered; now, though, as soon as they hear just a single word, they are frightened out of their wits. Some even get scared when I but open My mouth. If My voice but issues forth, when I begin to speak, they are so afraid that they know not what to do, desiring earnestly at that time to secrete themselves in a hole in the ground or remain hidden in the darkest of corners. Such people cannot be saved because they are possessed by evil spirits. When I judge the great red dragon and the ancient serpent, they grow timid and are even afraid of being seen by others; truly, they are descendants of Satan, born in the darkness.

I often used to utter the words, “predestination and selection.” What do they mean, exactly? How do I predestine and select? Why would someone not be among the predestined and selected? How can you understand this? These things require some clear explanation from Me, and they necessitate My speaking to you directly. If I revealed these things within you, then the obtuse would falsely believe it was a thought given by Satan! I would be unfairly vilified! Now I will speak bluntly, and not hold anything back: When I created all things, I first created those materials that serve mankind (flowers, grass, trees, wood, mountains, rivers, lakes, the land and the ocean, all manner of insects, the birds, and the animals; some are for humankind to eat, and some are for humankind to look at). Various types of grains were created for humankind according to the differences between different areas; only after making all of these things did I begin to create humans. There are two types of people: The first are My selected and predestined; the second possess the caliber of Satan, and this type were created before I created the world, but since they were completely corrupted by Satan, I have abandoned them. I then created a type selected and predestined by Me, each of whom possesses My caliber to different degrees; therefore, those selected by Me today each possess My caliber to

varying degrees. Although they have been corrupted by Satan, they still belong to Me; each step is a part of My management plan. The honest rule in the kingdom because this was planned in advance by Me. Those who are crooked and deceitful can never be honest, because they are Satan's spawn and are possessed by Satan; they are its servants and are under its command from beginning to end. However, the purpose of all of this is to fulfill My will. I have made it clear so as to obviate your guessing. Those whom I perfect, I will take care of and protect; as for those whom I detest, once their service is at an end, they shall get out of My place. When these people are spoken of, I am enraged; at the very mention of them, I very much wish to deal with them forthwith. Nevertheless, I am restrained in My actions; I am measured in My actions and speech. I can oppress the world in a fit of anger, but those I have predestined are the exception; after calming down, I can hold the world in the palm of My hand. In other words, I control everything. When I see that the world has been corrupted to such an extent that people cannot bear it, I will immediately destroy it. Could I not simply do it with the utterance of a single word?

I am the practical God Himself; I do not perform supernatural signs or wonders—but My marvelous works are everywhere. The road ahead will become incomparably more radiant. My revelation of each step is the way that I point out to you and it is My management plan. That is to say, in the future, these revelations will become even more numerous and increasingly clear. Even in the Millennial Kingdom—in the near future—you must advance according to My revelations and following My steps. All has taken shape and all has been prepared; eternal blessings await you among the blessed, whereas the scourged have eternal chastisement awaiting them. My mysteries are too numerous for you; what to Me is the simplest of words are to you the most difficult. Therefore, I utter more and more, for you

understand too little and need Me to explain each and every word. Do not worry too much, though; I will speak to you in accordance with My work.

Chapter 84

Because of their lack of knowledge of Me, humans have disrupted My management and undermined My plans countless times, but they have never been able to obstruct My advancing steps. This is because I am a God of wisdom. In Me there is infinite wisdom, and in Me there are boundless and unfathomable mysteries. From time immemorial, humans have never been able to fathom and completely understand these. Is that not so? Not only is there wisdom in every word I utter, but each word also contains My hidden mysteries. With Me, all is mystery; every part of Me is mystery. Today you have merely seen mystery, which is that you have seen My person—but you have yet to unravel this mystery that is hidden within. Humans can only enter My kingdom by following My lead; otherwise, they shall perish along with the world and become ashes. I am the complete God Himself; I am nobody but God Himself. Previous sayings, such as the "manifestation of God," are already outdated; they are worn-out old things that are not applicable anymore. How many of you have come to understand this? How many of you have been certain of Me to this extent? All must be clearly explained and instructed by Me.

Satan's kingdom has been destroyed, and its people will soon be finished doing their service for Me. One by one, they will be driven out of My house, which means that those who have been masquerading in various roles have all had their true colors revealed, and all of them will be cut off from My kingdom. Do not forget! From today on, all those I forsake, including those I have forsaken in the past, are the ones who are just acting, and are just shams; they have merely been putting on a show for Me, and once this play is over, they must leave the stage. Those who are truly My sons will officially be in My kingdom to receive My love and enjoy the

blessings that I have already prepared for you. Blessed are the firstborn sons! Because you were trained by Me in advance, you are now fit for My use. Believe that I am the almighty God. The things that people cannot accomplish, I can do without a hitch, and there is absolutely no room for contest. Do not assume that you cannot do anything or that you are not fit to be My firstborn sons. You are absolutely worthy! This is because all things depend on Me to be done; they all rely on Me to be accomplished. Why do you now feel that you are of such a stature? This is simply because the time for Me to truly use you has not yet arrived. Great talents cannot be used for trivial purposes; do you understand? In all the universe world, are you merely confined to a tiny China? That is, all the people in the entire universe world will be given to you to shepherd and lead, for you are the firstborn sons, and leading your brothers is your duty to perform. Know this! I am the almighty God! I stress once again that I am allowing you to enjoy yourselves. I am the One who is working—the Holy Spirit is working everywhere, and is personally taking the lead.

In the past, people had no understanding of My salvation. Now do you understand? There are several aspects to My salvation: One is that for some people, there is absolutely no predestination, which means that they cannot enjoy My grace at all; another is that there are those who are initially predestined, who enjoy My grace for a period of time, but after some time, which is a time that I have predetermined, I will eliminate them, and then their lives will be completely over. Yet another aspect is that there are those whom I have predestined and chosen, and who enjoy eternal blessings; they enjoy My grace from the beginning until the end, including the hardships they have suffered before and after accepting Me, as well as the enlightenment and illumination they have received after accepting Me. From now on, they will start to enjoy blessings—that is, they are the ones

whom I am thoroughly saving. This is the most obvious expression of the completion of My great work. What, then, do blessings refer to? Let Me ask you: What do you most want to do? What do you hate the most? What do you most hope to obtain? You have gone through pains and hardships in the past, all for the sake of gaining Me and so that your lives can grow; those comprise a part of grace. “Blessings” means that in the future, you will no longer have the things that you hate, which means that these things will no longer be present in your actual lives; they will have been removed completely, right before your eyes. Family, work, wife, husband, children, friends and relatives, and even the three meals a day that you hate every day, will be gone. (This means not being restricted by time, and walking out of the flesh completely. Only your sated spirit can maintain your body, but this refers to your body, not the flesh. You will be completely free and transcendent. This is the greatest and most evident miracle that God has manifested since the creation of the world.) All particles of soil will be removed from your body, and you will completely be spiritual bodies that are holy and untainted, able to travel throughout the universe and to the ends of the earth. From that time onward, you will also be rid of all that troublesome washing and scrubbing, and you will simply enjoy yourselves to the fullest. From then on, you will no longer think about marriage (because I am ending an age, not creating the world), and there will be no more labor pains that are so torturous for women. Neither will you work or labor any longer in the future. You will immerse yourselves completely in My embrace of love, enjoying the blessings that I have bestowed upon you. This is absolute. While you are enjoying these blessings, grace will continue to follow you. All that I have prepared for you—that is, rare and precious treasures from all over the world—will be given to you. Right now, you can neither conceive of nor imagine all of these, and no one has

enjoyed them before. When these blessings come upon you, you will be ecstatic without end—but do not forget that these are all due to My power, My actions, My righteousness, and, even more so, My majesty. (I will be gracious to those to whom I choose to be gracious, and I will be merciful to those to whom I choose to be merciful.) At that time, you will have no parents, and there will be no blood relations. You are all people whom I love, My beloved sons. From that time on, no one will dare to oppress you. It will be a time for you to grow into adults, as well as a time in which you rule the nations with an iron rod! Who dares hinder My beloved sons? Who dares attack them? All shall fear My beloved sons, because the Father has gained glory. All the things that no one could ever imagine will appear before your eyes; they will be unlimited, inexhaustible, and endless. Before long, you will certainly no longer need to be scorched by the sun or endure the torturing heat, nor will you have to suffer the cold or feel the touch of rain, snow, or wind. This is because I love you, and it will be entirely a world of My love. I will give you everything that you want, and I will prepare for you everything that you need. Who dares claim that I am not righteous? I will kill you immediately, because I have said before that My wrath (against the evil ones) shall last into eternity, and I will not relent even one bit. However, My love (for My beloved sons) will also last forever; I will not hold it back in the least.

Today, people who hear My words as judgment are those who are not in the right state. However, by the time they discover that, the Holy Spirit will already have abandoned them. Out of the entire universe world, the firstborn sons are chosen from among you, whereas the sons and people only make up a small portion of you. My emphasis is on the entire universe world, which means that the sons and people are chosen from all the nations of the world. Do you understand? Why do I keep emphasizing that the

firstborn sons should grow up quickly and go out to lead those foreigners? Do you understand the true meaning of My words? This is because China is a nation that I have cursed; it has persecuted Me the most, and I hate it the most. You must know that My firstborn sons and I come from heaven and are the universal people; we do not belong to any one nation. Stop clinging to human notions! This is because I have revealed My person to you. Everything is up to Me. Can you remember My words? Why do I say that there are fewer and fewer people among you, and that the population has become more and more refined? It is because My salvation is turning gradually toward the universe world. Those who are cast out, who have accepted My name, are the ones who did service for the sake of perfecting the firstborn sons. Do you understand? Why do I say they are all ones who have done service for My sons? Now you genuinely understand, do you not? The number truly is scant; there certainly are few. However, those people have benefited considerably because of My sons, and have enjoyed much of My grace—and that is why I said that I am saving the human race for the last time. Now you know the true meaning of My words! I will severely chastise anyone who resists Me, and I will turn My face toward whoever defends Me. This is because, ever since the beginning, I have always been a majestic and righteous God, and everything will be revealed to you. I work swiftly in wonderful ways, and soon, wondrous things that are unimaginable to humans will occur. I do mean immediately and soon. Do you understand? Seek life entry, without delay! My beloved sons, all things are here for you, and all things exist for your sake.

Chapter 85

I make use of different people to achieve My will: My curses are realized on those whom I chastise, as are My blessings on those whom I love. Now, the question of who among you will receive My blessings and who will suffer My curses rests completely with a single word of Mine; it is all determined by My utterances. You know that whomever I am good to now is bound to be always granted My blessings (meaning, gradually coming to know Me and growing more and more sure about Me, gaining the new light and revelations, and being able to keep up with the pace of My work). Whomever I detest (this is something inside Me that people cannot see from the outside) are people who will surely suffer My curses, and they are undoubtedly among the offspring of the great red dragon; as such, they will have a share in My cursing of it. As for those whom I cannot bear the sight of whose caliber I see to be lacking, and who cannot be perfected or used by Me, they will still have a chance to be saved, and they will be one among My sons. If someone does not possess any of My caliber, does not have spiritual understanding, and does not know Me but has an ardent mindset, then that person will be designated as one of My people. I consider those who share in My curses to be beyond salvation, and they are the ones who have been possessed by evil spirits. I am eager to kick them out. They were birthed by the great red dragon, and are the ones I most hate. From this point on, I do not need them to render service to Me. I simply do not want them anymore! I do not want any of them! Even their weeping and gnashing of teeth before Me has no effect; I do not look at any of them. I just kick them away. What sort of things are you? Do you deserve to be before Me? Are you worthy? You are still pretending to be good people and feigning humility! After you have done all those countless

wicked deeds, can I spare you? And then, no sooner do you rise before Me than you start to defy Me again. You have never had any good intentions; you just want to fool Me! Can you really become good when you are a descendant of the great red dragon? Impossible! You have already been cursed by Me, and I judge you through and through! Render service for Me wholeheartedly, honestly, and in a disciplined way, and then go back to your bottomless pit! Do you want a share in My kingdom? You are dreaming! How shameless! You, with your filthy and dirty body, have been corrupted to a certain degree, yet you still have the nerve to stand before Me! Make way! If you delay any further, I will punish you severely! All those who engage in crookedness and deceit before Me must be exposed. Where can you hide? Where can you conceal yourself? No matter how much you dodge or take cover, can you really escape My control? If you do not render service for Me properly, then you will have an even shorter longevity; you will be done for immediately!

I tell you with all clarity what kind of people are My firstborn sons, and I give you accurate proof. Otherwise, you would not be able to take your proper places, and would instead make indiscriminate decisions for yourselves as to what your places should be. Some would be too humble, and some would be too unrestrained; and those who do not possess My caliber, or whose caliber is overly lacking, would all wish to be My firstborn sons. What expressions are made by those who are My firstborn sons? First of all, they focus on grasping My intentions and show consideration for them. Moreover, they all have the Holy Spirit working on them. Secondly, they persistently seek within their spirits, refrain from debauchery, and keep within My bounds at all times; they are extremely normal. Moreover, in acting this way, they are not imitating. (Because they are focused on sensing the work of the Holy Spirit, and are considerate of

My love for them, they are cautious at all times, and have a deep fear of falling into a mindset of betrayal or defiance against Me.) Thirdly, they act wholeheartedly for Me, are capable of offering up their entire selves, and have already abolished any idea of their own future prospects, their lives, what they eat, wear, and use, and where they live. Fourthly, they constantly hunger and thirst for righteousness, and they believe they lack too much and that they are too immature of stature. Fifthly, as I have mentioned before, they have a good reputation in the world, but have been cast aside by the people of the world. In their relationships with the opposite sex, they possess moral integrity. All of these are proof, but I cannot now reveal them completely to you, for My work has not yet reached that stage. Firstborn sons, remember! The life feelings within you, your fear of Me, your love for Me, your knowledge of Me, your seeking for Me, your faith—all these things embody My love for you; they are all proof I give to you so that you may truly become My beloved sons and be the same as Me, eating, living, and enjoying blessings alongside Me in unparalleled glory.

I cannot show lenience toward any who have persecuted Me, any who had no knowledge of Me (including before My name was witnessed), who believed Me to be human, or any who have blasphemed against Me and slandered Me in the past. Even if they were to bear the most resounding witness for Me right now, it still would not do. Persecuting Me in the past was a way of rendering service for Me, and were those people to bear witness for Me today, they would still be My tools. Only those who are genuinely made perfect by Me today are of any use to Me, as I am the righteous God Himself, and I have come out from the flesh and detached Myself from all relationships that are of the earth. I am God Himself, and all people, matters, and things that used to be around Me are in My hands. I am without fleshly feelings, and I practice righteousness with all things. I

am upright, and not tainted with the slightest bit of filth. Do you understand the meaning of My words? Can you also achieve this? People think that I also possess normal humanity, and have a family and fleshly feelings—but do you know that you are completely wrong? I am God! Have you forgotten this? Are you confused? You still do not know Me!

My righteousness has been completely revealed to you. Any way in which I deal with any kind of person reveals both My righteousness and My majesty. Because I am the God Himself who brings wrath with Him, I will not let off the hook even a single person who has persecuted or reviled Me. Under such a strict requirement, do you recognize this? Those whom I chose and predestined are like rare pearls or pieces of agate; they are few and far between. This is because there are bound to be far fewer people who will reign as kings than ones who will be My people, and this is evidence of My power and My wondrous deeds. I often say that I will reward you and bestow crowns upon you, and that with Me there is glory without end. What do I mean by rewards, crowns, and glory? People are under the notion that rewards are material things such as food, clothing, or other things that can be used, but this is completely an outdated way of thinking; it is not what I mean by those terms, and is instead a misconception. Rewards are things that are obtained right now, and they are a part of grace. However, there are also some rewards that are related to carnal pleasures, and those who render service for Me but whom I will not save can also attain some material enjoyment (although, those are still just material things that do service for Me). A crown is not a badge of office; that is, it is not a material thing that I grant you so that you may enjoy it. Rather, it is a new name that I bestow upon you, and whosoever is able to live up to your new name will be a person who has gained a crown, which is gaining My blessings. Rewards and crowns are a part of blessings, but when compared with blessings, they

are as different as heaven and earth. Glory simply cannot be imagined with human notions, because glory is not a material thing. For them, it is an extremely abstract concept. What, then, is glory, exactly? What does it mean to say that you will descend in glory together with Me? My entirety—that is, what I am and what I have, mercy and lovingkindness (to My sons), and righteousness, majesty, judgment, wrath, cursing, and burning (to all people)—My person is glory. Why do I say that with Me there is glory without end? It is because with Me there is wisdom without end, as well as incomparable abundance. Therefore, descending in glory with Me means that you have already been made complete by Me, you possess what I am and what I have, you have been completed by Me, you have a heart of fear for Me, and you do not oppose Me. Surely this is clear to you by now!

The tense situation of all nations on earth has reached a climax, and they are all steadily preparing to render service for Me and to accept the incineration I bring to them. When My wrath and burning arrive, there will have been no prior clue. However, I know what it is I do, and I am absolutely clear about it. You should be certain about My words, and you must make haste to get everything ready. Be prepared to shepherd those who come seeking from abroad. Remember this! China—that is, every single person and place within China—is subject to My curses. Do you understand the meaning of My words?

Chapter 86

People say that I am a merciful God; they say that I will bring salvation to all that I have created. These things are all said based upon human notions. That I am a merciful God is said to My firstborn sons, and that I will bring salvation to all is said to My sons and My people. Because I am a wise God, it is clear, in My mind, which people I love and which people I hate. For those whom I love, I will always love them to the very end, and that love shall never change. As for those whom I hate, I am not moved one bit, no matter how well they behave. This is because they were not born of Me and do not possess My caliber or My life. In other words, they were not predestined and selected by Me—for I am infallible. That is, all My deeds are called holy and honorable, and I never have any regrets. In people's eyes, I am extremely heartless—but do you not recognize that I am the righteous and majestic God Himself? Everything of Mine is correct; those whom I hate shall certainly receive My curses, and those whom I love shall certainly receive My blessings. This is My holy and inviolable disposition, and no one shall change it. This is absolute!

Today, those who are truly in accord with My intentions will surely be made complete by Me, for My work is both forthright and thorough, and I leave no loose ends. Those whom I curse shall be burned. Why is it, then, that the majority of people have been cursed by Me and yet the Holy Spirit is still doing His work upon them (this is said in regard to My not residing in a filthy temple)? Do you understand the true meaning behind the saying that all matters and all things render service for Christ? The Holy Spirit does His work through them when I make use of their service, but ordinarily, when they are not in My service, they are fundamentally not spiritually enlightened. Even if they do seek, they do it out of zeal, and this

is a ruse of Satan's—for in ordinary times, they pay no attention at all to My work and are utterly inconsiderate with regard to My burdens. Now that My firstborn sons have grown up, I am kicking them away; for this reason, My Spirit has withdrawn everywhere, and special emphasis has been placed upon My firstborn sons. Do you understand? All things rest on My deeds, My predestination, and all the words that issue forth from My mouth. All locations that have received My blessings are necessarily places in which I work and in which My work is carried out. China is the nation in which Satan is most worshiped, so it has been cursed by Me. Moreover, it is the nation that has done the most to persecute Me. I absolutely will not do My work on people who are under the influence of the great red dragon. Do you understand the true meaning of My words? After all, My sons and My people are few. Absolutely everything is within My hands; energy should be focused and more efforts should be spent on the ones whom I have chosen and predestined. In other words, those who are My firstborn sons should hurry up and practice so that they can share in My burdens as soon as possible, and devote all their efforts to My work.

Those of you who do service for Me, listen! You can receive some of My grace when doing service for Me. That is, you will know, temporarily, about My later work and things that will happen in the future—but you will absolutely not enjoy them. This is My grace. When your service is fulfilled, leave at once, and do not linger. Those of you who are My firstborn sons should not be arrogant, but you are allowed to be proud, for I have bestowed endless blessings upon you. Those of you who are targets for destruction should not bring trouble upon yourselves or feel sad about your destiny. Are you not a descendant of Satan? After you have done your service for Me, you may return to the bottomless pit, because you will no longer be of any use to Me. I shall then begin to deal with you with My

chastisement. Once I start working, I will follow through to the end; My deeds shall be accomplished, and My accomplishments shall last forever. This is all applicable to My firstborn sons, My sons, and My people, and it goes for you as well: My chastisements of you will be everlasting. I have told you many times before that the evil ones who resist Me shall surely be chastised by Me. If you are not reprimanded by the Holy Spirit after you resist Me, then you have already been cursed, and thereafter you shall be struck down by My hand. If you are disciplined by the Holy Spirit while having bad thoughts about Me, then you have received My blessings; however, you must always be cautious, never neglectful, and never careless.

Chapter 87

You must hasten your pace and do what I want to be done—this is what I intend for you with great eagerness. Could it be that even now, you still have not understood the meaning of My words? Could it be that you still do not know My intentions? I have spoken with increasing clarity, and said more and more, but have you still made no effort to fathom the meaning of My words? Satan, do not imagine that you can destroy My plan! Those who do service for Satan—that is, the offspring of Satan (this refers to those who are possessed by Satan, who, therefore, most certainly have the life of Satan, and so are said to be its offspring)—beg for mercy at My feet, weeping and gnashing their teeth. However, I would not do such a stupid thing! Can I forgive Satan? Can I bring salvation to Satan? That would be impossible! I do what I say, and I will never regret it!

Anything I voice comes into being. Is that not so? Nevertheless, you continue to distrust Me, doubt My words, and think that I am just joking with you. It is just so ridiculous. I am God Himself! Do you understand? I am God Himself! If I did not possess any wisdom or power, could I just do and say as I please? Yet still you distrust Me. I have repeatedly stressed these things to you, and I have told them to you over and over. Why is it that most of you still do not believe? Why do you still harbor doubts? Why do you cling for dear life to your own notions? Can they save you? I do what I say. I have told you several times: Regard My words as true, and do not doubt. Have you taken them seriously? On your own, you can do nothing, yet you are unable to believe in what I do. What can be said of such a person? To be blunt, it is as though I never created you. In other words, you are unqualified, in every respect, to be a service-doer for Me. Everyone must believe My words! All must pass the test; I will let no one

slip by. Of course, the exceptions are those who believe. People who trust in My words will certainly receive My blessings, which will be bestowed upon you and fulfilled in you according to what you believe. My firstborn sons! I am now beginning to grant you all My blessings. Little by little, you will begin to cast off all those detested bonds of the flesh: marriage, family, eating, dressing, sleeping, and all natural disasters (wind, sun, rain, biting gales, the misery of snowfall, and all other things you hate). You will travel across the oceans, over the land, and through the air without being affected by any restrictions of space, time, or geography, heartily enjoying yourselves in My loving embrace and in charge of everything under My tender care.

Who is not proud of the firstborn sons that I have made complete? Who will not praise My name for their sake? Why do I now wish to reveal so many mysteries to you? Why now, and not in the past? This in itself is also a mystery; do you know that? Why did I not mention in the past that China is a nation I have cursed? And why did I not make known those who do service for Me? Today, I shall also tell you this: Today, in My opinion, everything has been accomplished, and I say this with regard to My firstborn sons. (For today, My firstborn sons have come to reign alongside Me—and have not only taken shape, but actually are reigning together with Me. At present, those in whom the Holy Spirit works surely reign alongside Me—and this is being revealed right now; not yesterday, and not tomorrow.) Today I am bringing to light all of My mysteries of normal humanity, because those people whom I wish to reveal have been revealed, and this is My wisdom. My work has progressed to this step: That is, I must, at this point in time, implement the plan of administrative decrees I have decided upon specifically for this period. As such, I am conferring the appropriate verifications upon the firstborn sons, the sons, the people, and

the service-doers, because I have authority and will issue judgment, and I will rule with the iron rod. Who dares not do service for Me obediently? Who dares complain to Me? Who would dare say that I am not the God of righteousness? I know, your demonic nature has long been revealed before Me: You feel jealousy and hatred toward anyone to whom I am good. This is absolutely Satan's nature! I am good to My sons; would you dare claim that I am unrighteous? I could kick you out completely, but fortunately for you, you are doing service for Me, and now is not the time; otherwise, I would have kicked you out!

Satan's ilk! Stop being savages! Speak no more! Act no more! My work has already begun to be carried out in My chosen sons and people, and it is already spreading throughout all nations, all denominations, all religions, and all walks of life outside of China. Why is it that those who render service for Me are always spiritually blocked? Why do they never have spiritual understanding? Why is it that My Spirit never works in these people? Generally speaking, I simply cannot expend too much effort on those I have neither predestined nor chosen. All My previous suffering, and all My painstaking care and efforts, have been for the sake of My firstborn sons and a small portion of sons and people; moreover, I have done these things so that My future work can be completed without a hitch and so that My will is unimpeded. Because I am the wise God Himself, I have made proper arrangements for every step. I make no effort to retain any person (this is directed at those who were not chosen or predestined), nor do I strike down any person casually (this is directed at the chosen and predestined): This is My administrative decree, which no one can change! Toward those whom I hate, I am ruthless; toward those whom I love, I am watchful and protective. Thus, I do what I say (those whom I choose, are

chosen, and those whom I predestine, are predestined; these are My affairs that have been arranged by Me since before creation).

Who can change My heart? Other than My acting according to the plans that I make as I wish, who would dare to act rashly and not obey My orders? These are all My administrative decrees; who would dare to remove even a single one of them from Me? All must be at My command. Some people say a certain person has suffered so much, and is honest and purely considerate of My heart. Why, then, did I not choose him? This, too, is an administrative decree of Mine. If I say someone is in line with My intentions, then that person is in tune with My intentions and is one I love; if I say that someone is a child of Satan, then that person is one I hate. Do not curry favor with anyone! Can you truly see through that person? These things are all decided by Me. A son will always be a son, and Satan will always be Satan; in other words, man's nature does not change. Unless I make them change, all will follow their own kind, and are immutable!

I reveal My mysteries to you as My work progresses. Do you actually know to which step it is that My work has progressed? Will you really follow My Spirit's lead, to do what I do and to say what I say? Why do I mention that China is a nation I have cursed? Firstly, I created the Chinese people of today in My image. They had no spirit, and early on, they were corrupted by Satan and could not be saved. For this reason, I grew angry with these people and cursed them. I hate these people the most, and I get angry whenever they are even mentioned, for they are the children of the great red dragon. This makes one recall the era in which the countries of the world had annexed China. It is still the same to this day, and it has all been My curse—My most powerful judgment against the great red dragon. Finally, I made another kind of people, within whom I predestined My firstborn sons, My sons, My people, and those who render service for Me.

Thus, all that I do today was arranged by Me long ago. Why do those in power in China repeatedly persecute and oppress you? It is because the great red dragon is unhappy with My curse, and resists Me. However, it is precisely under this sort of persecution and threat that I make complete My firstborn sons, so that this may give a strong counterattack against the great red dragon and its children. I will sort them out later. Now, after listening to My words, do you truly understand the significance of My allowing you to reign with Me? The time that I say the great red dragon has been utterly cast down to its death is also the time when My firstborn sons reign with Me. The great red dragon's persecution of the firstborn sons serves Me greatly, and once My sons are grown up and can manage the affairs of My house, those wicked servants (the service-doers) will be kicked aside. Because My firstborn sons will have been reigning with Me and will have satisfied My intentions, I will, one by one, push the service-doers into the lake of fire and brimstone: They must go, at all costs! I am fully aware that Satan's ilk also want to enjoy My blessings, and do not wish to return under Satan's power; however, I have My administrative decrees, by which everyone must abide and which must be executed—and no one will be exempt. Later, I will tell you My administrative decrees one after another, to keep you from violating them.

Chapter 88

People simply cannot imagine the extent to which My pace has accelerated: This is a wonder that has occurred that is unfathomable to man. My pace has continued since the creation of the world, and My work has never stopped. The entire universe world changes from day to day, and people, too, are constantly changing. These are all part of My work, all part of My plan, and, moreover, they belong to My management, and no human knows or understands these things. Only when I Myself tell you, only when I communicate with you face-to-face, do you know even the tiniest bit; otherwise, absolutely no one can have any idea of the blueprint for My management plan. Such is My great power, and moreover, such are My wondrous actions. These are things that no one can change. Therefore, what I say today goes, and this simply cannot change. Human notions do not contain even the least bit of knowledge of Me—they are all but nonsensical chatter! Do not think that you have had enough or that you are satisfied! I tell you this: You still have far to go! Of My entire management plan, you know but a little, so you must listen to what I say and do whatever I tell you to do. Act according to My wishes in everything, and you will surely have My blessings; whosoever believes can receive, whereas whosoever does not believe will have that "nothing" that they imagined fulfilled in them. This is My righteousness, and, even more, it is My majesty, My wrath, and My chastisement. I will not let anyone get away with even a single thought or action.

Upon hearing My words, most people fear and tremble, their faces creased with worried frowns. Have I actually wronged you? Could it be that you are not a child of the great red dragon? You even pretend to be good! You even pretend to be My firstborn son! Do you think I am blind? Do you

think I cannot distinguish between people? I am the God who searches people's innermost hearts: This is what I tell My sons, and what I also tell you, the children of the great red dragon. I see everything clearly, making not the slightest error. How could I not know what I do? I am crystal clear about what I do! Why do I say that I am God Himself, the Creator of the universe and all things? Why do I say that I am the God who examines people's innermost hearts? I am well aware of every person's situation. Do you think I do not know what to do or what to say? This is not your concern. Be careful not to be killed by My hand; you would suffer loss that way. My administrative decrees are unforgiving. Do you understand? All of the above are parts of My administrative decrees. From the day I tell them to you, if you commit any further transgressions, there will be retribution, because previously you did not understand.

Now I promulgate My administrative decrees for you (effective from the day of their promulgation, assigning different chastisements to different people):

I keep My promises, and everything is in My hands: Whosoever doubts will certainly be killed. There is no room for any consideration; they will immediately be exterminated, thus ridding My heart of hatred. (From now on it is confirmed that whosoever is killed must not be a member of My kingdom, and must be a descendent of Satan.)

As firstborn sons, you should keep your own positions and fulfill your own duties well, and not be nosy. You should offer yourselves up for My management plan, and everywhere you go, you should bear good witness to Me and glorify My name. Do not commit shameful acts; be examples for all My sons and My people. Do not be debauched even for a moment: You must always appear before everyone bearing the identity of firstborn sons,

and not be servile; rather, you should stride forward with heads held high. I am asking you to glorify My name, not to disgrace My name. Those who are firstborn sons each have their own individual function, and cannot do everything. This is the responsibility I have given you, and it is not to be shirked. You must dedicate yourselves wholeheartedly, with all your mind and all your strength, to fulfilling that with which I have entrusted you.

From this day forward, throughout the universe world, the duty of shepherding all My sons and all My people will be entrusted to My firstborn sons to fulfill, and I will chastise whosoever cannot dedicate their entire heart and mind to fulfilling it. This is My righteousness. I will neither spare nor go easy on even My firstborn sons.

If there is anyone among My sons or among My people who ridicules and insults one of My firstborn sons, I will punish them harshly, for My firstborn sons represent Myself; what someone does to them, they do also to Me. This is the most severe of My administrative decrees. I will allow My firstborn sons to, according to their wishes, administer My righteousness against any of My sons and My people who violate this decree.

I will gradually abandon whosoever regards Me frivolously and focuses only on My food, clothing, and sleep, attends only to My external affairs and has no consideration for My burden, and does not pay attention to fulfilling their own functions properly. This is directed at all who have ears.

Whoever finishes doing service for Me must obediently withdraw without fuss. Be careful, or else I will sort you out. (This is a supplementary decree.)

My firstborn sons shall pick up the iron rod from now on and begin to execute My authority to govern all nations and peoples, to walk among all

nations and peoples, and to carry out My judgment, righteousness, and majesty among all nations and peoples. My sons and My people shall fear Me, praise Me, cheer Me, and glorify Me without ceasing, because My management plan is fulfilled and My firstborn sons can reign with Me.

This is a part of My administrative decrees; after this, I will tell them to you as the work progresses. From the above administrative decrees, you will see the pace at which I do My work, as well as which step My work has reached. This shall be a confirmation.

I have already judged Satan. Because My will is unimpeded and because My firstborn sons have gained glory alongside Me, I have already exercised My righteousness and majesty upon the world and all things that belong to Satan. I do not lift a finger or pay attention to Satan at all (because it does not even deserve to converse with Me). I just keep doing what I want to do. My work proceeds smoothly, step by step, and My will is unimpeded across the entire earth. This has shamed Satan to a degree, and it has been completely destroyed, but this in itself has not met My intentions. I also allow My firstborn sons to carry out My administrative decrees over them. On the one hand, what I let Satan see is My wrath toward it; on the other hand, I let it see My glory (see that My firstborn sons are the most resounding witnesses to Satan's humiliation). I do not punish it in person; rather, I let My firstborn sons carry out My righteousness and majesty. Because Satan used to abuse My sons, persecute My sons, and oppress My sons, today, after its service is over, I will allow My mature firstborn sons to sort it out. Satan has been powerless against the fall. The paralysis of all nations in the world is the best testimony; people fighting and countries at war are the obvious manifestations of the collapse of Satan's kingdom. The reason I did not show any signs and wonders in the past was to bring humiliation upon Satan and glorify My name, step by step. When Satan is

completely finished off, I begin to show My power: What I say comes into being, and the supernatural things that are not in conformance with human notions will be fulfilled (these refer to the blessings soon to come). Because I am the practical God Himself and I have no rules, and because I speak according to changes in My management plan, what I have said in the past is therefore not necessarily applicable in the present. Do not cling to your own notions! I am not a God who abides by rules; with Me, everything is free, transcendent, and completely released. Perhaps what was said yesterday is outdated today, or perhaps it might be cast aside today (however, My administrative decrees, since they are promulgated, will never change). These are the steps in My management plan. Do not cling to regulations. Every day there is new light and there are new revelations, and that is My plan. Every day My light will be revealed in you and My voice will be released to the universe world. Do you understand? This is your duty, the responsibility I have entrusted to you. You must not neglect it for even a moment. I will use to the end the people I approve, and this will never change. Because I am the almighty God, I know which kind of person should do which thing, as well as which kind of person is able to do which thing. This is My omnipotence.

Chapter 89

It is not easy to do everything in accordance with My intentions. It is not a matter of forcing yourself in pretense; rather, it depends on whether I endowed you with My caliber prior to My creation of the world. All these things are up to Me. They are not things that humans can accomplish. I love whom I wish to love, and whoever I say is the firstborn son, is surely the firstborn son. That is exactly right! You might want to fake it, but doing so would be in vain! Do you think I cannot recognize you for what you are? Is it good enough for you to just exhibit some good behavior when before Me? Is it that simple? It absolutely is not; you must have My promise, and you must have My predestination. Do you think I am unaware of what you do behind My back? You are debauched! Once your service to Me is done, hurry back to the lake of fire and brimstone! I am disgusted; I am filled with loathing at the very sight of you. All in service to Me, all who do not loyally expend themselves for Me, all who are dissolute and unrestrained, and all who cannot grasp My intentions—after your service is done, hurry up and get out of My sight! Otherwise, I will kick you out! These people may not stay in My house (namely, the church) for a single moment longer. They must all get out of here so as not to bring shame on My name and ruin My reputation. These people are all descendants of the great red dragon; they were sent by the great red dragon to disrupt My management. They specialize in deceit to disturb My work. My son! You must see through this! Do not associate with such people. When you see these kinds of people, quickly get far away from them to avoid falling into their traps; that would do your life harm! I most detest those people who speak carelessly, who act without thinking, who just joke around and laugh, and who engage in frivolous chitchat. I do not want any of those people; they are all of the ilk

of Satan! They engage in teasing for no reason at all. What are these creatures? They talk nonsense and run amok. Do they still feel no shame? Actually, this type of person has the least value, and I have long since seen through them and abandoned them. Had I not, why would they repeatedly talk nonsense without being subject to My discipline? They truly are descendants of the great red dragon! Now, I have begun to remove these things one by one. Could I use Satan's descendants as My firstborn sons, as My sons and My people? Would I not then be muddled? I will definitely not do that. Do you have a clear understanding of this?

Everything that you encounter today, whether good or bad, was all arranged by My wise hands; all is orchestrated by Me and under My control. This is definitely not something that humankind can readily accomplish. Some people still have sweaty palms from worrying about Me, but they truly need not worry! They neglect their main task, and do not seek to enter the spirit, yet still they wish for growth in life. They hope in vain! They are not anxious at all, yet they still want to satisfy My intentions! You worry on My behalf, but I do not worry. What are you worried about? Your work for Me is perfunctory, and you lie through your teeth. I tell you! From this moment forth, I shall drive people like you out of My house. Such people are not worthy of serving Me in My house. I detest them because they blaspheme Me with their actions. When it was said "blasphemy against Me is an unforgivable sin," to whom did this refer? Are you clear about this? A person like this believes the problem has not yet gotten so serious, even though he has already committed this sin. Truly, this muddled person is blind and ignorant, and lacks spiritual understanding! I will kick you out! (Because this is Satan's testing of Me, I hate it so much, and this subject has been repeatedly mentioned, enraging Me every time. I cannot hold My rage back, and nobody can stop it. The time has not yet come, otherwise I would

have long since dealt with that person!) (This is about the fact that at present, there are many people who still do not believe that foreigners will seek to crowd into China; even now they still do not believe, and this is causing My rage to churn and boil over.)

Within My house, exactly what sort of person is it who accords with My intentions? That is, prior to creation, what sort of people did I predestine to live in My house forever? Do you know? Have you considered what sort of people I love and what sort of people I hate? My house is for those who are of the same mind as Me, and who share good times and hardships with Me—in other words, people who share in both the blessings and in hardship. These people can all love what I love and hate what I hate. They are able to abandon what I detest. If I say they cannot eat, then they are willing to let their stomachs go empty to satisfy My intentions. This kind of person is willing to remain loyal to Me and expend themselves for Me, and can show consideration for My painstaking efforts, always working hard for My sake. Therefore, to such people, I grant the status of firstborn sons, giving everything I have to them: I have the ability to lead all the churches, and this I give unto them; I have wisdom, and this I also give unto them; I can suffer for the sake of practicing the truth, and I shall also grant these people determination, making them able to suffer everything for My sake; I have good caliber, and I shall give it unto them, making them exactly like Me, without the slightest bit of difference, so that others will see Me when they see these people. Now, I am putting My complete divinity within these people to enable them to live out one aspect of My complete divinity, so that they can manifest Me fully; this is My intention. Do not seek to be like Me in terms of outward things (eating the same as Me, or wearing the same clothes as Me); all of that is useless, and you will only ruin yourselves if you seek such things. This is because those

who seek to imitate Me outwardly are lackeys of Satan, and that sort of effort is a scheme of Satan; it is reflective of Satan's ambition. You seek to be the same as I, but are you worthy? I will trample you to death! My work is constantly underway, expanding to every nation around the world. Quickly, follow My footsteps!

Chapter 90

All those who are blind must be gone from Me and must not remain a moment longer, for the ones I want are those who can know Me, who can see Me and who can gain all things from Me. And who can truly gain all things from Me? There are most certainly very few of this kind of person and they will surely receive My blessings. I love these people and I will pick them out one by one to be My right hand, to be My manifestation. I shall make all nations and all peoples praise Me unceasingly, cheering on and on for the sake of these people. Oh, Mount Zion! Raise the banner of victory and cheer for Me! For I go across the universe and to the ends of the earth, covering every corner of mountains, rivers and all things, before returning here once more. I return victoriously with righteousness, judgment, wrath and burning, and even more so with My firstborn sons. All things that I loathe and all people, matters, and objects that I detest, I cast far away. I am victorious and I have completed all that I want to do. Who dares to say I have not completed My work? Who dares to say I have not gained My firstborn sons? Who dares to say that I have not returned in triumph? Such people are certainly the kind of Satan; they are those who find it hard to gain My pardon. They are blind, they are filthy demons and I loathe them the most. On these things I will begin to reveal My wrath and the entirety of My judgment, and, through My burning fire, kindle the universe and the earth from end to end, illuminating every corner—this is My administrative decree.

Once you have understood My words, you should derive comfort from them; you must not let them pass by unheeded. Utterances of judgment befall every day, so why are you so dull-witted and numb? Why do you not cooperate with Me? Are you so willing to go to hell? I say I am the God of

mercy to My firstborn sons, My sons and people, so how do you understand this? This is not a simple statement, and it should be comprehended from a positive perspective. Oh, blind mankind! I have saved you many a time, bringing you out of Satan's grasp and out of chastisement so that you may obtain My promise, so why do you not show any consideration for My heart? Can any one of you be saved in this way? My righteousness, majesty and judgment show no mercy to Satan. But as far as you are concerned, the purpose of these things is to save you, yet you are just incapable of understanding My disposition, and nor do you know the principles behind My actions. You thought that I make no distinctions in the severity of My various actions, and that I make no distinctions between the targets of My actions—how ignorant! I am able to see clearly all people, events, and things. I understand with complete clarity the substance of every person, which is to say, I completely see through to the things a person harbors within themselves. I can see clearly if a person is a jezebel or a harlot, and I know who does what in secret. Do not flaunt your charms before Me, you wretch! Get out of here now! So as to avoid bringing shame on My name, I make no use of that kind of person! They cannot bear witness to My name, and instead act counterproductively and bring disgrace to My family! They shall be expelled from My house immediately. I do not want them. I will not tolerate a delay of even one second! For those people, no matter how they seek, it is futile, for in My kingdom all are holy and unblemished in any way. If I say I do not want someone—and that includes My own people—then I mean it; do not wait for Me to change My mind. I do not care how good you were to Me before!

I reveal mysteries to you every day. Do you know My method of speaking? What is the basis upon which I reveal My mysteries? Do you know? You often say that I am the God who provides for you at the right

time, so how do you comprehend these aspects? I reveal My mysteries to you one by one in accordance with the steps of My work, and I provide for you in accordance with My plan, and even more so in accordance with your real statures (whenever My provision is mentioned, it is in reference to every single person in the kingdom). My method of speaking is thus: To the people in My house I give comfort—I provide for them and I judge them; to Satan I show no mercy, not a shred, and all is wrath and burning. I will use My administrative decrees to cast out from My house one by one those whom I have not predestined or chosen. There is no need to feel anxious. After I cause them to reveal their original forms (after they render service for My sons when the end comes), they will return to the bottomless pit, or else I shall never put this matter to rest and I shall never let go. People often mention hell and Hades. But what do these two words refer to, and what is the difference between them? Do they really refer to some cold, dark corner? Human minds are always disrupting My management, thinking that their own random ponderings are perfectly good! But these are all nothing but their own imaginings. Hades and hell both refer to a temple of filth that has previously been lived in by Satan or by evil spirits. That is to say, whosoever has been occupied before by Satan or by evil spirits—it is they who are Hades and it is they who are hell—there is no mistake! This is why I have stressed repeatedly in the past that I do not live in a temple of filth. Can I (God Himself) live in Hades, or in hell? Would that not be ridiculous nonsense? I have said this several times, but you still do not understand what I mean. Compared to hell, Hades is corrupted more severely by Satan. Those who are for Hades are the most serious cases, and I have simply not predestined these people; those who are for hell are those whom I have predestined, and then eliminated. Put simply, I have not chosen even one of these people.

People frequently show themselves to be experts at misunderstanding My words. If I did not clearly point out and clarify things bit by bit, who among you would understand? You only half believe even the words that I speak, never mind things that have not been mentioned before. Now, internal disputes have begun within all nations: Laborers disputing with leaders, students with teachers, citizens with government officials, and all activities such as these that cause unrest first arise within every nation, and this is all just part of the service that is rendered to Me. And why do I say that service is rendered to Me through these things? Do I take pleasure in people's misfortune? Do I sit by, unheeding? Certainly not! For this is Satan lashing out in its death throes, and the purpose of all of these things is to harness the negative to act as a foil for My power and for My wondrous deeds. It is all a strong testimony that bears witness to Me, and a weapon with which to attack Satan. Just when all nations of the world are fighting over land and influence, My firstborn sons and I reign as kings together and deal with them, and it is absolutely beyond their imagination that under these deplorable environmental conditions, My kingdom is realized utterly among man. Furthermore, when they vie for power and are wishing to judge others, others judge them and they are burned by My wrath—how pitiful! How pitiful! My kingdom is realized among man—what a glorious event this is!

Being human (whether the people of My kingdom or the progeny of Satan), you must all see My wondrous deeds, otherwise I shall never put this matter to rest. Even if you are willing to accept My judgment, it will still not do if you have not seen My wondrous deeds. All people must be convinced by heart, by word and by sight, and no one can be let off lightly. All people must give glory to Me. In the end, I shall make even the great red dragon rise up and praise Me for My victory. This is My administrative

decree—will you remember it? All people must praise Me unendingly and give glory to Me!

Chapter 91

My Spirit speaks and utters My voice constantly—how many among you can know Me? Why must I become flesh and come among you? This is a great mystery. You think of Me and yearn for Me all day long, and you praise Me, enjoy Me, and eat and drink of Me every day, and yet today you still do not know Me. How ignorant and blind you are! How little you know Me! How many among you can be considerate of My intentions? That is, how many among you can know Me? All of you are devilish types, yet you still want to satisfy My intentions? Forget it! Let Me tell you: No matter how good Satan's actions are, they are meant to demolish My construction and to disrupt My management. No matter how good its actions, its substance does not change—it defies Me. Therefore, many people are unwittingly struck down by My hand and unwittingly driven out of My family. Today, not one thing (whether great or small) is orchestrated by man; all is in My hands. If someone says that all things are under man's control, then I say that you defy Me, and I will surely chastise you severely and leave you forever without a foothold. Of all events and things, what is not held within My hands? What is not set by Me, or determined by Me? And still you talk of knowing Me! These are devilish words. You have cheated others, so you think you can cheat Me too? You think that if no one knows what you have done, then nothing will come of it? Do not think you will get off lightly! I must make you kneel before Me and speak it out. It is unacceptable not to speak; this is My administrative decree!

Do you truly understand who My Spirit is, and who My fleshly self is? What is the significance of My incarnation? Who among you has carefully pondered this great matter and received some revelation from Me? You are all fooling yourselves! Why do I say you are the offspring of the great red

dragon? Today, I reveal to you the mystery of My incarnation, a mystery that man has been unable to unravel since the creation of the world, that has brought so many objects of My hatred to ruin. And so it is today. Because of My flesh, many whom I love have been perfected. Why exactly must I become flesh? And why do I appear as I do (in all things, including My height, appearance, stature, and so on)? Who has anything to say about that? There is so much significance in My incarnation that it simply cannot all be said. I will tell you now just a part of it (as the steps of My work have made it this far, I must do this and say this): My incarnation is primarily directed at My firstborn sons, in order that I may shepherd them and that they can converse and speak with Me, face-to-face; it further shows that I and My firstborn sons are intimate with each other (meaning that we eat together, stay together, live together, and take action together), in order that they may be fed by Me in reality—these are not empty words, but reality. Previously, people believed in Me but could not grasp reality, and this was because I had not yet been incarnated. Today, My incarnation allows you all to grasp reality and allows those who sincerely love Me to know Me—the wise God Himself—through My speech and behavior and the principles behind the way I handle matters. It also allows those who do not sincerely seek Me to see in My imperceptible actions the aspect of Me that is My humanity, and thereby defy Me, and then die for "no reason at all," being struck down by Me. In humiliating Satan, the incarnation bears the most resounding witness for Me; not only am I able to come forth from the flesh, but I can also live within the flesh. I suffer no spatial or geographical restriction; for Me, there are no obstructions whatsoever, and everything flows smoothly. It is in this that Satan is most shamed, and when I come forth from the flesh, I still do My work in My flesh, and am not affected at all. I still stride over mountains, rivers, lakes, and every corner of the

universe and all things. I have been incarnated in order to reveal all those who were born of Me but have risen to defy Me. If I did not become flesh, there would be no way to reveal them (referring to those who act one way to My face and another behind My back). If I remained a Spirit, people would worship Me in their notions, and would think that I am a formless and unreachable God. My incarnation today is quite the opposite of people's notions (speaking of My height and appearance), as He looks ordinary and is not very tall. It is this point that most humiliates Satan and is the most powerful counter to people's notions (Satan's blasphemy). If My appearance were different from everyone else, that would be troublesome—everyone would come to worship Me and understand Me through their own notions, and they would not be able to bear beautiful witness for Me. Thus, I adopted the image I have today, which is not hard to understand at all. Everyone should step outside of human notions and not be tricked by Satan's cunning schemes. I will tell you more in the future, piece by piece, in accordance with the needs of My work.

Today, My great work has achieved success, and My plan is accomplished. I have gained a group of people who cooperate with Me with a single, unified mind. This is the most glorious time for Me. My beloved sons (all those who love Me) are able to be of one heart and mind with Me in completing, together with Me, all the things I need to do. This is a wondrous thing. After today, those whom I regard unfavorably will not have the work of the Holy Spirit, meaning that I will discard those who do not conform to what I have said in the past. People must conform perfectly to what I say. Remember this! You must conform perfectly. Do not misunderstand; all is up to Me. People—do not talk terms with Me. If I say you are qualified, then it is written in stone; if I say you are not, do not look pained and blame Heaven and earth. It is all My arrangement. Who said you

should disrespect yourself? Who said you should commit that shameful folly? Even if you say nothing, you cannot hide the truth from Me. For whom are My words meant when I say I am the God Himself who examines the innermost heart of man? I say it to those who are dishonest. How shameless—doing such a thing behind My back! Do you want to pull the wool over My eyes? It is not that easy! Get out of here, immediately! Son of rebellion! You do not love yourself, and you do not respect yourself! You do not care about yourself, yet you still want Me to love you? Forget it! I do not want even a single wretch of such a likeness. Get away from Me, all of you! This brings the most serious shame upon My name; if you do not see this clearly, it will not do. You must protect yourselves from being contaminated by any filth in this evil and promiscuous old era; you must be completely holy and unblemished. Today, those who are qualified to rule as kings with Me are those who are uncontaminated by any filth, for I am the holy God Himself, and I do not want any who shame My name. Such people are sent by Satan to test Me, and verily, they are all lackeys of Satan that must be beaten back (casting them into the bottomless pit).

My family is holy and unblemished, and My temple is magnificent and majestic (meaning those who possess what I am and what I have). Who dares to enter and cause trouble as they please? I will certainly not forgive them. They shall be utterly destroyed and made greatly ashamed. I act wisely. Without a sword, without a gun, and without lifting a finger, I shall utterly defeat those who defy Me and shame My name. I am magnanimous, and I continue My work at a steady pace, even when Satan creates disturbance to such an extent; I pay it no mind and I will defeat it with the completion of My management plan. This is My power and My wisdom, and more than that, it is a small part of My unending glory. In My eyes, those who defy Me are like bugs crawling in the dirt that I can crush to

death underfoot in accordance with My intentions, at any time. However, I do things with wisdom. I would have My firstborn sons deal with them; I am in no rush. I act methodically, in an orderly fashion and without the minutest error. Those firstborn sons who are born of Me should possess what I am, and be able to see My unending wisdom in My deeds!

Chapter 92

Every person can see My almightiness and My wisdom in My words and My actions. Wherever I go, My work is there. My footsteps are not only in China; what is more important is that they are in all nations of the world. The first to receive this name, however, are only the seven previously discussed nations, as this is the sequence of My work; in the near future, you will come to have great clarity about this, understanding it thoroughly. If I tell you now, I fear the majority will fall down as a result, for I have said before that I speak to you and utter My voice to you in accordance with your statures, and all I do has within it My unending wisdom, which no one can fathom; the only way is to tell it to you in batches. Know this! You are forever children in My eyes; in every step you take, you must be led by Me and instructed by Me. People—only under My guidance can you live through your lives; without it, no one would be able to go on living. The entire universe world is in My hands, yet you do not see Me bustling around. On the contrary, I am relaxed and happy. People do not know My almightiness, and would feel anxious for Me—how little you know yourselves! You still flaunt your worthless trifles before Me, admiring yourselves! I saw through this long ago. And you engage in tricks before Me, you contemptible wretches! Get out of My house right now! I do not want wretched things like you. I would rather there be no one in My kingdom than your kind—contemptible wretches! Do you know that I have already stopped working on you, despite the fact that you are still eating and dressing as usual? But did you know that you are living for Satan, and that you are rendering service for Satan? Yet you still have the nerve to stand before Me! You are truly shameless!

In the past, I often said, “The great disasters will soon come; the great disasters have already fallen from My hands.” What does “great disasters” refer to, and how should this “fallen” be explained? You think that these great disasters refer to inescapable disasters that injure man’s spirit, soul and body, and you think that the “earthquakes, famines and plagues” of which I speak are these great disasters. But you do not know that you have misinterpreted My words. And you think that this “fallen” means that the great disasters have begun—this is laughable! This is indeed how you understand it, and having heard your explanations, I become truly angry. The mystery that people have been unable to reveal (which is the most secret mystery) is also the one that has been the most seriously misinterpreted throughout the ages, and it is a mystery of which no one has had personal experience (as it is brought to bear only in the last days, and only in the final age can man see it, though they will not recognize it), because I seal it most tightly, such that man cannot penetrate it (even to see the smallest part of it). Now that My work has been carried out to this stage, I enlighten you in accordance with the needs of My work; otherwise, people would have no way to understand. Now I begin to give fellowship; everyone should pay attention, for whoever is not cautious, including My firstborn sons, will suffer My judgment, and in the most serious cases, they shall be struck down by My hand (which means their spirit, soul, and body shall be taken). The great disasters are spoken of in relation to every one of the administrative decrees of My kingdom, and every one of My administrative decrees is a part of the great disasters. (My administrative decrees have not been entirely disclosed to you, but do not worry yourselves or feel anxious about this; there are some things that will bring you little benefit should you come to know them too early. Remember this! I am a wise God.) So, what is the other part? The great disasters contain two

parts: My administrative decrees, and My wrath. The time when the great disasters come will also be when I begin to flare in anger and enforce My administrative decrees. Here, I tell My firstborn sons: You must not become degenerate due to this. Have you forgotten that all things and all matters are predestined by Me? My son, have no fear! I shall surely protect you; you shall enjoy good blessings with Me forever, and shall be together with Me for eternity. Because you are My loved ones, I will not forsake you. I do no foolish things, yet if I tore down a thing that has been completed with such difficulty, would I not be shooting Myself in the foot? I know what you think in your heart. Have you remembered this? What else would you have Me say? I will talk more of the great disasters. When the great disasters come, it will be the most frightening time, and they will reveal the ugliness of man to the greatest degree. All manner of demonic visages will be exposed in the light of My face, and they will have nowhere to hide, nowhere to find cover; they will be utterly exposed. The effect of the great disasters will be to make all who are not My chosen or predestined kneel before Me and beg for forgiveness, with weeping and gnashing of teeth. This is My judgment of Satan, My wrathful judgment. I am currently engaged in this work, and there are some, perhaps, who wish to affect qualifications and bluff their way through; the more they do so, the more Satan will work on them, until, at a certain point, their original forms are revealed.

I am in no rush to do My work, and I orchestrate every person Myself (this is a mockery of them, proving they are descendants of the great red dragon, and I pay no attention to them, so it is not excessive to use the word “orchestrate”), and do every deed Myself. Everything succeeds with Me, and it is a safe and secure success; everything I do is already arranged, step by step. I tell you of My intentions and of My burdens a little at a time.

From this point on, My words begin to appear to all nations and all peoples. Because My firstborn sons are made complete already (My words focus on My sons and My people), the way I work has begun again to change. Do you see this clearly? Have you felt the tone of My words these past few days? I comfort My firstborn sons every step of the way, but from now on (because My firstborn sons are already made complete), I carry a knife in My hand ("knife" meaning "words of the utmost sternness"). Whomsoever I regard unfavorably for a moment (this refers to those who have not been predestined or chosen, and therefore there is no contradiction), I do not care if they render service for Me, or if they are something else; I will scrap them immediately. I am the almighty God, and I can make all people render service to Me. I am not reluctant to part with such people at all; if I say I do not want them, then I do not want them. Now that this time has come, I need only to see someone who displeases Me and I will discard them immediately, without investigation, for I am the God who is as good as His word. To those whom I have predestined to be in My service—no matter how good you are, no matter whether you have done anything that defies Me, if you displease Me, then I will kick you out. I fear no future trouble. I have My administrative decrees, I am as good as My word, and My word shall be accomplished. Would I let Satan remain? Hear Me, you people! You need not be afraid; you must get out whenever I ask you to get out. Do not give excuses to Me; I have no words to say to you! For I have exercised such patience, and the time to enforce My administrative decrees has arrived, and your last day is also here. For thousands of years, you were debauched and did things always in a headstrong, willful way, but I was always tolerant (as I am magnanimous and permit your corruption to a certain extent). But now, My lenience has come to term, and the time has come for you to be possessed and cast into the lake of fire and brimstone.

Make haste and get out the way. I begin formally to enforce My judgment, and I begin to release My wrath.

In all nations and all places of the world, earthquakes, famines, plagues, and all manner of disasters occur frequently. As I do My great work in all nations and all places, these disasters will arise with more severity than at any other time since the creation of the world. This is the beginning of My judgment of all peoples, but My sons can rest easy; no disaster will befall you, and I will protect you. (This means that you will afterward live in the body, but not in the flesh, so you will not suffer the pain of any disaster.) Together with Me, you will simply reign as kings and judge all nations and all peoples, enjoying good blessings with Me forever in the universe and at the ends of the earth. These words will all be fulfilled, and they will soon be achieved before your very eyes. I delay not a single hour nor a single day; I do things incredibly quickly. Do not be worried or anxious; the blessing I give you is something no one can take from you—this is My administrative decree. All people will be submissive to Me because of My deeds; they will cheer without cease, and more yet will they leap for joy without end.

Chapter 93

Reality is achieved before one's eyes, and every single thing has already been achieved; the pace of My work quickens, rising high, like a rocket after launch. No one ever expected this. Only after things come to pass will you understand the true meaning of My words. The offspring of the great red dragon are no exception, and they must be made to witness My wondrous deeds with their own eyes. Do not think that because you are certain of Me after having seen My deeds, I will not forsake you—it is not that simple! I shall certainly fulfill the words I have said and the events I have decided, and they will not return to Me void. In China, apart from the minority who are My firstborn sons, there are few who are My people. So today, I say clearly to you (the offspring of the great red dragon, who have persecuted Me most terribly) that you must not hold onto any great hopes, and that the focus of My work (since the creation of the world) has been on My firstborn sons and on several nations beyond China. For this reason, when My firstborn sons are grown, My intentions shall be met. (Once My firstborn sons are grown, all things will be done, for the task ahead is given to them.) I now allow these people to see a portion of My wondrous deeds only to shame the great red dragon. These people are simply not able to take pleasure in that but can only be happy that they render service to Me. And they have no alternative, for I have My administrative decrees and none dare offend them.

I will now fellowship about some situations involving the coming of foreigners, so that you may have foreknowledge, properly prepare everything to bear witness to My name, and go stand above them and rule them. (I say "stand above them and rule them" because the greatest among them is still the least among you.) These people have all gained the

revelation of the Holy Spirit, and in the future, they will all crowd together into China, as if by prior arrangement. The great red dragon is taken unawares and tries its utmost to resist, but remember one thing! My management plan has been realized completely, and nothing and no man dare obstruct My steps. I give them revelation at all times, and they act by following the guidance of the Holy Spirit. They will certainly not suffer the bondage of the great red dragon, for in Me, all is released and set free. I have arranged all things appropriately, waiting for you to do the preparatory work to shepherd them. I have said so all along, but most of you still only half believe. How about now? You are dumbfounded, are you not?

These things are all secondary; the main thing is your completing all preparatory work as soon as possible. Do not be alarmed. The One who does the work is Me and, when the time comes, I shall do My work Myself. I have smashed the great red dragon to pieces. That is to say, My Spirit has withdrawn from all people, apart from My firstborn sons (and now it is easier to reveal who are the offspring of the great red dragon). These people have finished rendering service to Me, and I will send them back to the bottomless pit. (This means that I will use none of them. From now on, My firstborn sons will be completely revealed, and those who are by My side and who are fit for My use shall be My firstborn sons.) My firstborn sons, you officially enjoy the blessings I bestow on you (for all those I detest have shown their true colors), and henceforth there will be no instances of defiance against Me among you. You are genuinely, one-hundred-percent certain about Me. (Only today is this completely accomplished, and I preordained this time.) All that you hold in your hearts and minds is endless love and fear of Me, and you praise Me and give glory to Me at all times. You truly are living under the care and protection of My love in the third

heaven. What unparalleled bliss and happiness! It is another realm, one that people find hard to imagine—the true, spiritual realm!

All disasters arise in succession, each more severe than the last, and the situation grows tenser by the day. This is only the beginning of the disasters; the more severe disasters that are to come are unimaginable to man. Let My sons sort them out; this is My administrative decree, and I arranged it long ago. All signs and wonders, never before seen by man, arise from Me, appearing one after another to all peoples (meaning all the people of My kingdom). But this is something that will happen in the near future. Do not be anxious. This entering the kingdom, of which everyone has spoken—what state is it to enter the kingdom? And what is the kingdom? Is it a physical city? You misunderstand. The kingdom is not on earth, nor in the physical sky, but the spiritual realm that man cannot see or touch. Only those who, having accepted My name, are made entirely complete by Me and enjoy My blessings will be able to enter it. The spiritual realm, often mentioned before, is the surface of the kingdom. Truly entering the kingdom, however, is not an easy matter. Those who enter it must obtain My promise and must be people I have predestined and chosen Myself. Therefore, the spiritual realm is not a place where people can come and go as they please. People's understanding of this used to be so superficial, and consisted purely of the notions of man. Only those who enter the kingdom can enjoy blessings, so not only is man unable to enjoy these blessings, but more than that, he is unable to see them. This is My final administrative decree.

Chapter 94

I return to Zion with My firstborn sons—do you really understand the true meaning of these words? As I have once and again reminded you, I want you to grow up quickly and reign with Me. Do you remember? These things are all related directly to My incarnation: From Zion, I came into the world in the flesh, in order to gain through the flesh a group of people who are of one mind with Me, and having done so, I will return to Zion. This means we still need to return from the flesh to the original body. This is the true meaning of "returning to Zion." This is also the true meaning and focus of My entire management plan, and even more, it is the most important part of My management plan, which no one can block, and which will be achieved immediately. When in the flesh, one can never cast off human notions and thinking, and much less can one cast off the earthly air or cast off the dust, and one will always be clay; only in the body can one be eligible to enjoy blessings. What are blessings? Do you remember? In the flesh, there can be no consideration of blessings, so the path from the flesh to the body is one every firstborn son must follow. In the flesh, you are oppressed and persecuted by the great red dragon (which is because you have no power and have gained no glory), but in the body, it will be very different, and you will be proud and elated. The days of oppression will be entirely done, and you will be forever released and set free. Only in this way can I join what I am and what I have into you. Otherwise, you will only have My caliber. No matter how a person imitates another person externally, they cannot be exactly the same. Only in the holy spiritual body (meaning the body) can we be exactly the same (which refers to having the same caliber, the same being, the same possessions, and being able to be of

one mind, united, undivided, and unpartitioned, for all is the holy spiritual body).

Why have you now begun to hate the world, to be disgusted with eating, dressing, and all such manner of irritating things, and moreover, cannot wait to be rid of them? This is a sign that you will enter into the spiritual realm (the body). You all have premonitions of this (though they differ in degree). I will make use of different people, different events, and different things, all in service of My most crucial step, and these shall all render service for Me. I must do so. (Of course, I cannot accomplish this in the flesh, and only My Spirit Himself can do this work, because the time has not yet arrived.) This is the final bit of function that the entire universe world serves. Everyone shall praise Me and acclaim Me joyfully. My great work is complete. The seven bowls of plagues pour out from My hand, the seven thunders peal, the seven trumpets sound, and the seven seals are opened—to the universe world, to all nations and all peoples, and to the mountains, the rivers, and all things. What are the seven bowls of plagues? What is their precise target? Why do I say they will pour out from My hand? A long time will pass before everyone is utterly convinced, before everyone understands completely. Even if I told you now, you would only understand a small part. According to human imagination, the seven bowls of plagues are aimed at all the countries and peoples of the world, but this is not, in fact, the case. “Seven bowls of plagues” refers to the influence of Satan and devils, and to the conspiracy of the great red dragon (the object that I use to render service for Me). At that time, I will release Satan and the great red dragon to chastise the sons and the people, and it will thereby be revealed who the sons are and who the people are. The misled are those who were not targets of My predestination, while My firstborn sons will at that time be reigning with Me. In this way, I will make complete the sons

and the people. The pouring out of the seven bowls of plagues will not bear on all nations and all peoples, but only on My sons and My people. Blessings do not come easily; a full price must be paid. When the sons and the people grow up, the seven bowls of plagues will be cleared away entirely, and afterward, they will not exist. What is the "seven thunders pealing"? This is not hard to understand. At the moment My firstborn sons and I become the body, the seven thunders will peal. This will shake the entire universe, as if heaven and earth were being turned upside down. Everyone will know this; no one will remain ignorant of it. At that time, My firstborn sons and I will be together in glory and begin the next step of work. Many people will kneel down for mercy and forgiveness because of the peal of the seven thunders. But it will no longer be the Age of Grace: It will be the time for wrath. As for all who do evil (being those who fornicate, or deal in dirty money, or have unclear boundaries with the opposite sex, or who disrupt or damage My management, or who do not have spiritual understanding, or who are possessed by evil spirits, and so on —all except My elect), none will be let off, nor any pardoned, but cast down, each and every one of them, to Hades, where they will perish forever! "The seven trumpets sounding" does not refer to a great, hostile environment, nor does it refer to any declaration to the world; these are entirely human notions. "The seven trumpets" refers to My wrathful utterance. When My voice (majestic judgment and wrathful judgment) issues forth, the seven trumpets sound. (In the context of right now, in My home, this is the most severe, and no one can escape it.) And all demons in Hades and hell, great and small, will take their heads in their hands and flee in all directions, weeping and gnashing their teeth, ashamed and with nowhere to hide. At the moment, it is not the seven trumpets beginning to sound, but My raging fury and My most severe judgment, which no one can

escape and all must undergo. At this time, what has been revealed is not the contents of the seven seals. The seven seals are the blessings you will enjoy in the future. “The opening” refers only to informing you of them, but you have not yet enjoyed these blessings. When you do enjoy these blessings, then you will know the contents of the seven seals. You are now just touching on a part that is not yet complete. I can only tell each step as it arises during future work, so you will experience it personally and feel an incomparable glory, and you will exist in a state of endless ecstasy.

To be able to enjoy the blessings of firstborn sons is neither an easy thing nor something the average person can achieve. I will emphasize once again and say more forcefully that I must make strict demands of My firstborn sons. Otherwise, they could not glorify My name. I resolutely reject whoever is disreputable in the world, and even more do I reject anyone who is promiscuous. (They have no part in becoming God’s people—to this I give particular emphasis.) Do not think that what you did in the past is over and done with—how could there be such a good thing! Is it so simple to gain the status of firstborn son? I reject in the same way any who are against Me, any who do not recognize Me in My flesh, any who interfere with Me as I do My will, and any who persecute Me—this is how harsh I am (because I have taken back My power completely)! Finally, in the same way do I reject anyone who has never had any setbacks in life. I want those who, like Me, have emerged from their afflictions, even if they are small afflictions. If they have not, then they are the sort that I will kick out. Do not be shameless, wanting to be My firstborn son, parading yourself before Me. Get away from Me, quickly! You have previously told Me trivial matters, seeking to win My pleasure! This is blindness! Do you not know that I hate you, you worthless wretch? Do you think I do not know your underhanded dealings? You hide again and again! Do you not know

that you have shown your devil face? Though people cannot see it, do you think I cannot? Those who render service to Me are not good; they are a bunch of worthless wretches. I must deal with them. I will throw them into the bottomless pit and burn them up!

You speak in an ungodly manner, act faithlessly, and do not cooperate properly with others; that such a person still wishes to be a king—are you not dreaming? Are you not delusional? Do you not see what you are? You are a worthless wretch! Is there any use for such a person? Hurry away from My sight! Everyone should understand what I say clearly, be inspired by My words, recognize My omnipotence, and know My wisdom. It has often been said that the holy spiritual body has appeared. Ultimately, would you say that the holy spiritual body has appeared or not? Is what I say empty talk? What is the holy spiritual body? In what circumstances does the holy spiritual body exist? To humans, it is unimaginable and cannot be comprehended. I tell you: I am flawless, and in Me all is open, and everything is released (because I act wisely and I speak freely). Among My actions, none is shameful, and all are done in the light, so that everyone can be convinced utterly. Moreover, no man can take hold of anything within them to use them against Me. That is an explanation of the “holy” in “the holy spiritual body.” So, I have repeatedly stressed that I do not want any who do shameful things. This is an item of My administrative decrees, and it is also a part of My disposition. “The spiritual body” refers to My utterances. What I say always has purpose, always has wisdom, but is not subject to constraints. (I say what I want to say, and it is My Spirit uttering His voice, and it is My person speaking.) What I say is released freely, and when it does not meet people’s notions, then that is the time to reveal people. This is My proper arrangement. Therefore, whenever the person that I am speaks or acts, it is always a good opportunity to expose the

substance of Satan. When the person that I am has been anointed, the holy spiritual body emerges. In the future, “the holy spiritual body” will refer to the body, and there are two aspects in this meaning. There is one aspect of the meaning at present, and there is another aspect of the meaning in the future. But in the future, the holy spiritual body will be very different from the present—the difference will be as that between heaven and earth. No one can fathom it, and I will have to reveal it to you personally.

Chapter 95

People imagine everything to be extremely simple, when in fact this is not the case. There are hidden mysteries contained within everything, as well as My wisdom and My arrangements. No detail is overlooked, and all are arranged by Myself. The judgment of the great day befalls all those who do not love Me sincerely (remember, the judgment of the great day is aimed at every person who receives this name) and causes them to weep and gnash their teeth. This sound of wailing comes from Hades and from hell; it is not people weeping, but demons. It is My judgment that brings this weeping, that brings My management plan's final salvation for people. I used to hold some hopes for some people. But looking now, I must forsake these people one by one, for this is the stage My work has reached, and this is something no one can change. All those who are not My firstborn sons or My people must be forsaken and must get away from Me! You must understand that, in China, apart from My firstborn sons and My people, all the others are the offspring of the great red dragon and are to be discarded. You must all understand, China is after all a nation cursed by Me, and a few of My people there are nothing more than those that render service for My future work. To say it another way, apart from My firstborn sons, there is no one else—they are all to perish. Do not think that I am too extreme in My deeds—this is My administrative decree. Those who suffer My curses are objects of My hatred, and this is set in stone. I make no mistakes; if I see someone who displeases Me, I will kick them out; that is sufficient proof that you are cursed by Me and are a descendant of the great red dragon. Let Me impress upon you again—there are only My firstborn sons in China (besides My people who render service) and this is My administrative decree. But My firstborn sons are so few and have all been predestined by Me—I know

what it is I do. I do not fear your negativity and I do not fear that you will turn around and bite Me, for I have My administrative decrees and I have wrath. That is to say, I hold the great disasters in My hand and I fear nothing, as I regard all things to be already achieved, and when that day arrives I will deal with you thoroughly. One cannot be perfected or edified by man into becoming a firstborn son of Mine—this matter rests entirely on My predestination. Whoever I say is a firstborn son is a firstborn son; do not try to compete for it or seize it. All things rest on Me, the almighty God Himself.

One day I will allow you all to see what My administrative decrees are and what My wrath is (all will bend the knee to Me, all will worship Me, all will beg Me for forgiveness and all will abide in submission; I now only allow My firstborn sons to see a part of it). I will make all offspring of the great red dragon see that I have selected many to be sacrificed (everyone except My firstborn sons) in order to perfect My firstborn sons, that I have made the great red dragon fall prey to its own cunning scheme. (In My management plan, the great red dragon sends forth those who render service for Me—that being everyone except My firstborn sons—to disrupt My management plan; yet it has fallen prey to its own cunning scheme, and they all render service to My work. This is a part of the true meaning of My mobilizing all to render service for Me.) Today, when all things have been achieved, I will dispose of them all, crush them beneath My feet, and through this I shall humiliate the great red dragon and make it utterly ashamed (they attempt to bluff their way through to gain blessings, but they never thought that they would render service for Me)—this is My wisdom. Hearing this, people think I am without feelings or mercy, and that I have no humanity. I am indeed without feelings or mercy toward Satan, and furthermore I am the God Himself who transcends humanity. How can you

say I am a God with humanity? Do you not know that I am not of the world? Do you not know that I am above all things? Apart from My firstborn sons, there is no one like Me, no one who has My disposition (a disposition that is not human, but divine), and no one who possesses My caliber.

When the gate to the spiritual realm is opened, you will see all mysteries, enabling you to enter completely into a free realm, to enter into My loving embrace and into My everlasting blessings. My hands have always supported mankind. But there is a part of mankind that I shall save and a part that I shall not save. (I say "support" because without My support, the entire world would long ago have fallen into Hades.) Realize this! This is My management plan. And what is My management plan? I created mankind, but I never planned to gain every single person, only to gain a small part of mankind. So why did I create so many people? I have said before that, with Me, all is freedom and release, and I do whatever I wish. When I created mankind, it was only so that they could live a normal life and then there could arise a small part of mankind that would be My firstborn sons, My sons and My people. It can be said that all people, events, and objects—apart from My firstborn sons, My people and My sons—are all service-doers and must all perish. In this way, My entire management plan will be concluded. This is My management plan, it is My work and it is the steps by which I act. When everything is over I will be completely at rest. At that time, everything will be fine; everything will be peaceful and secure.

The pace of My work is so very fast that it is beyond human imagination. It changes day by day and whoever cannot keep up will suffer loss; one can only hold fast to the new light every day (although there is never any change in My administrative decrees, as well as the visions and

the truth I fellowship). Why do I speak every day? Why do I constantly enlighten you? Do you understand the true meaning within? Most people are still now laughing and joking and cannot be serious. They simply pay no attention whatsoever to My words, but just feel a passing anxiety when they hear them. Afterward, My words are soon forgotten and they are soon unaware of their own identity and they become careless. Do you know what your status is? Whether someone renders service for Me or is predestined and chosen by Me is administered only by My hands; no one can alter this —I must do this Myself, I must choose and predestine them Myself. Who dares say I am an unwise God? Every word I say and everything I do are My wisdom. Who dares to once again disrupt My management or destroy My plans? I shall certainly not forgive them! Time rests in My hands and I fear no delay; am I not the One who decides the time when My management plan will end? Does it not all rest upon a single thought of Mine? When I say it is done, it is done, and when I say it ends, it ends. I am in no rush and I shall make appropriate arrangements. People must not poke their noses into My work and they must not do things for Me whichever way they please. I curse whoever pokes their nose in—this is one of My administrative decrees. I Myself do My work and I need no one else (I allow those service-doers to act, otherwise they would not dare to act rashly or blindly). All work is arranged by Me, and is decided by Me, for I am the one God Himself.

All nations of the world vie with each other for power and profit, and fight over land, but do not be alarmed, for all these things are in My service. And why do I say they are in My service? I do things without lifting a finger. To judge Satans, I first make them dispute amongst themselves and in the end bring them to ruin and make them fall prey to their own cunning schemes (they wish to vie with Me for power, but they end up rendering

service for Me). I only speak and give My orders, and everyone does what I tell you to do, or else I will destroy you at once. These things are all a part of My judgment, for I command all things, and all things are ordained by Me. Whoever does anything does so involuntarily, doing so by My own arrangement. I hope that you can be full of My wisdom in the events that will soon befall. Do not take a reckless approach, but draw closer to Me more often when things befall you; be more careful and cautious in all respects to avoid offending My chastisement, and to avoid falling prey to Satan's cunning schemes. You should gain insights from My words, know what I am, and see what I have. You must do things according to My meaningful looks and must not act recklessly. Do what I do, and say what I say. I say these things to you in advance so that you can avoid making mistakes and avoid being tempted. What are "My being" and "My possessions"? Do you really know? The pain I suffer is a part of My being, as it is a part of My normal humanity, and My being can also be found in My complete divinity—do you know this? My being is made up of two aspects: One aspect is that of My humanity, while the other is that of My complete divinity. Only these two aspects combined together make the complete God Himself. What My complete divinity is also includes a good many things: I suffer no constraint by any person, matter, or thing; I transcend all environments; I am beyond any restriction of time or space or geography; I know all people, matters, and things truly, like the back of My hand; and yet I am still flesh and bones, and I exist in a tangible form; I am still this person in people's eyes, but the nature has changed—it is not flesh, but body. These things are just a small part of it. All My firstborn sons will also be like this in the future; this is the path that must be trodden, and those who have been doomed cannot escape. While I am doing this, all those who have not been predestined will be kicked out (for this is Satan testing Me to

see whether My words are accurate). Those who are predestined cannot escape it no matter where they go, and you will see thereby the principles behind this deed of Mine. “My possessions” refers to My wisdom, My knowledge, My resourcefulness and every word I say. Both My humanity and My divinity possess it. That is to say, all that which is done by My humanity as well as that which is done by My divinity is My possessions; no one can take these things away nor remove them; they are in My possession, and no one can change them. This is My most severe administrative decree (for in the notions of man, many things I do are not in conformity with their notions and are beyond human understanding; this is the decree that every single person offends most easily and it is also the most severe. Therefore their lives therein suffer loss). I shall say again, you must take a conscientious approach to that which I exhort you to do—you must not be careless!

Chapter 96

I shall chastise everyone born of Me who yet does not know Me in order to make manifest all My wrath, My great power, and My full wisdom. In Me, all is righteous, and there is absolutely no unrighteousness, no deceit, and no crookedness; whosoever is crooked and deceitful must be a son of hell, born in Hades. In Me everything is open; whatever I say shall be accomplished, shall indeed be accomplished; whatever I say shall be established, shall be established, and no one can change or emulate these things because I am the one and only God Himself. In what is about to come, everyone who is in the group of My predestined and chosen firstborn sons shall be revealed one by one, and everyone who is not in the group of firstborn sons shall be eliminated by Me through this. This is how I do and accomplish My work. Right now, I expose some people only so that My firstborn sons can see My wonderful deeds, but later I shall not work this way. Rather, I shall proceed from the general situation instead of letting them show their true natures one by one (because demons are all basically the same, it is enough to pick only a few to serve as example). All My firstborn sons are clear in their hearts, and there is no need for Me to elaborate (because at the appointed time, they will surely be revealed one after another).

It is My disposition to keep My promises, and in Me nothing is hidden or concealed. I will tell you all about each and every one of the things you are supposed to understand, and I will absolutely not tell you anything you should not know, lest you become unable to stand firm. Do not cling to small things and thereby lose the important things—it truly is not worth it. Believe that I am the almighty God, and then everything will be accomplished and all will become easy and pleasant. This is how I do

things. Whosoever believes, I allow him to see, and whosoever does not believe, I do not allow him to know, and I never let him understand. In Me there is no feeling or mercy, and no matter who offends My chastisement, I will certainly kill them without staying My hand, and I shall treat them all in the same way. I am the same toward everyone—I have no personal feelings and do not act on fleshly feelings. How could people not see My righteousness and majesty through this? This is My wisdom and My disposition, which no one can change and no one can completely know. My hands are always in command of everything, at all times, and I always arrange everything to do service for Me at My beck and call. Numerous people are rendering service on My behalf in order to fulfill My management plan, but in the end they see the blessings but cannot enjoy them—how pitiful! But no one can change My heart. This is My administrative decree (whenever administrative decrees are mentioned, this refers to something that no one can change, so when I speak in the future, if I have set My mind on something, then that most certainly is My administrative decree. Remember! Do not offend against this, lest you suffer loss), and it is also a part of My management plan. It is My own work, not something that just any man can do. I must do this—I must arrange this, which is sufficient to show My omnipotence and to manifest My wrath.

Most people still do not know and are not clear about My humanity. I have said it several times, but you are still hazy and do not understand much. But this is My work, and now, at this time, whosoever knows, knows, and whosoever does not know, I do not coerce. It can only be this way. I have spoken about it with clarity, and I will not talk of it again later (because I have said too much, and I have spoken very clearly. One who knows Me certainly has the work of the Holy Spirit and is undoubtedly one

of My firstborn sons. One who does not know Me is decidedly not, proving that I have already withdrawn My Spirit from him). But in the end, I will make everyone know Me—completely know Me, both in My humanity and in My divinity. These are the steps of My work, and I must work this way. This is also My administrative decree. Everyone must call Me the only true God, and praise and joyfully acclaim Me without ceasing.

My management plan has already been fully completed, and everything has long since been accomplished. To human eyes, it looks as though a lot of My work is still in progress, but I have already arranged it properly, and all that awaits is its completion according to My steps one task at a time (this is because before the creation of the world I predestined who is able to stand firm under trial, who cannot be chosen and predestined by Me, and who cannot share in My suffering. Those who can share in My suffering—that is, those predestined and chosen by Me, I shall certainly keep them and enable them to transcend everything). I am clear in My heart about who is in each role. I am well aware of who renders service to Me, who is a firstborn son, and who is among My sons and My people. I know this like the back of My hand. Whoever I have said in the past is a firstborn son is still a firstborn son now, and whoever I have said in the past is not a firstborn son is still not a firstborn son now. Whatsoever I do, I do not regret, and do not easily change it. I mean what I say (in Me nothing is frivolous), and it never changes! Those who render service to Me always render service to Me: They are My cattle; they are My horses (but these people never have spiritual understanding; when I make use of them they are useful, but when I do not make use of them, I kill them. When I speak of cattle and horses, I mean those who lack spiritual understanding, who do not know Me, and who do not submit to Me, and even if they are obedient and submissive and simple and honest, they are still real cattle and horses).

Now, most people are wanton and unfettered before Me, talking and laughing riotously, behaving irreverently—they only see My humanity, and not My divinity. In My humanity these behaviors can pass and I can bring Myself to pardon them, but in My divinity it is not so easy. In the future, I will decide that you have committed the sin of blasphemy. In other words, My humanity can be offended, but My divinity cannot, and whosoever conflicts with Me even in the slightest way, I will judge immediately, without any delay. Do not think that because you have associated for many years with this person that I am and have become familiar with Me, you can speak and act wantonly. I truly do not care! No matter who it is, I will treat them with righteousness. This is My righteousness.

My mysteries are revealed to people day by day, and they become clearer day by day, following the stages of revelation, which is sufficient to show the pace of My work. This is My wisdom (I do not say it directly. I enlighten My firstborn sons and blind the offspring of the great red dragon). Furthermore, today I will reveal My mystery to you through My Son. Things that are unimaginable to people I will reveal to you today, to let you know thoroughly and have a clear understanding. Moreover, this mystery exists in everyone outside of My firstborn sons, but no one can understand it. Although it is there within each person, no one can recognize it. What am I saying? In My work and in My utterances during this period, I often mention the great red dragon, Satan, devils, and the archangel. What are they? What are their relationships? What is manifested in these things? The manifestations of the great red dragon are resistance to Me, lack of understanding and comprehension of the meanings of My words, frequent persecution of Me, and seeking to use schemes to disrupt My management. Satan is manifested as follows: struggling with Me for power, wanting to possess My chosen people, and releasing negative words to mislead My

people. The manifestations of devils (those who do not accept My name, who do not believe, are all devils) are as follows: coveting the pleasures of the flesh, indulging in evil lusts, living in bondage to Satan, some resisting Me and some supporting Me (but not proving they are My beloved sons). The manifestations of the archangel are as follows: speaking insolently, being ungodly, often adopting My tone to lecture people, focusing only on outwardly imitating Me, eating what I eat and using what I use; in short, wanting to be on equal footing with Me, being ambitious but lacking My caliber and not having My life, and being a piece of waste. Satan, devils, and the archangel are all typical demonstrations of the great red dragon, so those who are not predestined and chosen by Me are all the offspring of the great red dragon: This is absolutely how it is! These are all My enemies. (However, Satan's disturbances are excluded. If your nature is My caliber, no one can change it. Because now you still live in the flesh, occasionally you will be faced with Satan's temptations—this is inevitable—but you must always be careful.) Therefore, I will abandon all the offspring of the great red dragon outside of My firstborn sons. Their nature can never change—it is the caliber of Satan. It is devils that they manifest, and it is the archangel that they live out. This is completely true. The great red dragon I speak of is not a big red dragon; rather it is the evil spirit in opposition to Me, for which the "great red dragon" is a synonym. So, all the spirits other than the Holy Spirit are evil spirits, and can also be said to be the offspring of the great red dragon. This should all be crystal clear to everyone.

Chapter 97

I will make every single person see My wondrous deeds and hear My wise words. This must include every single person, and it must happen through every single thing. This is My administrative decree, and this is My wrath. I will touch upon every single person and every single matter so that all people everywhere in the universe and to the ends of the earth will see with their own eyes; I shall never stop until this has been achieved. My wrath has been poured out wholly, with not a single shred being withheld. It is directed at every single person who accepts this name (it will soon be turned upon all nations of the world). And what is My wrath? How severe is it? What kind of person does My wrath fall upon? Most people think that wrath is the most severe degree of anger, but this does not wholly explain it. My wrath and My administrative decrees are two inseparable parts; when I enact My administrative decrees, wrath follows in their wake. So what exactly is wrath? Wrath is a degree of judgment I mete out to people and it is the principle behind the enactment of any one of My administrative decrees. Whosoever offends one of My decrees, My wrath will be of a corresponding magnitude, depending on which decree has been offended. When My wrath is present, it is certain that My administrative decrees are also present, and vice versa. My administrative decrees and wrath form an inseparable whole. It is the sternest of judgments, which none may offend. All people must abide by it, or else they will not easily avoid being struck down by My hand. People never knew of it throughout the ages (although there were some who suffered pain caused by great disasters, they still did not know of it; however, the execution of this administrative decree mainly begins from now), but today I reveal it all to you, that you may avoid causing offense.

All people should hear My voice and believe in My words. Otherwise, I shall not act, and nor shall I do any work. My every word and action are the examples you should follow; they are your exemplar and they are a model for you to follow. The reason why I became flesh is so that you may see what I am and what I have in My humanity. In the future, I will let you witness what I am and what I have in My divinity. Things must proceed step by step in this way. Otherwise, people will simply be unable to believe, and they will have no knowledge of Me. Instead, they will be capable only of unclear and indistinct visions, and they will be unable to have a clear understanding of Me. My words have shown that My person has wholly appeared unto you, yet people hear My words and still do not know Me—for the sole reason that they are foolish and ignorant. Even now that I have become flesh, people still defy Me, and therefore I employ My wrath and My administrative decrees to punish this wicked and promiscuous old era and to utterly shame Satan and devils. This is the only way; it is the destination for mankind, and it is the end that awaits mankind. The outcome is a foregone conclusion that none can change or talk their way out of. I alone have the final say; this is My management and this is My plan. People must all believe and be convinced in heart and in word. Those who obtain good fortune in this life will surely suffer for all eternity, while those who suffer in this life will surely be blessed for all eternity—this I have preordained, and none can change it. There are none who can change My heart, and there are none who can add so much as one word more to My words, and much less are they permitted to arbitrarily remove even a single word; if anyone violates this, I shall surely chastise them.

My mysteries are revealed to you daily—do you really understand them? Are you really certain about them? When Satan is misleading you, are you able to see through it? This is determined according to your statures

in life. Since I say that all things are preordained by Me, why then have I personally incarnated in order to perfect My firstborn sons? Furthermore, why have I done so much work that people think of as useless? Is it I who am confused? Remember this! Everything I do is done not only in order to gain My firstborn sons but, more importantly, to shame Satan. Although Satan defies Me, yet I have the power to make its offspring rebel against it and turn to praise Me. Moreover, all that I do is so that the next step of work will flow smoothly, and that the whole world will cheer and praise Me and all things that breathe will bend the knee to Me and glorify Me; that day truly will be a day of glory. I hold all things in My hands, and when the seven thunders erupt, all things will be wholly accomplished, never changing, all fixed. From that point forward, the new life of the new heaven and earth shall be entered into, entirely new circumstances shall be entered into, and the life of the kingdom shall begin. But what is it like within the kingdom? People simply cannot perceive it clearly (because no one has ever had a taste of the life of the kingdom before, and so it has only been imagined in people's minds and mulled over in their hearts). In turning from the church life to the life of the kingdom, which is turning from the present state to the future state, many things will happen during this time that people have never before imagined. The church life is the precursor to entry into the life of the kingdom, so before the life of the kingdom arises, I will spare no effort to foster the church life. What is the church life? It is like this: everyone, including My firstborn sons, eating, drinking and enjoying My words and knowing Me, thereby receiving My burning and purification, so that they may understand My administrative decrees, My judgment and My wrath, and avoid causing offense in the life of the kingdom. And what is "the life of the kingdom"? The life of the kingdom is where My firstborn sons reign as kings together with Me, ruling over all peoples and all nations

(only My firstborn sons and I are able to enjoy the life of the kingdom). Although My sons and My people from all nations and all peoples enter into the kingdom, they are not able to enjoy the life of the kingdom. The life of the kingdom can only be enjoyed by those who enter the spiritual realm. So only My firstborn sons and I are able to live in the body, while My sons and My people remain living in the flesh. (Yet this is not the flesh that has been corrupted by Satan. This is the significance of My firstborn sons reigning together with Me as kings.) All other people will have their spirits, souls and bodies taken and cast into Hades. That is to say that these people will perish utterly and will cease to exist (yet they must pass through all the bonds and cruelties of Satan, such as hardships and disasters). Once this is done, the life of the kingdom will be officially on track, and I shall begin to officially reveal My deeds (to be revealed openly and not hidden). From then on, there will surely be no more sighs and no more tears. (For there will no longer be anything that can hurt people, or cause them to weep or cause them suffering, and this goes for My sons and My people as well; but there is one point that must be emphasized, which is that My sons and My people shall forever be flesh.) All will be cheerful—a vision of delight. It will not be something physical, but rather something that cannot be seen with physical eyes. Those who are My firstborn sons will also be able to enjoy it; this is My wondrous deed, and this is My great power.

I desire for you to be able to seek My intentions and be considerate toward My heart at all times. Transient pleasure can destroy your entire life, while transient suffering can usher in an eternity of blessings. Be not disconsolate; this is the path that must be trodden. I have often said before: “To those who sincerely expend for Me, I shall surely bless you greatly.” And what are “blessings”? They are not only those that are obtained today, but more so they are those that are to be enjoyed in the future—only these

are true blessings. When you return to Mount Zion, you will show endless gratitude for your current suffering, for this is My blessing. Living now in the flesh is being on Mount Zion (meaning that you live within Me), while living in the body tomorrow will be the day of glory, and this, even more so, is being on Mount Zion. After hearing these words that I speak, you understand what is meant by “Mount Zion.” Mount Zion is a synonym for the kingdom, and it is also the spiritual realm. On the Mount Zion of today, you are in the flesh receiving comfort and obtaining My grace; on the Mount Zion of the future, you will be in the body enjoying the blessing of reigning as kings. This categorically must not be ignored. And by no means allow times when blessings can be gained to slip past; today is today, after all, and it is very different from tomorrow. When you come to enjoy blessings, you will think that the grace of today is not worth mentioning. This is what I entrust you with, and this is My final counsel.

Chapter 98

All things will come upon every one of you, and they will allow you to know more about Me and to be more certain about Me. They will allow you to know Me, the one God Himself, to know Me, the Almighty, to know Me, the incarnate God Himself. Afterward, I will come out of the flesh, return to Zion, to the good land of Canaan, which is My residence and My destination, the base where I created all things. Now, none of you understand the meaning of the words which I am saying; there is not one person who can understand the meaning of these words. Only when everything is revealed to you will you understand why I am saying these words. I am not of the world, much less am I of the universe, because I am the one God Himself. I hold the whole universe world in My hand, I Myself am in charge of it, and people can only submit to My authority, speak My holy name, cheer for Me and praise Me. Everything will be gradually revealed to you. Although nothing is hidden, you still cannot fathom My way of speaking or the tone of My words. You still do not understand what My management plan is all about. So, I will tell you later about all the things which you do not understand in what I have said because, for Me, everything is simple and clear while, for you, it is extremely difficult, and you simply do not understand it at all. To this end, I will change My method of speaking, and I will no longer connect things together when I speak, but will clarify each point one by one.

What does it mean to resurrect from the dead? Does it mean to die in the flesh and then return to the body after death? Is this what it means to resurrect from the dead? Is it that simple? I am the almighty God; what do you know of this? How do you comprehend this? Could My resurrection from the dead during My first incarnation really be taken literally? Was the

process really as it was described in those texts? I have said that if I do not speak frankly and if I do not tell people clearly, then no one will be able to understand the meaning of My words. There has not been one person throughout the ages who did not think that the resurrection from the dead was like that. Since the time of the creation of the world, no one has understood the real meaning of this. Was I really nailed to the cross? And, after death, did I come out of the tomb? Did it really happen like this? Could this really be true? No one throughout the ages has put any effort into this, no one has come to know Me from this and there is not one person who does not believe this; everyone thinks it is true. They do not know that My every word has an inner meaning. Then, what exactly is resurrection from the dead? (In the near future, you will experience this, so I am telling you about it in advance.) No created being is willing to die; they all want to live. From My perspective, the death of the flesh is not a real death. When My Spirit is reclaimed from a person, that person dies. Therefore, I call all those demons corrupted by Satan (those disbelievers, all nonbelievers) the dead. Since the time of the creation of the world, I have furnished My Spirit upon everyone whom I have chosen. However, after a phase which followed the time of creation, people were occupied by Satan for a time. So I left, and people started to suffer (the suffering I endured when I was incarnated and nailed onto the cross, as has been spoken of). However, at the time predetermined by Me (the time when My abandonment of people ended), I reclaimed the people I had predestined, and I once again placed My Spirit in you so that you came back to life. This is called “resurrection from the dead.” Now, those who really live in My Spirit are all already transcendent, and they all live in the body. However, before long, you will all cast off your thinking, your notions, and all earthly entanglements. But, it is not, as people imagine, rising from the dead after suffering. That you

are living now is the precondition to living in the body; it is the necessary path to enter into the spiritual realm. The transcending of normal humanity I speak of means to have no family, no wife, no children, and no human needs. It is to concentrate solely on living out My image, to concentrate solely on entering inside Me and to not think about other things outside of Me; everywhere you go is your home. This is transcending normal humanity. You have utterly misunderstood these words of Mine; your understanding is too shallow. How exactly will I appear to all nations and all peoples? In the flesh today? No! When the time comes, I will appear in My body in every nation of the universe. The time when foreigners need you to shepherd them has not yet arrived. At that time you will need to come out of the flesh and enter the body to shepherd them. This is the truth, but it is not the "resurrection from the dead" that people imagine. At the appointed time, you will come out of the flesh unknowingly and enter the spiritual realm and rule all nations with Me. It is not yet time. When I need you to be in the flesh, you shall be in the flesh (according to the requirements of My work, you must have thinking now and must still live in the flesh, so you should still do the things which you need to do in the flesh according to My steps; do not passively wait, because this would cause delays). When I need you to act in the body as shepherds of the church, you shall come out of the flesh, cast off your thinking, and completely rely on Me to live. Have faith in My power and in My wisdom. Everything will be done by Me personally. You only need to wait and enjoy. All the blessings will come to you, and you will have an inexhaustible and endless supply. When that day comes, you will understand the principle of how I do this, you will know My wonderful deeds, and you will understand how I bring My firstborn sons back to Zion. This is really not as complicated as you imagine, but it is also not as simple as you think.

I know that when I say this you become even less able to grasp the purpose behind My words and become even more confused. You will mix them up with what I have said earlier so that you cannot understand anything, and it will seem as if there is no way out. However, do not worry. I will tell you everything. Everything I say has meaning. I have said that I can make existing things return to nothing and can make a multiplicity of things out of nothing. In the human imagination, to enter the body from the flesh, one must be resurrected from the dead. In the past, I used this method and manifested My greatest miracle, but today is not like the past. I will take you directly from the flesh into the body. Is this not an even greater sign and miracle? Is this not a greater manifestation of My omnipotence? I have My plan, and I have My designs. Who is not in My hands? I know the work that I do. My working methods today are, after all, different from the past. I adjust My methods of working according to the change of eras. When I was nailed to the cross, that was the Age of Grace, but now is the final age. The pace of My work is accelerating; it does not proceed at the same speed as it did in the past, and much less is it slower than in the past. Rather, it proceeds much faster than in the past. There is simply no way to describe it, and there is no need for so many complex processes. I am free to do anything. Is it not true that it only takes one word of authority from Me to determine how My will shall be completed and how I will make you perfect? Everything I say will surely be done. In the past, I often said that I would suffer, and I did not allow people to mention the suffering I had endured before; to mention this was blasphemy toward Me. This is because I am God Himself and for Me there is no hardship; when you mention this suffering you make people weep. I have said that in the future there will be no sighs and no tears. This should be explained from this aspect, and then the meaning of My words can be understood. The meaning of “humans

simply cannot stand this suffering" is that I can break away from all human notions and thinking, break away from the feelings of the flesh, break away from all traces of being worldly and walk out of the flesh, and that I can remain standing when everyone is refuting Me. This is sufficient to prove that I am the one God Himself. I have said, "Every firstborn son must enter the spiritual realm from the flesh; this is the path that they must take to reign with Me as kings." The meaning of this sentence is that when you encounter the thing which you have, in the past, imagined, you will officially come out of the flesh and will enter the body to officially begin to judge those princes and kings. They will be judged based on the things which occur at this time. However, it is not as complicated as you imagine —it will be done in an instant. You will not need to rise from the dead and you will not even need to suffer (because your suffering and hardships on earth have already come to an end and I have already said that I will no longer prune My firstborn sons thereafter). The firstborn sons will enjoy their blessings, as has been spoken of, in the fact that you will unknowingly enter the spiritual realm. Why do I say that this is My mercy and grace? If one could only enter the spiritual realm after rising from the dead, this would be far from being merciful and gracious. So this is the most obvious expression of My mercy and grace and, furthermore, this reveals My predestination and My selection of people. It is sufficiently able to show how strict My administrative decrees are. I will be gracious to whomever I wish, and merciful to whomever I wish. No one shall contend or fight. I will decide all of this.

People cannot figure it out, and they put pressure on themselves until they cannot breathe, and yet it is still they who bind themselves up. People's thinking is really limited, so they must do away with human thinking and notions. Hence, I must come out of the flesh and enter the spiritual realm to

take control of everything, to manage everything. This is the only way to rule all peoples and all nations and to fulfill My will. It is not far off. You do not have faith in My omnipotence, and you do not know who I am. You think that I am only a human being, and you cannot see My divinity at all. Things will be complete whenever I want them to be complete. All it takes is one word from My mouth. You have only paid attention to the aspect of My humanity in what I have recently said, and in My every move, but you have not paid attention to the aspect of My divinity. That is to say, you think that I also have thinking and notions. But I have said that My thoughts, ideas and mind, My every move, everything I do and everything I say, are the complete manifestation of God Himself. Have you forgotten all this? You are all muddled people! You do not understand the meaning of My words. I have allowed you to see the aspect of My normal humanity from what I have said (I have allowed you to see My normal humanity in My everyday life, in reality, because you still do not understand the aspect of My normal humanity from what I have said during this period), yet you do not understand My normal humanity, and you just try to grab hold of something that can be used against Me, and you are unbridled before Me. You are blind! You are ignorant! You do not know Me! I have spoken in vain for so long! You do not know Me at all, and you simply do not regard My normal humanity as a part of the complete God Himself! How can I not be angry? How can I be merciful again? I can only respond to these sons of rebellion with My wrath. You are so presumptuous, you do not know Me at all! You think I have done wrong! Could I do wrong? Would I carelessly choose any fleshly body in which to become incarnate? My humanity and My divinity are two inseparable parts which make up the complete God Himself. Now you should be perfectly clear about this! My words have

already reached their zenith, and My words can no longer be explained at greater length!

Chapter 99

Because the pace of My work is speeding up, no one can keep up with My footsteps, and no one can penetrate My mind, yet this is the only way forward. This is “the dead” (referring to being unable to grasp My intentions, being unable to understand what I mean from My words; this is another explanation of “the dead,” and does not mean “being forsaken by My Spirit”) in the phrase “resurrection from the dead,” which has already been spoken of. When you and I have transitioned from this phase into the body, then the real meaning of “being resurrected from the dead” will be fulfilled (that is, this is the real meaning of resurrection from the dead). Now, this is the condition in which you all exist: You cannot grasp My intentions and you cannot find My footsteps. Moreover, you cannot be quiet in your spirits, so you feel uneasy in mind. This kind of condition is exactly the “suffering” I mentioned, and within this suffering, which people cannot bear, you are thinking of your own future on the one hand, and on the other hand you are accepting My burning and My judgment, which is shooting and striking at you from all directions. In addition, you cannot grasp any rules from the tone and manner in which I speak, and in one day of utterance there are several kinds of tone, so that you suffer greatly. These are the steps in My work. This is My wisdom. In the future, you will experience greater suffering in this respect, all of which is in order to reveal all hypocritical people—this should be clear now! This is the way I work. With the motivation of this kind of suffering, and after having experienced this pain which is equivalent to death, you will enter into another realm. You will enter into the body, and reign with Me over all nations and all peoples.

Why have I recently been speaking in a more severe tone? Why has My tone changed so frequently, and why has My way of working also changed so frequently? My wisdom has been in these things. My words are spoken for everyone who has accepted this name (whether or not they believe My words can be accomplished), so My words should be heard and seen by everyone, and they must not be suppressed, because I have My way of working and I have My wisdom. I use My words to judge people, to reveal people, and to expose human nature. Thereby, I select those who have been picked out by Me, and I eliminate those who have not been predestined or chosen by Me. All this is My wisdom, and it is the wonder of My work. This is My method in this phase of My work. Among people, is there anyone who can grasp My intentions? Among people, is there anyone who can be considerate of My burden? The One doing the work is Me, God Himself. There will come a day when you will thoroughly understand the significance of these words of Mine, and you will be completely clear about why I want to speak these words. My wisdom is endless, infinite, and immeasurable, and it is completely impenetrable to humans. Humans can only see a portion of it from the things I do, but what they see is still flawed and incomplete. When you have completely transitioned from this phase to the next phase, then you will be able to see it clearly. Remember! Now is the most precious era—it is the last phase in which you are in the flesh. Your life right now is the last of your physical life. When you enter the spiritual realm from the flesh, at that time all the pain will leave you. You will greatly rejoice and exult, and you will jump for joy without ceasing. But you must be clear that these words I speak are only for the firstborn sons, because only the firstborn sons are worthy of this blessing. Entry into the spiritual realm is the greatest blessing, the highest blessing, and the most valuable thing to be enjoyed. The things that you now obtain to eat

and to wear are nothing more than the enjoyments of the flesh; they are grace, and I simply have no regard for these things. The focus of My work is in the next phase (entering into the spiritual realm and facing the universe world).

I have said that the great red dragon has already been thrown down by Me and crushed. How can you not believe My words? Why do you still wish to endure persecution and adversity for Me? Is this not an unnecessary price for you to pay? I have reminded you many times that you only need to enjoy, while I do the work Myself, personally. Why are you so eager to take action? You really do not know how to enjoy! I have completely prepared everything for you—why have none of you come to Me to claim it? You are still uncertain about what I have said! You do not understand Me! You think that I am speaking empty pleasantries; truly, you are muddleheaded! (The complete preparations I speak of mean that you should look up to Me more and pray more before Me, while I will personally work to curse everyone who resists Me, and to punish everyone who persecutes you.) You do not know anything about My words! I reveal all My mysteries to you, but how many of you really understand them? How many of you understand them deeply? What is My throne? What is My iron rod? Who among you knows? When My throne is mentioned, most people think that is where I sit, or that it refers to My dwelling place, or that it refers to Me, to the person that I am. These are all erroneous understandings—simply a mess of misunderstanding! None of these interpretations are correct, are they? This is the way you all understand and grasp it—this is simply an extreme deviation of understanding! What is authority? What is the relationship between authority and the throne? The throne is My authority. When My firstborn sons hold high My throne, that is the time that My firstborn sons will receive the authority from Me. Only I have authority, so only I have the

throne. In other words, after My firstborn sons have suffered the same way as I suffered, they will accept what I am and what I have, and will receive everything from Me; this is the process by which they will attain the status of firstborn son. It will be the time when My firstborn sons hold high My throne, and this will also be the time that they accept authority from Me. Now you should understand this! Everything I say is clear and completely unambiguous, so that everyone will understand. Put aside your own notions, and wait to accept the mysteries that I reveal to you! So what is the iron rod? In the previous phase, it referred to My harsh words, but now it is different from the past: Now the iron rod refers to My deeds, which are great disasters imbued with authority. So, whenever the iron rod is mentioned, it is always in conjunction with authority. The original meaning of the iron rod is spoken of in terms of great disasters—it is part of authority. Everyone must see this clearly and only thus can they grasp My intentions and receive revelation from My words. Whosoever has the work of the Holy Spirit holds the iron rod in his hand, and it is he who bears authority and has the right to execute any of the great disasters. This is one of My administrative decrees.

Everything and all things are open to you (this refers to the portion that has been pointed out clearly), and everything and all things are hidden from you (this refers to the secret portion of My words). I speak with wisdom: I let you understand only the literal meaning of some of My words, while I let you grasp the meaning of others (but most people are unable to understand), because this is the sequence of My work. I can only tell you the true meaning of My words when you reach a certain stature. This is My wisdom, and these are My wondrous deeds (so as to perfect you and in order to thoroughly defeat Satan and humiliate devils). It is not until you enter into another realm that you will be able to fully understand. I have to

do it this way because in human notions there are many things people simply cannot fathom, and even if I speak clearly you still will not understand. People's minds are, after all, limited, and there are many things that I can only convey to you after you have entered into the spiritual realm; otherwise, the human flesh is not up to the task, and this can only disrupt My management. This is the true meaning of "the sequence of My work" that I speak of. In your notions, how much do you understand Me? Is your understanding flawless? Is it knowledge within the spirit? Therefore, I must let you transition into another realm in order for you to complete My work and to follow My will. So exactly what is this other realm? Is it really, as people think, a kind of transcendent sight? Is it really something like air, which cannot be seen or felt and yet exists? As I have said, the state of being in the body is one of having flesh and bone, of possessing form and shape. This is absolutely true and indubitable, and everyone must believe it. This is the real state in the body. Moreover, in the body there are no matters that people hate. But what exactly is this state? When people pass from the flesh to the body, a large group must appear. That is to say, they will break free from their fleshly home, and it can be said that each will follow their own kind: The flesh gathers to the flesh and the body gathers to the body. Now those who break away from their homes, their parents, wives, husbands, sons, and daughters, begin to enter into the spiritual realm. In the end, it is like this: The situation in the spiritual realm is that the firstborn sons are gathered together, singing and dancing, praising and cheering My holy name. This is a scene that is beautiful and ever new. All are My beloved sons, forever praising Me without ceasing, forever holding high My holy name. This is the situation after the entry into the spiritual realm, this is also the work after the entry into the spiritual realm, and this is also the situation of which I have spoken, of shepherding the church in the

spiritual realm. Furthermore, it is that My person appears in every nation of the universe and among all nations and all peoples, bearing My authority, My wrath, and My judgment, and even more, bearing My iron rod to govern all nations and all peoples. This, among all peoples and the whole universe, bears witness to Me that shakes heaven and earth, causing all peoples and all things on the mountains, in the rivers, in the lakes, and at the ends of the earth to praise Me and glorify Me, and to know Me, the one God Himself, who is the Creator of all things, and who guides everything, manages everything, judges everything, accomplishes everything, punishes everything, and destroys everything. This, then, is the true appearance of My person.

Chapter 100

I loathe all those who have not been predestined and chosen by Me. I must therefore get these people out of My house one by one, thus making My temple holy and unblemished, My house always new and never old, My holy name able to spread forever, and My holy people able to become My loved ones. This kind of scene, this kind of house, this kind of kingdom is My goal and My abode; this is the base of My creation of all things. No one may sway or change it. There will only be Myself and My beloved sons living together within it, and no one will be allowed to trample it underfoot, nothing will be allowed to occupy it, and even less will anything unpleasant be allowed to happen. All will be praise and cheering, and all will be a scene unimaginable to man. I desire only that you offer all your strength up to Me with all your heart and mind, and to the best of your ability. Whether today or tomorrow, whether you are someone who renders service for Me or someone who gains blessings, you should all exert your measure of strength for My kingdom. This is an obligation that all created people should take up, and it must be done and implemented in this way. I shall mobilize all things to render service for the beauty of My kingdom to be made ever new, and for My house to be made harmonious and united. No one is allowed to defy Me, and any who do so must suffer judgment and be cursed. Now My curses begin to fall upon all nations and all peoples, and My curses are even more severe than My judgment. It is now time to start condemning all people, so it is said to be curses. This is because now is the final age, and not the time of creation. As the ages have shifted, the pace of My work is now very different. Due to the needs of My work, the people I need are also different; those who should be abandoned will be abandoned; those who should be cut off will be cut off; those who should be killed will be killed,

and those who should be left must be left. This is an inevitable trend independent of man's will, and no man may change it. It must be done according to My intentions! I forsake those whom I want to forsake, and eliminate those whom I want to eliminate; no one shall act arbitrarily. I leave those whom I desire to leave and I love those whom I desire to love; this must be done according to My intentions! I do not act on fleshly feelings; with Me there is only righteousness, judgment and wrath—there is no fleshly feelings at all. There is not the faintest trace of the human in Me, for I am God Himself, the person of God. Because people all see the aspect of Me that is My humanity and they have not seen the aspect that is My divinity. Truly, they are blind and muddled!

You must keep what I tell you in your hearts, you must understand My heart through My words and show consideration toward My burden. Then, you will come to know My almightiness and see My person. For My words are words of wisdom, and no one can grasp the principles or the laws behind My words. People think that I practice deceit and crookedness and they do not know Me through My words, but on the contrary, they blaspheme against Me. They are so blind and ignorant! They lack even the slightest amount of discernment. Every sentence I utter carries authority and judgment, and no one can change My words. Once My words issue forth, things are certain to be accomplished in accordance with My words; this is My disposition. My words are authority and whosoever amends them offends My chastisement, and I must strike them down. In serious cases they bring ruination down on their own lives and they go to Hades, or into the bottomless pit. This is the only way in which I deal with mankind, and man has no way to change it—this is My administrative decree. Remember this! No one is allowed to offend My decree; things must be done according to My intentions! In the past, I was too easy on you and you encountered

only My words. The words I spoke about striking people down have not yet come to pass. But from today, all the disasters (these in relation to My administrative decrees) will come one after another to punish all those who are not in line with My intentions. There must be the advent of facts—otherwise people would not be able to see My wrath but would debauch themselves over and over. This is a step of My management plan, and it is the way in which I do the next step of My work. I say this to you in advance so that you can avoid committing offense and suffering perdition forever. That is to say, from today forward, I will make all people except for My firstborn sons take their proper places in accordance with My intentions, and I shall chastise them one by one. I shall not let even one of them off the hook. Just you dare be debauched again! Just you dare be rebellious again! I have said before that I am righteous to all, that I am without a shred of sentiment, and this serves to show that My disposition must not be offended. This is My person. No one can change this. All people hear My words and all people see My glorious countenance. All people must submit to Me completely and absolutely—this is My administrative decree. All people across the universe and at the ends of the earth should praise and glorify Me, for I am the unique God Himself, for I am the person of God. No one can change My words and utterances, My speech and deportment, as these are matters for Me alone, and these are things which I have possessed from the most ancient times and which shall exist forever.

People harbor the intention to test Me, and they want to find something within My words which they can use against Me, so as to slander Me. Am I to be slandered by you? Am I to be casually judged? Is My business to be casually discussed? You really are a bunch who do not know what is good for you! You do not know Me at all! What is Mount Zion? What is My abode? What is the good land of Canaan? What is the base of creation?

Why, over the last few days, have I kept mentioning these words? Mount Zion, My abode, the good land of Canaan, the base of creation—these are all spoken of in reference to My person (in reference to the body). People all think that these are places that exist physically. My person is Mount Zion; it is My abode. Whoever enters the spiritual realm will climb Mount Zion and will enter into My abode. I created all things within My person; that is, all things were created inside the body, therefore it is the base. Why do I say that you will return into the body together with Me? Therein lies the original meaning. Just like the appellation "God," these nouns have no meaning in and of themselves, but rather are different names I give to different places. So do not pay too much attention to their literal meanings, but focus only on hearing My words. You must see them in this way, and then you will be able to grasp My intentions. Why do I remind you again and again that there is wisdom in My words? How many of you have tried to figure out the meaning behind this? You are all analyzing blindly and being unreasonable!

You still now do not understand the majority of things I have said in the past. You remain in a state of doubt and cannot satisfy My heart. At whatever time you can become certain about every sentence I utter, that will be the moment when your life matures. To Me, one day is as a thousand years and a thousand years as one day; how do you think about the time that I speak of? How would you explain it? You misinterpret it! And furthermore, most people fuss over this with Me, wishing to find something to use against Me—you do not know what is good for you! Be careful, for otherwise I will strike you down! When the day comes where everything is made clear, you will understand completely. I still do not tell you now (now is the time to expose people; everyone must be careful and cautious to be able to satisfy My intentions). I will expose all people through My words,

and their original forms will be revealed to show whether they are true or not. If someone is a whore or a jezebel, I must expose them. I have said before that I do things without lifting a finger and that I use only My words to expose people. I fear no disguise; once My words are uttered, you must reveal your original form, and no matter how well you disguise yourself I shall surely see through it. This is the principle of My deeds—using only utterances and not expending any strength whatsoever. People work themselves into a sweat about whether or not My words will be fulfilled, and they become anxious for My sake and worry for Me, but these efforts are really not necessary; they are a price that does not need to be paid. You worry about Me, but has your own life matured? What about your own destiny? Ask yourself often and do not be slipshod. People should all take My work into consideration and—through My deeds and My words—see My person, have a greater knowledge of Me, know My almightiness, know My wisdom and know the means and methods by which I created all things, and thereby give Me unending praise. I will make all people see upon whom I lay the hands of My administrative decrees, whom I work upon, what it is I want to do and what it is I want to complete. This is something that every single person must achieve, for this is My administrative decree. I will accomplish what I say. No one should analyze My words casually; all must see the principles behind My deeds through My words, and from My words know what My wrath is, what My curse is and what My judgment is. These things all rest upon My words and are things that should be seen by every single person within every single one of My words.

Chapter 101

I will not be the slightest bit lenient toward anyone who disrupts My management or who seeks to ruin My plans. Everyone should grasp My meaning from the words I utter, and should have a clear understanding of what I am talking about. In view of the present situation, each of you should examine yourself: What sort of role are you playing? Are you living for My sake, or are you doing service for Satan? Does each and every one of your actions stem from Me, or from devils? You should be clear on all of this, so as to avoid offending My administrative decrees and thereby incurring My raging fury. Thinking back on the past, people have always been disloyal and unfilial toward Me; they have been disrespectful and, furthermore, they have betrayed Me. For these reasons, these people face My judgment today. Although I appear to be just a man, all those whom I do not approve of (you should understand My meaning from this: It is not about how beautiful you look or how charming you are, but whether I have predestined and selected you) are to be eliminated by Me. This is absolutely true. This is because I may appear human on the outside, but you need to see past My humanity to perceive My divinity. As I have said many times, “Normal humanity and complete divinity are two inseparable parts of the complete God Himself.” Nonetheless, you still do not understand Me; you only attach importance to that vague God of yours. You are people who do not have spiritual understanding. Nevertheless, such people still wish to be My firstborn sons. How shameless! They do not see what their own status really is! They do not even have the status of serving as My people, so how could they be My firstborn sons and be kings along with Me? Such people do not know themselves; they are Satan’s ilk, and are unworthy of being pillars in My

household, much less of serving before Me. I therefore shall eliminate them one by one, and one by one I will reveal their true faces.

My work proceeds step by step, unobstructed and without the slightest hindrance, because I have gained victory and because I have reigned as King throughout the entire universe. (What I am referring to is that since defeating devils and Satan, I have recovered My power anew.) As I gain all of the firstborn sons, the banner of victory shall rise upon Mount Zion. That is to say, My firstborn sons are My victory banner, My glory, and that of which I boast; they are a sign that I have humiliated Satan, and they are the method by which I work. (Through a group of people who were corrupted by Satan after I had predestined them, but who returned to My side once again, I humiliate the great red dragon and rule over all the sons of rebellion.) My firstborn sons are where My almightiness lies; they are My great success, unalterable and indisputable. It is through them that I shall complete My management plan. This is what I meant in the past when I said, “It is through you that I will make all nations and all peoples return before My throne.” It is also what I was referring to when I spoke the words, “the heavy burden on your shoulders.” Is that clear? Do you understand? The firstborn sons are the crystallization of My entire management plan; for this reason, I have never treated this group gently, and I have always disciplined them severely (that severe discipline being the miseries suffered in the world, the misfortunes of families, and the abandonment by parents, husbands, wives, and children—in short, the abandonment by the world and being forsaken by the age), and this is why you have the good fortune to come before Me today. This is the answer to the question that you have pondered so often: “Why did other people not accept this name, but I did?” Now you know!

Today nothing is the same as in the past. My management plan has adopted new methods, My work is even more different than it was previously, and My utterances are now even more unprecedented. I have therefore emphasized repeatedly that you should render service to Me properly (this is said to the service-doers). Do not treat yourselves negatively, but maintain an earnest pursuit. Is it not enjoyable to gain some grace? It is far better than suffering in the world. I tell you! If you do not render service to Me wholeheartedly, and instead complain that I have been unrighteous, then tomorrow you will descend to Hades and hell. No person wants an early death—is that not so? Even one more day of life is a day that counts, so you shall offer yourself entirely to My management plan and, afterward, await My judgment of you and wait for My righteous chastisement to befall you. Do not assume that what I am saying is nonsense; I speak from My righteousness and from My disposition. Moreover, I act with My majesty and righteousness. That people all say that I am not righteous is because they do not know Me; this is a clear expression of their rebellious dispositions. As for Me, there is no fleshly feelings; rather, there is only righteousness, majesty, judgment, and wrath. The more time passes, the more you will see My disposition. The present is a transitional stage, and you are able to see only a small portion of this; you can only see some externally manifested things. When My firstborn sons appear, I will allow you to see everything and understand it all. Everyone will be convinced in their hearts and in their words. I will have you speak out in witness to Me, forever praise Me, and forever extol Me. This is inevitable, and can be changed by no one. People can hardly imagine it, let alone believe it.

Those who are the firstborn sons have increasing clarity with regard to the visions, and their love for Me grows ever greater. (This is not romantic

love, which is Satan's temptation of Me and something that must be seen through. For this reason, I have previously mentioned that there are those who show off their charms in front of Me. Such people are Satan's lackeys, believing I would be attracted to their looks. Shameless! They are the basest of wretches!) However, people who are not themselves the firstborn sons have, through these words I have spoken over this period, become increasingly unclear about the visions and have lost faith in the person that I am. Thereafter, they gradually grow indifferent, until they finally fall. Such people cannot help themselves. That is the goal of what I am saying during this period; everybody should see this (I am speaking to the firstborn sons), and through My utterances and actions, behold My wonderfulness. Why is it said that I am the Prince of Peace, the Eternal Father, that I am the Wonderful, and that I am the Counselor? Explaining this from the perspective of My identity, My utterances, or from what I do would be overly superficial; it would not even be worth mentioning. The reason for calling Me the Prince of Peace stems from My power to complete the firstborn sons, My judgment of Satan, and the boundless blessings I have conferred upon the firstborn sons. In other words, only the firstborn sons are qualified to call Me the Prince of Peace, for I love My firstborn sons, and the epithet "Prince of Peace" should come from their mouths. To them, I am the Prince of Peace. To My sons and My people, I am known as the Eternal Father. Due to the existence of My firstborn sons, and because they can hold the power of kingship together with Me and govern all nations and all peoples (that is, the sons and the people), the sons and the people should therefore call Me the Eternal Father—meaning God Himself, who is above the firstborn sons. I am the Wonderful to those who are not the sons, the people, or the firstborn sons. Because of the wonderfulness of My work, nonbelievers cannot see Me at all (for I have veiled their eyes), and have no

clear view of My work. To them, therefore, I am the Wonderful. To all devils and to Satan, I am the Counselor, because all that I do serves to shame them; all My actions are for the sake of My firstborn sons. My every step proceeds smoothly, and I gain victory with each step. Moreover, I can see through all of Satan's schemes and use them to serve Me, making it an object to serve My purposes from the negative side. This is what is meant by My being "the Counselor," which no one can alter and which no one can completely understand. However, in terms of My person, I am the Prince of Peace and the Eternal Father, as well as the Counselor and the Wonderful. There is nothing in this that is untrue. It is an irrefutable and immutable truth!

I have so much to say; there is simply no analogy that can be drawn. I therefore require that you be patient and wait. Whatever you do, do not leave on a whim. Because what you understood in the past is now outdated, it is no longer applicable, and the present is a time of change—like a transition between dynasties. For this reason, I need you to alter your thinking and discard your old notions. This is the true meaning of "putting on the holy robe of righteousness." Only I can explain My own words, and only I Myself know what I have undertaken to do. Therefore, only My words are without impurity and are entirely what I intend, and therefore it is putting on the holy robe of righteousness. The understanding of the human mind is mere imagination; human understanding is impure and unable to meet My intentions. Therefore, I Myself speak, and I Myself explain, and this is what I meant when I said, "I do the work Myself." It is an indispensable part of My management plan, and all people must glorify Me and praise Me. With regard to comprehending My words, I have never given that power to humans, nor do they possess the faculty for it at all. This is one of My methods for humiliating the devil. (If humans understood

My utterances and could probe My thoughts at every step, then Satan could possess people whenever it wanted, and as a result, they would betray Me and make it impossible to attain My goal of selecting the firstborn sons. If I understood every mystery, and the person that I am could speak utterances that no one could fathom, then I, too, could be possessed by Satan. This is the reason that while I am in the flesh, I am not at all supernatural.) It is necessary for everyone to have a clear understanding of the significance of these words and follow My lead. Do not try to understand profound words and doctrines all by yourselves.

Chapter 102

I have spoken to a certain degree and My work has reached a certain point; each of you should be grasping My intentions and, to varying degrees, be able to be considerate of My burden. Now is the turning point when the flesh transitions into the spiritual realm—you are the forerunners crossing between the ages, the universal people who traverse the universe and the ends of the earth. You are My dearest; you are the ones I love. It can be said that I love no one but you, because all My strenuous effort has been for your sake. Can it be that you do not know that? Why would I create all things? Why would I move them all about so as to serve you? All these actions were expressions of My love for you. The mountains and all things in the mountains, and the earth and all things on the earth, praise Me and glorify Me for having gained you. Truly, everything has been done; moreover, everything has been done thoroughly. You have borne resounding witness to Me, and you have humiliated devils and Satan for Me. All the people, affairs, and things outside of Me submit to My authority, and all, due to the completion of My management plan, follow their own kind (My people belong to Me, and Satan's kind all belong to the lake of fire—they fall into the bottomless pit, where they will wail eternally and perish forever). When I speak of "perishing" and "from that time on, taking their spirit, soul, and body," I am referring to handing them over to Satan and allowing them to be trampled. In other words, all who are not of My house shall be objects of destruction, and they shall cease to exist. This does not mean, as people imagine, that they will be gone. It can also be said that everything outside of Me, in My opinion, does not exist, and this is the true meaning of perdition. To human eyes, these things still appear to exist, but in My view, they have turned to nothingness and will perish for all

eternity. (I emphasize that those on whom I no longer work are outside of Me.) In humans, no matter how they think, they cannot figure this out, and no matter how well they see, they cannot penetrate it. People cannot clearly understand unless I enlighten them, illuminate them, and explicitly point it out to them. Moreover, they all become more and more hazy about it, feeling ever emptier and, increasingly, that there is no path to follow—they are almost like dead people. Right now, most humans (meaning all but the firstborn sons) are in this condition. I have pointed out these things with such clarity, yet these people have no reaction and still care for their fleshly enjoyments. They eat and then they sleep; they sleep and then they eat. They do not ponder My words. Even when they are energized, it is only for a while; afterward, they are still the same as they were, completely unchanged, as though they had not listened to Me at all. These are the typical, useless humans who have no burdens; they are the most obvious of freeloaders. At a later date, I will forsake them one by one; do not worry! One by one, I will send them back to the bottomless pit. The Holy Spirit has never worked on such people, and everything that they do flows from the gifts they have received. When I speak of gifts, I mean that these are people with no life, who are My service-doers; I do not want any of them, and I will eliminate them (but as of right now, they are still a little bit useful). You who are service-doers, listen! Do not think My using you means that I favor you; it is not so simple. If you want Me to favor you, then you must be someone of whom I approve and whom I perfect personally. This is the kind of person whom I love. Even if people say that I have made a mistake, I will never renege. Do you know this? Those who render service are but cattle and horses; how can they be My firstborn sons? Would that not be nonsense? Would it not be a violation of the laws of nature? Whosoever has My life and My caliber, those ones are My firstborn sons. This is a

reasonable thing; no one can refute it. It must be so; otherwise, there would be no one who could play this role, and no one who could substitute for it. This is not a matter acted upon from feelings, for I am the righteous God Himself; I am the holy God Himself. I am the majestic, unoffendable God Himself!

Everything that is impossible for humans goes smoothly and freely for Me. No one can stop it, and no one can change it. This world, in all its enormity, is completely in My hands, not to mention the little devil Satan. If it were not for My management plan, and if it were not for My firstborn sons, I would long ago have destroyed this old evil as well as this promiscuous age that is so permeated with the stench of death. However, I act with propriety, and I do not speak lightly. Once I say something, it will be accomplished; even if this were not so, there is always the aspect of My wisdom, which will accomplish everything for Me and open the way for My actions. This is because My words are My wisdom; My words are everything. People fundamentally fail to understand them, and cannot figure them out. I often refer to the “lake of fire.” What does that mean? How is it different from the lake of fire and brimstone? The lake of fire and brimstone refers to Satan’s influence, while the lake of fire refers to the entire world under Satan’s power. Everyone in the world is subject to immolation in the lake of fire (that is, they grow increasingly corrupt and, once their corruption has reached a certain level, they will be destroyed by Me one by one, which I can do easily with the utterance of but a single word). The greater My wrath, the higher the flames blaze throughout the lake of fire. This refers to how people are growing more and more evil. The time when My wrath erupts will also be the time when the lake of fire explodes; that is, it will be the time when the whole universe world perishes. On that day, My kingdom will be fully realized on earth and a new life shall begin. This is

something that will soon be fulfilled. Upon My speaking it, everything will come to be in full view. This is the human view of the matter, but in My view, things have already been completed in advance, because for Me, everything is easy. I speak, and it is done; I speak, and it is established.

Every day, you eat of My words, enjoy the fatness in My temple, drink water from My river of life, and pluck the fruit of My tree of life. What, then, is the fatness in My temple? What is the water of My river of life? What is the tree of life? What is the fruit of the tree of life? Though these phrases may be common, they are nevertheless incomprehensible to all humans, who are all confused. They speak them irresponsibly, use them recklessly, and apply them at random. The fatness in the temple refers neither to the words I have spoken nor to the grace I have bestowed upon you. What, then, does it actually mean? Since ancient times, there has never been anyone fortunate enough to enjoy the fatness in My temple. Only in the last days, among My firstborn sons, can people see what this fatness in My temple is. The "temple" in this phrase refers to My person; it refers to Mount Zion, My abode. Without My permission, no one can enter it or exit from it. What does the "fatness" refer to? It refers to the blessing of being able to reign with Me in the body. Generally speaking, this refers to the blessing of the firstborn sons' being able to reign with Me in the body, and this is not difficult to understand. The water of the river of life has two meanings: On the one hand, it refers to the living water that flows from My innermost being—that is, every word that issues from My mouth. On the other hand, it refers to the wisdom and strategy behind My actions, as well as to what I am and what I have. My words contain endless, hidden mysteries (and that the mysteries are no longer hidden is mentioned in contrast with the past, but when compared with the public revelation that will occur in the future, they are still hidden. Here, "being hidden" is not

absolute; it is relative). In other words, the water of the river of life is ever-flowing. In Me there is infinite wisdom, and people absolutely cannot grasp what I am and what I have; that is, the water of the river of life is ever-flowing. In the human view, there are many kinds of physical trees, but no one has ever laid eyes upon the tree of life. However, despite seeing it today, people still do not recognize it—and yet, they even speak of eating from the tree of life. It truly is ridiculous! They would eat from it indiscriminately! Why do I say that today people see it but do not recognize it? Why do I say that? Do you understand the meaning of My words? The practical God Himself of today is the person that I am, and He is the tree of life. Do not use human notions to measure Me. On the outside, I do not look like a tree, but do you know that I actually am the tree of life? My every move, My speech, and My manner are the fruit of the tree of life, and they are My person—they are what My firstborn sons should eat, so, eventually, only My firstborn sons and I will be exactly the same. They will be able to live Me out and bear witness for Me. (These are things that will take place after we enter into the spiritual realm. Only in the body can we be exactly the same; in the flesh, we can only be roughly the same, but we still have our own preferences.)

I not only will reveal My power in My firstborn sons, but I will also reveal it in their governance over all nations and all peoples. This is one step of My work. Now is the key, and moreover, now is the turning point. When everything has been accomplished, you shall see what My hands are working up, and you shall see how I plan and how I manage—however, this is not a vague thing. In light of the dynamics of every country of the world, it is not too far off; it is something that people cannot imagine and, moreover, it is something that they cannot foresee. You absolutely must not be careless or negligent, so as not to miss out on the opportunity to be

blessed and rewarded. The prospect of the kingdom is in sight, and the entire world is gradually falling down dead. From the bottomless pit and from the lake of fire and brimstone, bursts of wailing sounds sound forth, horrifying the people and making them feel frightened and with nowhere to hide themselves. Whosoever is selected in My name and then eliminated shall end up in the bottomless pit. Thus, as I have said many times, I shall toss those whom I am to eliminate into the bottomless pit. When the entire world has been demolished, everything that has been destroyed will fall into the lake of fire and brimstone. In other words, these things will be transferred from the lake of fire into the lake of fire and brimstone. At that time, everyone will have been determined either for eternal destruction (meaning, all those who are outside of Me) or for eternal life (meaning, all those who are within Me). At that time, I and My firstborn sons shall emerge from the kingdom and enter eternity. This is something that will be fulfilled later on; even if I were to tell you now, you would not understand. You can only follow My lead, walk in My light, accompany Me in My love, experience enjoyment with Me in My house, reign with Me in My kingdom, and rule with Me over all nations and all peoples under My authority. All that I have described above comprises the endless blessings that I am giving you.

Chapter 103

A thunderous voice issues forth, shaking the entire universe. It is so deafening that people cannot dodge out of the way in time. Some are killed, some are destroyed, and some are judged. It truly is a spectacle, the likes of which no one has ever seen. Listen closely: The peals of thunder are accompanied by the sound of weeping, and this sound comes from Hades; it comes from hell. It is the bitter sound of those sons of rebellion who have been judged by Me. Those who have not listened to what I say and who have not put My words into practice have been severely judged and received the curse of My wrath. My voice is judgment and wrath; I treat no one gently and show mercy to no one, for I am the righteous God Himself, and I am possessed of wrath; I am possessed of burning, of cleansing, and of destruction. In Me, there is nothing hidden and there are no fleshly feelings; on the contrary, everything is open, righteous, and impartial. Because My firstborn sons are already with Me upon the throne, ruling over all nations and all peoples, those things and people that are unjust and unrighteous are now beginning to be judged. I will probe them one by one, missing nothing and revealing them completely. For My judgment has been fully revealed and opened up fully, and I have not kept back anything at all; I will throw out everything that does not accord with My intentions, and let it perish to all eternity in the bottomless pit. There I will allow it to burn forever. This is My righteousness, and this is My uprightness. No one can change this, and all must be under My command.

Most people ignore My utterances, thinking that words are just words and that facts are facts. They are blind! Do they not know that I am the faithful God Himself? My words and facts occur simultaneously. Is this not genuinely the case? People simply do not comprehend My words, and only

those who have been enlightened can truly understand. This is a fact. As soon as people see My words, they become frightened out of their wits and scurry all over the place to hide. This is even more the case when My judgment falls. When I created all things, when I destroy the world, and when I make complete the firstborn sons—all these things are accomplished by a single word from My mouth. This is because My word itself is the authority; it is the judgment. It can be said that the person that I am is the judgment and the majesty; this is an unalterable fact. This is one aspect of My administrative decrees; it is but one way in which I judge people. In My eyes, everything—including all people, all affairs, and all things—is in My hands and under My judgment. No one and nothing dares to behave wildly or willfully, and all must be accomplished in accordance with the words I utter. From within human notions, everyone believes the words of the person that I am. When My Spirit gives voice, everyone is dubious. People do not have the slightest knowledge of My omnipotence, and they even make imputations against Me. I tell you now, whosoever doubts My words, and whosoever slights My words, these are the ones who shall be destroyed; they are the perpetual sons of perdition. From this it can be seen that there are very few who are firstborn sons, because this is how I work. As I have said before, I accomplish everything without moving a finger; I use only My words. This, then, is where My omnipotence lies. In My words, no one can find the source and the purpose of what I say. People cannot achieve this, and they can only act while following My lead and do everything in conformance with My intentions according to My righteousness, causing My family to have righteousness and peace, to live forever, and to be eternally firm and unwavering.

My judgment comes to everyone, My administrative decrees touch everyone, and My words and My person are revealed to everyone. This is

the time for the great work of My Spirit (at this time, those who will be blessed and those who will suffer misfortune are distinguished from one another). As soon as My words issue forth, I have distinguished those who will be blessed, as well as those who will suffer misfortune. This is all crystal clear, and I can see it all at a glance. (I am saying this with regard to My humanity; therefore, these words do not contradict My predestination and selection.) I roam about the mountains and rivers and among all things, across the spaces of the universe, observing and cleansing every place so that those unclean locations and those promiscuous lands will all cease to exist and be incinerated into nothingness as a result of My words. For Me, everything is easy. If now were the time I had predetermined for the world's destruction, I could swallow it up with the utterance of a single word. However, now is not the time. All must be ready before I will do this work so that My plan is not disturbed and My management is not disrupted. I know how to do this reasonably: I have My wisdom, and I have My own arrangements. People must not move one finger; be careful not to be killed at My hand. This has already touched upon My administrative decrees. From this one can see the harshness of My administrative decrees, as well as the principles behind them, which have two sides to them: On the one hand, I kill all who are not in line with My intentions and who violate My administrative decrees; on the other hand, in My wrath I curse all who violate My administrative decrees. These two aspects are indispensable, and are the executive principles behind My administrative decrees. Everyone is handled according to these two principles, without emotion, regardless of how loyal a person might be. This is enough to show My righteousness, My majesty, and My wrath, which will incinerate all earthly things, all worldly things, and all things that are not in line with My intentions. In My words are mysteries that remain hidden, and also in My words, there are mysteries

that have been revealed. Thus, according to human notions, and in the human mind, My words are forever incomprehensible, and My heart is forever unfathomable. That is, I must cast humans out of their notions and thinking. This is the most important item of My management plan. I must do it this way in order to gain My firstborn sons and to accomplish the things I want to do.

The world's disasters grow greater by the day, and in My house, catastrophic disasters grow ever more powerful. People truly have nowhere to hide, nowhere to conceal themselves. Because the transition is happening right now, people do not know where they will pass their next step. This will only become obvious after My judgment. Remember! These are the steps of My work, and it is the way in which I work. I will comfort all of My firstborn sons one by one, and uplift them one step at a time; as for the service-doers, I will eliminate and abandon them all, one by one. This is one part of My management plan. After all the service-doers have been revealed, My firstborn sons will also be revealed. (For Me, this is extremely easy. After they hear My words, all those service-doers will gradually withdraw before the judgment and threat of My words, and only My firstborn sons will remain. This is not something voluntary, nor is it something that human will can change; rather, it is My Spirit working in person.) This is not a distant event, and you should, to some extent, be able to perceive it from within this phase of My work and My words. Why I would say so much, as well as the unpredictable nature of My utterances, are unfathomable to people. I speak to My firstborn sons in tones of comfort, mercy, and love (because I always enlighten these people, and I will not leave them, for I predestined them), while I treat people other than My firstborn sons with severe judgment, with threats, and with intimidation, making them feel constantly frightened to the point that their nerves are

always at work. Once the situation has developed to a certain extent, they will escape from this state (when I destroy the world, these people will be in the bottomless pit), yet they will never escape My hand of judgment or break free of this situation. This, then, is their judgment; this is their chastisement. On the day that the foreigners arrive, I will reveal these people, one by one. These are the steps of My work. Do you now understand the intention behind My previous utterances of those words? In My opinion, something unfulfilled is also something that has been fulfilled, but something that has been fulfilled is not necessarily something that has been achieved. This is because I have My wisdom and My way of working, which are simply inscrutable to humans. Once I have achieved results with this step (when I have revealed all the evil ones who resist Me), I will begin the next step, for My will is unimpeded and no one dares to obstruct My management plan, and nothing dares to put up any obstacles—they must all clear the way! Children of the great red dragon, hear Me! I came from Zion and became flesh in the world to gain My firstborn sons, to humiliate your father (these words are aimed at the descendants of the great red dragon), to support My firstborn sons, and to right the wrongs done to My firstborn sons. Therefore, do not be savage again; I will let My firstborn sons deal with you. In the past, My sons were bullied and oppressed, and since the Father wields power for His sons, My sons shall return to My loving embrace, no longer to be bullied and oppressed. I am not unrighteous; this shows My righteousness, and it is truly “loving those whom I love and hating those whom I hate.” If you say I am unrighteous, then you should hurry up and get out. Do not be shameless and freeload in My house. You should go back to your home with haste so that I no longer have to see you. The bottomless pit is your destination, and that is where you will rest. If you are in My house, there will be no place for you, because you are beasts

of burden; you are the tools I use. When I no longer have any use for you, I shall cast you into the fire to incinerate you. This is My administrative decree; I must do it this way, and only this shows the manner in which I work and reveals My righteousness and My majesty. More importantly, only in this way will My firstborn sons be allowed to reign in power with Me.

Chapter 104

All people, events, and things outside of Me shall pass away into nothingness, while all people, events, and things within Me shall gain everything from Me and enter glory with Me, enter My Mount Zion, enter My residence, and coexist with Me forever. I created all things at the beginning, and I shall complete My work at the end. I shall also exist and rule as King forever. During the intervening period, I also lead and command the entire universe. No one can take away My authority, for I am the one God Himself. Furthermore, I have the power to pass on My authority to My firstborn sons so that they can reign alongside Me. These things will exist forever, and can never be changed. This is My administrative decree. (Wherever I discuss My administrative decree, I am referring to what happens in My kingdom and what will exist forever and can never be changed.) Everyone must be convinced wholeheartedly, and must see My great power in those I love. None can shame My name; anyone who does must get out of here! It is not that I am merciless, but that you are unrighteous. If you violate My chastisement, then I shall deal with you and cause you to perish for all eternity. (Of course, this is all directed at people who are not My firstborn sons.) Such trash is not welcome in My house, so hurry up and get out of here! Do not tarry for a minute, or even for a second! You must do what I say, or else I will destroy you with a single word. You had better not still be hesitating, and you had better not still be trying to be deceitful. When before Me, you make up nonsense, and lie to My face. Hurry up and leave! The time I have for such things is limited. (When it is time to do service, these people will do service, and when it is time to leave, they will leave. I do things with wisdom, never a minute or even a second out of time; never the least bit off. All My actions

are righteous and completely accurate.) When it comes to My firstborn sons, however, I am infinitely tolerant, and My love for you is eternal, enabling you to forever enjoy good blessings and eternal life with Me. In the meantime, you will never endure any setbacks or have to undergo My judgment. (This refers to when you start to enjoy blessings.) This is the infinite blessing and the promise I made to My firstborn sons when I created the world. You should see My righteousness therein: I love those I have predestined, and I hate those I have abandoned and eliminated, forever and ever.

As My firstborn sons, you should all hold on to your own duties and stand firm in your own positions. Be the first ripe fruits caught up before Me and accept My personal inspection so that you can live out My glorious image and so that the light of My glory can shine through your faces, so that My utterances can be spread from your mouths, so that My kingdom can be governed by you, and so that My people can be ruled by you. Here I mention "first ripe fruits," as well as terms such as "caught up." What are "first ripe fruits"? According to people's notions, they think of them as the first batch of people caught up, or the overcomers, or people who are firstborn sons. These are all fallacies and erroneous interpretations of My words. First ripe fruits are the people who have received revelation from Me and who have been granted authority by Me. The words, "first ripe," refer to being in My possession, and to being predestined and selected by Me. "First ripe" does not mean "the first in a sequence." "First ripe fruits" are not material things seen by human eyes. These so-called "fruits" refer to things that exude fragrance (this is a symbolic meaning); that is, it refers to people who can live Me out, manifest Me, and live with Me forever. When I speak of "fruits," I am referring to all My sons and people, whereas the "first ripe fruits" refer to the firstborn sons who shall reign alongside Me as

kings. Therefore, “first ripe” should be explained as carrying authority; that is its true meaning. “Being caught up” does not mean being taken from a low place to a high place, as people might imagine; that is a huge misconception. “Being caught up” refers to My predestining and then selecting. It is directed at all those I have predestined and chosen. All those who are caught up are people who have gained the status of firstborn sons or sons, or who are God’s people. This is most incompatible with people’s notions. Those who will have a share in My house in the future are all ones who have been caught up before Me. This is absolutely true, never-changing, and irrefutable. It is a counterattack against Satan. Anyone I predestined shall be caught up before Me.

How does one explain the “holy trumpet”? What is your understanding of this? Why is it said to be holy and that it has already been sounded? This should be explained from the steps of My work and understood from the method in which I work. The time when My judgment is announced publicly is when My disposition is revealed to all nations and peoples. That is the time when the holy trumpet is sounded. That is, I often say that My disposition is holy and unoffendable, which is why “holy” is used to describe the “trumpet.” From this it is evident that the “trumpet” refers to My disposition and represents what I am and have. It can also be said that My judgment is in progress every day, My wrath is being released every day, and My curse befalls every single thing that does not accord with My disposition on a daily basis. Then it can be said that the time My judgment begins is the time the holy trumpet is sounded, and it continues to sound every day, without halting for a moment and without stopping for even a minute or a second. From now on, the holy trumpet shall sound louder and louder, alongside the gradual befalling of great disasters. In other words, along with the revelation of My righteous judgment, My disposition will be

increasingly made public, and what I am and have will be increasingly added into My firstborn sons. This is how I will work in the future: On the one hand, sustaining and saving those I love, while on the other, using My words to reveal all those whom I despise. Remember! This is the method of My work, the steps of My work, which is absolutely true. I have been planning this since creation, and it cannot be changed by anyone.

There are still many sections of My words that are difficult for people to understand, so I have further improved My speaking style and the methods with which I reveal mysteries. That is, My speaking style is changing and improving every day, with new forms and methods daily. These are the steps of My work, and they cannot be changed by anyone. People can only speak and act in accordance with what I say. This is absolutely the truth. I have made suitable arrangements in both My person and My flesh. Within every action and deed of My humanity comes an aspect of the wisdom of My divinity. (As mankind does not possess any wisdom at all, saying that firstborn sons have My wisdom refers to the fact that they have My divine disposition in them.) When firstborn sons do foolish things, it is because you still have human elements within you. You must therefore get rid of such human foolishness, and do what I love and reject what I hate. Anyone who comes from Me must return to be within Me, and anyone who is born of Me must return to be within My glory. Those I hate must be abandoned and cut off from Me, one by one. These are the steps of My work; it is My management and it is the plan of My six-thousand-year creation. Those I abandon should all submit and leave Me obediently. Those I love should all, due to the blessings I have bestowed upon them, praise Me so that My name can grow even more glorious, and so that glorious light can be added to My glorious visage, so that they can

be full of My wisdom in My glory, and glorify My name even more in My glorious light!

Chapter 105

Because of the principles behind My words, and because of the manner in which I work, people deny Me; this is the purpose behind My speaking for so long (this is directed at all the descendants of the great red dragon). This is the wise method of My work; it is My judgment of the great red dragon. This is My strategy, and not a single person can fully understand it. At every turning point—that is, at every transitional phase of My management plan—some people must be eliminated; they are eliminated according to the sequence of My work. This, and this only, is the way in which My entire management plan works. After I have thrown out, one by one, the people I want to eliminate, I then begin the next step of My work. However, this is the final elimination (and this means within the churches in China), and it is also the time when the greatest number of people will have been eliminated, during a transitional phase, since the creation of the world. Throughout history, every time people have been eliminated, there has been a portion left over to render service for later work. However, this time is not the same as previous times; it is clean and efficient. This is the most critical and the most comprehensive of all times. Even though most people, after reading My words, try to force doubt from their minds, they ultimately cannot overcome it and, in the end, they fall in their struggles. This is not up to them to decide, because those whom I have predestined cannot escape and those whom I have not predestined I can only scorn. The only people I love are those whom I look favorably upon; otherwise, not a single person may freely leave and enter My kingdom. This is My iron rod, and only this is the powerful testimony and full manifestation of carrying out My administrative decrees. This certainly is not a matter of merely being spirited. Why have I said that Satan has been

powerless against the fall? At first it had strength, but it is in My hands; if I ask it to lie down, it must lie down, and if I ask it to rise to render service for Me, it must rise and render service for Me, and do so well. It is not that Satan is willing to do this; it is that My iron rod rules Satan, and only in this way is it convinced in heart and in word. My administrative decrees govern it, and I have My might, so Satan cannot but be utterly convinced; it must be trodden down beneath My footstool, without a trace of resistance. In the past, when it was rendering service for My sons, Satan was audacious in the extreme, and willfully bullied them, hoping thereby to shame Me and claiming that I was incapable. How blind! I will trample you to death! Go ahead; I dare you to be savage once more! I dare you to treat My sons with cold indifference again! The more honest people are, and the more they listen to My words and submit to Me, the more you bully and isolate them (here I am referring to your gathering your accomplices to form a faction). Now your days of savagery are at an end, and bit by bit, I am settling accounts with you; I will not let you get away with even one iota of what you have done. Now it is not you—Satan—that have taken power; rather, I have taken that power back, and the time to call My sons to deal with you has come. You must be obedient, and not resist in the slightest. No matter how well-behaved you have been when before Me in the past, that will not help you today. If you are not one of those whom I love, then I do not want you. One too many is unacceptable; it must be the number that I have predetermined, and one fewer than that is even worse. Satan—do not be disruptive! Can it be that I am not clear within My own heart about whom I love and whom I hate? Do I need you to remind Me? Could Satan give birth to My sons? All are absurd! All are wretched! I will thoroughly and completely discard all. Not even a single one is wanted; all must get out!

The six-thousand-year management plan is at an end, My work is done, and I must clear away this horde of beasts and brutes!

Those who believe My words and carry them out must be those whom I love; I will not abandon a single one of them, and I will not let a single one go. So, those who are the firstborn sons need not worry. Since it is bestowed by Me, no one can take it away, and I am bound to bestow it upon those whom I bless. Those of whom I approved (prior to the creation of the world), I bless (today). This is the way in which I work, and it is also the main principle behind each clause of My administrative decrees, and no one can change it; not one more word can be added, nor one more sentence, nor even a single word or sentence omitted. In the past I often said that My person appears to you. What, then, is My "person," and how does it appear? Does this simply refer to the person that I am? Does it simply mean every sentence that I say? These two aspects, while indispensable, only make up a small part; that is, they do not comprise a complete explanation of My person. My person includes My fleshly self, My words, and also My deeds, but the most exact explanation is that My firstborn sons and I are My person. That is to say, a group of corporate Christian men, who reign and hold power, are My person. Hence, each of the firstborn sons is indispensable and is a part of My person, and therefore, I emphasize that the number of people can be neither one too many (thus bringing humiliation to My name), nor, even more crucially, one too few (thus being unable to fully manifest Me). Moreover, I emphasize over and over that the firstborn sons are My dearest, My treasures, and the crystallization of My six-thousand-year management plan; only they can embody My perfect and full manifestation. I Myself can only be a full manifestation of My person; only together with the firstborn sons can I Myself be said to be a perfect and full manifestation. Thus, I place strict demands on My firstborn sons, without

overlooking a thing, and over and over I cut down and kill all those apart from My firstborn sons; this is the root of all that I have said, and is the ultimate goal of all that I have said. Moreover, time and again, I emphasize that they must be people who have been approved of by Me, whom I have personally chosen since the creation of the world. How, then, may the word "appear" be explained? Is it about the time when one enters into the spiritual realm? Most people believe that it is the time My fleshly self was anointed, or the time at which they saw My fleshly self, but all of this is false; it is not even close. "Appear," according to its original meaning, is by no means difficult to understand, but to understand it according to My meaning is much harder. It can be said thusly: When I made mankind, I was putting My caliber into this group of people whom I loved, and this group of people was My person. To put it another way, My person had already appeared by then. It is not that My person appeared after this name was received; rather, it was that it appeared after I predestined this group of people, because they contained My caliber (their nature does not change, and they are still a part of My person). Thus, My person, from the time of the creation of the world until the present day, has always appeared. Most people believe the notion that My fleshly self is My person, which is absolutely not so; that idea just originates in their thoughts and notions. If My fleshly self alone were My person, then that would not be enough to put Satan to shame. It could not glorify My name, and it would in fact have a counter-effect, thus bringing shame to My name, and become a mark of Satan's shaming of My name throughout the ages. I am the wise God Himself, and I would never do such a foolish thing.

My work must have results and, moreover, I must speak words with methods; all My words and utterances are spoken along with My Spirit, and I speak according to all that My Spirit does. Therefore, all should, through

My words, feel My Spirit, see what it is that My Spirit is doing; they should see what it is exactly that I want to do, they should see based on My words the method in which I work, and see what the principles of My entire management plan are. I watch the entire picture of the universe: Every person, every event, and every place all fall under My command. There are none who dare to violate My plan; all advance step by step in the order I have prescribed. This is My might; this is where the wisdom of managing My entire plan lies. No one can fully understand or speak clearly; all is done personally by Me, and controlled by Me alone.

Chapter 106

Those who do not know My words, those who do not know My normal humanity, and those who defy My divinity shall all be demolished into nothingness. No one shall be exempt from this, and all must pass muster in this aspect, for it is My administrative decree, and this is the most serious one to put into practice. Those who do not know My words are the ones who have listened to things I have clearly pointed out yet still have no knowledge of them; in other words, they are people who do not have spiritual understanding (as I have not created a human faculty for that, I do not demand much of them; I merely require that they listen to My words and can put them into practice). Those are not people of My house, nor are they of the same type as Me; they belong to Satan's realm. I therefore do not want a single one of these people who do not have spiritual understanding. Before, you thought I had gone too far, but by now you should understand. How could beasts possibly converse with God? Would that not be absurd? People who do not know My normal humanity are those who use their own notions to measure what I do in My humanity. Rather than submit, they, with their eyes of flesh, come to nitpick with Me. Perhaps the words I have spoken have been in vain? I have said that My normal humanity is an indispensable part of Me, the complete God Himself, and that this is the proper way that My normal humanity and complete divinity work in concert with one another: When the things I do through My normal humanity do not fit with human notions, those who defy Me and those who are not compatible with Me are revealed. After that, My complete divinity speaks through humanity, and in this way, I have dealt with some people. If you do not understand what I do but can nonetheless submit, then you are the kind of person whom I do not condemn; I just enlighten such people. I

love such people, and because of your submission, I enlighten you. Those who defy My divinity include ones who do not know My words, who are incompatible with My normal humanity, and who disapprove of what I do in divinity (for example, My becoming angry or constructing the church, and so on). These are all expressions of resistance to My divinity. However, there is one thing I must emphasize, and every single one of you should pay attention: Those who are incompatible with the person that I am today are resisting My divinity. Why do I keep saying the person that I am is the complete God Himself? The disposition of the person that I am comprises the entirety of the divine disposition; do not use human notions to measure Me. Even now, many people still say that I possess normal humanity and that not all of the things I do are necessarily correct. When people are like this, are you not simply asking to die? They do not know a single word of what I am saying, and they are absolutely the descendants of the blind and the spawn of the great red dragon! I will tell everyone one more time (and I will not say this again afterward, and all who commit this offense again will surely be cursed): My words, My laughter, My eating, My living, My speech, and My behavior are all done by Me—the God Himself—and there is not the faintest trace of humanity mixed therein. None! None at all! People must all stop playing mind games, and quit their petty calculations. The more people continue with these, the more doomed they will be. Heed My advice!

I am always searching everyone's innermost heart, searching each individual's every word and action. I see clearly, one by one, those whom I like and those whom I dislike. This is something that people cannot imagine and, moreover, something that they cannot accomplish. I have said so much, and I have done so many things; who would be able to pinpoint what the purpose of My words is, and of what I do? No one could. Henceforth, I

shall speak even more words; on the one hand, this will eliminate all the people whom I dislike, while on the other, it will make you suffer a bit more in this regard, so that you will taste of resurrection once more, only with more severity. This cannot be determined by people, nor can anyone keep it from happening. Even if you know of this now, when the time comes you will still not be able to avoid this sort of suffering, because this is the method of My work. I must work like this in order to achieve My goals, and so that My will can be fulfilled upon you. This is why it is called "the last suffering you will have to endure." Afterward, your flesh will not suffer ever again, for the great red dragon will have been annihilated by Me and will not dare to run riot again. This is the final step before entering the body; it is the transitional stage. But do not be afraid—I will definitely lead you through difficulty after difficulty. Believe that I am the righteous God Himself, and that what I say will surely come to pass. I am the trustworthy God Himself. All countries, all lands, and all denominations are returning to Me and flocking to My throne. This is My great power, and I shall judge each and every son of rebellion and cast them into the lake of fire and brimstone, without any exceptions. All must retreat. This is the final step of My management plan, and once it is complete, I shall enter into rest, because everything will have been done, and My management plan will have come to an end.

Because the pace of My work has increased (though I do not at all feel anxious), I reveal My words to you every day and I uncover the mysteries I hold to you every day, so that you can closely follow My footsteps. (This is My wisdom; I use My words to perfect people, but also to strike people down. All read My words and are able to act in accordance with My will in My words. Those who are negative will be negative, and those who are to be revealed will show their true colors; the defiant will resist, and those

who love Me loyally will grow even more loyal. Thus, all will be able to follow My footsteps. All these situations I have described are methods in which I work and goals I wish to achieve.) In the past, I have said this sort of thing: However I lead you, you should seek in the same way; whatever I say to you, you should listen. What do I mean by this? Do you know? What are the purpose and significance of My word? Do you understand? How many people can fully articulate this? When I say, "However I lead you, you should seek in the same way," I am not merely referring to guidance I provide as the person that I am; I am moreover referring to the words I speak and the path I take. Today, these words have truly been fulfilled. As soon as I have spoken My words, all kinds of demonic faces are exposed before the light of My presence, giving you a clear view of them all. These utterances of Mine are not only an announcement to Satan, but also an entrustment to you all. Most of you ignore these words, believing them to be an entrustment to you; you do not realize that they are words of judgment, and words that carry authority. The purpose of My words is to command Satan to do service for Me properly and obey Me completely. Of the mysteries I have revealed in the past, there are still many that you do not yet comprehend. As such, in the future I will reveal more to you so that you can attain a clearer and more thorough understanding.

When catastrophes come, everyone is terrified. People all cry with sorrow and feel loathing for the evil things they did in the past, but by then it is too late, for this is the age of wrath. It is not the time to save people and offer grace, but the time to clear away all service-doers and allow My sons to rule for Me. This is indeed different from times in the past; it is unprecedented since the creation of the world. Because I created the world once, I shall destroy it once, and what I have predestined cannot be changed by anyone. The two terms, "the corporate Christian men" and "the

corporate universal new men," were previously mentioned quite often. How should they be explained? Does "corporate Christian men" refer to the firstborn sons? Does "corporate universal new men" refer to the firstborn sons as well? No; people have not interpreted those phrases correctly. Because human notions can only help them to understand things to this degree, I shall clarify them for you, right here and now. The corporate Christian men and the corporate universal new men are not the same; their meanings are separate. Although the wording of these two terms is very similar, and they might seem like the same thing, the true situation is the complete opposite. To whom exactly does "corporate Christian men" refer? Or, to what does it refer? Speaking of Christian men, everyone would unanimously think of Me. They are not at all wrong to do so. Furthermore, in human notions, the term "men" would definitely refer to humans; not one person would associate it with something else. When speaking of the term "corporate," people would think it means a gathering of many people who are practically a single unit, and hence called "corporate." Here it can be seen that human minds are far too simple; they cannot understand My meaning at all. Now, I will officially begin to fellowship about what the corporate Christian men are (but people must all set aside their own notions; otherwise, none of them will be able to understand, and even if I explained the term, they would neither believe nor be able to comprehend it): As soon as My words are spoken, My firstborn sons shall all be able to act in line with My intentions, and express My intentions, so they are of one heart and of one mouth. While they are judging all nations and all peoples, they will be able to carry out My righteousness and implement My administrative decrees; they are an expression of Me, and they are My manifestation. Thus, it can be said that the corporate Christian men are the fact of the firstborn sons' implementation of My administrative decrees;

they are the authority in the hands of the firstborn sons. This is all related to Christ—hence the term, “Christian men.” In addition, all of the firstborn sons can act according to My intentions, and for this reason, I use the term, “corporate.” The “corporate universal new men” means all people in My name; in other words, My firstborn sons, My sons, and My people. The word “new” is in reference to My name. Because they are in My name (My name carries everything, and is eternally new and never old; it is unchangeable by man), and because they will remain alive forever in the future, they are the universal new men. The word “corporate” here is in regard to the number of people, and it is not the same as the former case. When My word is spoken, all should believe in it. Do not doubt. Rid yourselves of your human notions and human thoughts. My current process of revealing mysteries is precisely the process of removing human notions and thoughts (because people use their own notions to measure Me and measure what I say, I use My own revealed mysteries to remove human notions and thoughts). This work will soon be completed. When My mysteries are revealed to a certain degree, people will have almost no more thought processes about My words, and they will stop measuring Me by their human notions. What they think every day, I will reveal, and I will strike back. At a certain point, people will think no more; their heads will be empty of all thought, and they will completely submit to My words. That will be the time when you will enter the spiritual realm. This is a step in My work that comes before I will allow you to enter the spiritual realm. You must rid yourselves of all human notions before you can be holy and unblemished and enter the spiritual realm. This is what is meant by, “I am a holy spiritual body.” However, you must act in accordance with My steps, and before you realize it, My time will come.

Chapter 107

When My words reach a certain level of sternness, most people withdraw because of them—and it is precisely in this moment that My firstborn sons are revealed. I have said that I do not lift a finger but use only My words to achieve all things. With My words, I destroy all that I hate, and I also use them to perfect My firstborn sons. (When My words are spoken, the seven thunders shall sound, and in that moment My firstborn sons and I will change form and enter the spiritual realm.) When I said that My Spirit carries out work in person, I meant that My words achieve all, and from this it is evident that I am almighty. Therefore, one can see with even greater clarity the aim and purpose behind each sentence that I utter. As I have said before, everything I voice within My humanity is an aspect of My manifestation. Thus, those people who cannot be certain of and who do not truly believe in what I say within My normal humanity must be removed! I have repeatedly emphasized that My normal humanity is an indispensable aspect of My complete divinity, yet so many people continue to focus on the latter while ignoring the former. You are blind! You say that I do not conform with your notions, and that the human that I am does not conform with your God. Can these people remain in My kingdom? I will trample you beneath My feet! I dare you to rebel further against Me! I dare you to continue with such willfulness! My smile does not fit with your notions, My speech is not pleasant to your ears, and My actions do not benefit you—am I right? All these things must be to your liking. Is that what God is like? And do these people still want to remain in My house and receive blessings in My kingdom? Are you not daydreaming? Since when are things so wonderful! You do not want to submit to Me, yet you still wish to receive blessings from Me. I say to you: Absolutely not! As I have

said many times, those who enter My kingdom and receive blessings must be people whom I love. Why do I place emphasis on these words? I know and understand what everyone is thinking; there is no need for Me to point out their thoughts one by one. Their true forms will be revealed through My words of judgment, and all will cry with sorrow before My seat of judgment. This is an obvious fact that no one can change! In the end, I will have them enter the bottomless pit one by one. This is the final result I wish to achieve with My judgment of devils and Satan. I must use judgment and administrative decrees to deal with each individual, and this is how I chastise people. Do you have any true insight into this? I do not give Satan a reason; I simply use My iron rod to thrash it until it is within an inch of its life and repeatedly begging for mercy. Therefore, when people read My words of judgment, they cannot understand them in the slightest, but from My perspective, every line and every sentence is an implementation of My administrative decrees. This is an obvious fact.

Since I have mentioned judgment today, this topic touches upon the seat of judgment. In the past, you have often said that you will receive judgment before the seat of Christ. You have some understanding of judgment, but you cannot imagine the seat of judgment. Perhaps some people think that the seat of judgment is a physical object, or they might imagine that it is a large table, or perhaps visualize it as a judge's seat such as those in the secular world. Of course, in My explanation this time, I will not deny what you have said, but to Me, things in people's imaginations still carry symbolic meaning. Thus the gulf between what people imagine and My meaning is still as great as that between heaven and earth. In people's notions, there are many people lying prostrate before the seat of judgment, crying with sorrow and begging for mercy. In this the human imagination has reached its pinnacle, and no one can imagine anything more than that.

What, then, is the seat of judgment? Before I reveal this mystery, you must reject all of your previous misconceptions; only then can My goal be reached. This is the only way that your notions and thoughts on this subject can be dispelled. Whenever I speak, you must pay attention. You must be careless no more. My seat of judgment has been established since the creation of the world. In ages and generations past, many have died before it, and many have risen before it as well, returning to life. It can also be said that from beginning to end, My judgment never ceases, and so My seat of judgment always exists. Whenever the seat of judgment is mentioned, humans all feel a trace of fear. Of course, from what I have said above, you have no idea what this seat of judgment is. The seat of judgment coexists with judgment, but they are of two different kinds of substance. (Here "substance" does not refer to a physical object, but to words. Humans cannot see this substance at all.) Judgment refers to My words. (Whether they are severe or soft, they are all included in My judgment. Thus, anything that issues from My mouth is judgment.) Before, people divided My words into many different categories, including words of judgment, words of gentleness, and words that supply life. Today, I shall clarify for you that judgment and My utterances are interconnected. That is, judgment is My words, and My words are judgment; you absolutely must not speak of them separately. People imagine that severe words are judgment, but their understanding is not complete. Everything that I say is judgment. The beginning of judgment spoken of in the past referred to when My Spirit officially began to work at every place and to implement My administrative decrees. In this sentence, "judgment" refers to actual reality. Now I shall explain the seat of judgment: Why do I say that the seat of judgment exists from eternity to eternity and goes side by side with My judgment? Have you gained some understanding of it from My explanation of judgment?

The seat of judgment refers to the human being that I am. From eternity to eternity, I am always voicing and speaking. I live forever, so My seat of judgment and My judgment are in eternal coexistence. This should be clear by now! In people's imaginations, they treat Me as an object, but in this regard, I neither blame you nor condemn you. I only hope that you will have a heart of submission and accept My revelation, and know from it that I am the all-encompassing God Himself.

My words are completely incomprehensible to humans, My footsteps are impossible for them to find, and My intentions are impossible for them to grasp. Thus, the state that you are in today (being able to receive My revelation, to grasp My intentions from within it, and to follow My footsteps through it) is completely a result of My wondrous actions, My grace, and My compassion. One day, I shall even allow you to see My wisdom, behold what I have done with My hands, and glimpse the wonder of My work. When that time comes, the blueprints of My entire management plan will be completely revealed before your eyes. Throughout the universe world and every day, parts of My wondrous actions manifest, and all render service so that My management plan may be accomplished. When this has been completely revealed, you shall see what kind of people I have arranged to do service, what kind of people I have arranged to fulfill My will, what I have achieved through exploiting Satan, what I have accomplished by Myself, what kind of people are weeping, what kind of people are gnashing their teeth, what kind of people will suffer destruction, and what kind of people will suffer perdition. By "destruction," I am referring to those who will be cast into the lake of fire and brimstone and will be completely burned; by "perdition," I mean those who will be cast into the bottomless pit to languish there for all eternity. Therefore, do not mistake destruction and perdition as the same thing; on

the contrary, the two are very different. Service-doers who exit My name today will suffer perdition, and those who are not of My name will suffer destruction. This is the reason I say that those who suffer perdition will give Me everlasting praise after My judgment; and yet, those people will never be rid of My chastisement, and will always accept My rule. This is the reason I say that the bottomless pit is the hand I use to chastise people. I also say that all is in My hands. Even though I have said that "the bottomless pit" refers to Satan's influence, it is also in My hands, which I use to chastise people. Thus, all is in My hands, and there is no contradiction. My words are not irresponsible; they are all proper and coherent. They are neither made-up nor nonsensical, and everyone should believe My utterances. In the future, you will suffer because of this. Because of My words, many people become cold or they despair, or become disappointed, or cry bitterly, or weep. There will be all manner of responses. One day, when all the people I hate withdraw, My great work will be accomplished. In the future, many people will fall because of the firstborn sons, and in the end, they will all leave, one step at a time. In other words, My house will gradually become holy, and all kinds of demons will slowly retreat from My side, leaving quietly, submissively, and without a word of complaint. Afterward, all of My firstborn sons will be revealed, and I will begin the next step of My work. Only then will the firstborn sons be kings with Me and rule over the entire universe. These are the steps of My work, and they form an important part of My management plan. Do not overlook this; otherwise, you will be making a mistake.

The time when My words are revealed to you is the time that I begin My work. Not a single one of My words will be left unfulfilled. To Me, one day is like a thousand years, and a thousand years is like one day. How do you see it? Your concept of time is very different from Mine, because I

control the universe world, and I accomplish all things. My work is done day by day, step by step, and stage by stage; moreover, the onward march of My work does not stop for even a single second: In every moment, it is constantly being done. My words have never been interrupted, ever since the creation of the world. I have continued to speak and voice My utterances to this day; this will remain unchanged into the future. However, My time is carefully arranged and organized, and it is very orderly. I will do what I need to do when I need to do it (with Me, all will be released; all will be free), and I am not disrupted in the slightest as regards the steps of My work. I can arrange everyone in My house; I can arrange everyone in the world—however, I am not at all busy, because My Spirit is working. My Spirit fills every place, for I am the unique God Himself, and the entire universe world is in My hands. Thus, one can see that I am almighty, I am wise, and My glory fills every corner of the universe.

Chapter 108

Within Me, all can find rest, and all can attain freedom. Those who are outside of Me can obtain neither freedom nor happiness, because My Spirit is not with them. Such people are called the spiritless dead, whereas I call those who are within Me "the living beings possessed of spirit." They belong to Me, and they are bound to return to My throne. Those who render service and those who belong to devils are the spiritless dead, and they must all be abolished and rendered into nothingness. This is a mystery of My management plan, and is a part of My management plan that mankind cannot fathom; however, at the same time, I have made this public to everyone. Those who do not belong to Me are against Me; those who belong to Me are the ones who are compatible with Me. This is utterly incontrovertible, and it is the principle behind My judgment of Satan. This principle should be known to all so that they can see My righteousness and justness. Everyone who comes from Satan will be judged, burned, and turned to ash. This, too, is My wrath, and from this My disposition is further made evident. From now on, My disposition will be openly announced; it will be gradually revealed to all peoples and all nations, to all religions, to all denominations, and to persons of all walks of life. Nothing will be hidden; all will be revealed. It is because My disposition and the principle behind My actions are the most hidden mysteries for mankind that I must do this (so that the firstborn sons will not violate My administrative decrees, and also in order to use My revealed disposition to judge all peoples and all nations). This is My management plan, and these are the steps of My work. Nobody shall change that lightly. I have already lived out the complete disposition of My divinity within My humanity, so I do not allow anyone to offend My humanity. (Everything I live out is the divine

disposition; this is the reason I have said previously that I am the God Himself who has transcended normal humanity.) I will certainly not forgive anyone who offends Me, and I will let him perish into eternity! Remember! This is what I have decided; in other words, this is an indispensable part of My administrative decrees. Everybody should see this: The person I am is God, and moreover, God Himself. This should be clear by now! I do not say anything carelessly. I utter and point out everything clearly, until you have gained a complete understanding.

The situation is very tense; not only in My home, but even more so, outside of My house, I require that you witness My name, live Me out, and witness Me in all aspects. Because these are the end times, everything is now ready and everything retains its original appearance, and none of this will ever change. Those that should be cast away shall be cast away, and those that should be kept shall be kept. Do not try to forcefully hold on or push away; do not attempt to disrupt My management or destroy My plan. From a human perspective, I am always loving and compassionate toward mankind, but from My perspective, My disposition is differentiated according to the stages of My work, because I am the practical God Himself; I am the unique God Himself! I am both immutable and ever-changing. This is something that nobody can fathom. Only when I tell you about it and explain it to you will you have a clear understanding of it and be able to comprehend. To My sons, I am loving, compassionate, righteous, and disciplining, but not judgmental (and by that, I mean that I do not destroy the firstborn sons). To people other than My sons, I change at any time depending upon the shifting of the ages: I can be loving, compassionate, righteous, majestic, judgmental, wrathful, cursing, burning, and, finally, destructive of their flesh. Those who are destroyed will perish along with their spirits and souls. However, for those who render service,

only their spirits and souls will be retained (and with regard to specifics about how I put this into practice, I will tell you later, so that you can understand). However, they will never have freedom and will never be released, because they are beneath My people, and are under the control of My people. The reason that I so abhorred the service-doers is that they are all descendants of the great red dragon, and those who are not service-doers are descendants of the great red dragon, too. In other words, all people who are not firstborn sons are descendants of the great red dragon. When I say that those in perdition offer Me everlasting praise, I mean that they will render service to Me forever. This is set in stone. Those people will always be slaves, cattle, and horses. I can slaughter them at any time, and I can dominate them as I wish, because they are descendants of the great red dragon and do not have My disposition. Also because they are descendants of the great red dragon, they have its disposition; that is, they possess the disposition of beasts. This is absolutely true, and eternally unchanging! This is because it was all predestined by Me. Nobody can change it (I mean, I will not allow anyone to act against this rule); if you try, I will strike you down!

You should look to the mysteries I have revealed to see which step My management plan and My work have reached. See what I do with My hands, and see what people My judgments and My wrath fall upon. This is My righteousness. I lay out My work and I manage My plan in accordance with the mysteries I have revealed. No one can change this; it must be done step by step, according to My desire. Mysteries are the path along which My work operates, and they are signs signifying the steps in My management plan. Nobody shall add or subtract anything from My mysteries, because if the mystery is wrong, then the path is wrong. Why am I revealing My mysteries to you? What is the reason? Who among you can

say clearly? In addition, I have said that mysteries are the path, so to what does this path refer? It is the process you go through from the flesh into the body, and this is an important stage. After I reveal My mysteries, people's notions are gradually removed and their thoughts gradually weakened. This is the process of entering the spiritual realm. Thus, I say that My work takes place in steps, and it is not vague; this is the reality, and this is My way of working. Nobody can change this, nor can anyone else achieve it, for I am the unique God Himself! My work is completed by Me personally. The entire universe world is controlled by Me alone, and arranged by Me alone. Who dares not listen to Me? (By "Me alone," I mean God Himself, because the person I am is God Himself—so do not hold on so tightly to your own notions.) Who dares to go against Me? They will be severely punished! You have seen the outcome of the great red dragon! That is its end, but it is also an inevitability. The work must be done by Me Myself so that the great red dragon will be shamed. It cannot ever rise up again, and it will be destroyed for all eternity! Now I am beginning to reveal mysteries. (Remember! Most of the mysteries revealed are things you often voice but that nobody understands.) I have said that all the things that people see as unfinished have already been completed in My eyes, and the things that I see as just beginning, seem to people to be already complete. Is this paradoxical? It is not. People think in that way because they have their own notions and thoughts. The things I plan are completed through My words (they are established when I say so, and they are completed when I say so). However, it does not seem to Me that the things that I have said have been completed. This is because there is a time limit on the things that I do. Thus, I see these things as incomplete, though in people's fleshly eyes (because of differences in their concept of time), these things have already been completed. Nowadays most people are suspicious of Me because of the

mysteries I reveal. Due to the onset of reality, and because My intentions do not match people's notions, they are resistant toward Me and deny Me. This is Satan ensnaring itself in its own schemes. (They want to receive blessings, but they did not expect that God would be out of line with their own notions to such an extent, so they retreat.) This is also an effect of My work. All people should praise Me, cheer for Me, and give Me glory. Absolutely everything is in My hands, and absolutely everything is within My judgment. When all peoples flow to My mountain, and when the firstborn sons return victorious, that will be the endpoint for My management plan. It will be the moment of completion for My six thousand years of management plan. Everything is arranged by Me personally; I have said this already many times. Since you still live within your notions, I must emphasize this repeatedly so that you do not make any mistakes here that would disrupt My plan. People cannot assist Me, nor can they take part in My management, because you are currently still of flesh and blood (although you belong to Me, you still live in the flesh). As such, I say that those who are of flesh and blood cannot receive My inheritance. This is also the main reason to have you enter the spiritual realm.

In the world, earthquakes are the beginning of disaster. First, I make the world—the earth, that is—change, and afterward come plagues and famines. This is My plan, and these are My steps, and I will mobilize everything to serve Me in order to complete My management plan. Thus, the entire universe world shall be destroyed, even without My direct intervention. When I first became flesh and was nailed to the cross, the earth shook tremendously, and it will be the same when the end comes. Earthquakes will begin at the very moment I enter the spiritual realm from the flesh. Thus, the firstborn sons will absolutely not suffer from disaster, whereas those who are not firstborn sons will be left to suffer amid the

disasters. Therefore, from a human perspective, everyone is willing to be a firstborn son. In people's premonitions, this is not for the enjoyment of blessings, but to escape the suffering of disaster. This is the scheme of the great red dragon. However, I will never let it get away; I will cause it to suffer My severe punishment and then to stand up and render service to Me (this refers to making My sons and My people complete), causing it to forever be tricked by its own plots, forever to accept My judgment, and forever to be burned by Me. This is the true meaning of having service-doers praise Me (that is, using them to reveal My great power). I will not allow the great red dragon to sneak into My kingdom, nor will I grant it the right to praise Me! (Because it is not worthy; it will never be worthy!) I will only make the great red dragon render service to Me into eternity! I will only let it prostrate itself before Me. (Those who are destroyed are better off than those who are in perdition; destruction is only a temporary form of severe punishment, while people who are in perdition will suffer severe punishments eternally. For this reason, I use the word "prostrate." Because these people sneak into My house and enjoy much of My grace, and possess some knowledge of Me, I use severe punishments. As for those outside of My house, you could say that the ignorant will not suffer.) In people's notions, they think that people who are destroyed are worse off than those who are in perdition, but to the contrary, the latter have to be severely punished forever, and those who are destroyed will return to nothingness for all eternity.

Chapter 109

Every day I am making utterances, speaking, and revealing My great signs and wonders. All of these things comprise the work of My Spirit. In people's eyes, I am only a human, but it is precisely in this human that I reveal My all, as well as My great power.

Because people ignore the human that I am and overlook My actions, they assume that these are things done by a human. Why, though, do you not pause to wonder whether a human would be capable of accomplishing what I do? People do not know Me to this extent; they do not understand My words, nor do they comprehend My deeds. Evil, corrupted humans! When will I swallow you up? When will I bury you in the lake of fire and brimstone? So many times have I been driven away from your group, so many times have people insulted, ridiculed, and defamed Me, and so many times have people openly judged and defied Me. Blind humans! Do you not know that you are simply a handful of mud in My palm? Do you not know that you are but created beings? My wrath is being released now, and nobody can defend against it. People can only beg repeatedly for mercy. However, as My work has progressed to this extent, nobody can change it. Those who have been created must return to mud. It is not that I am unrighteous, but that you are overly corrupted and wanton, and it is because you have been seized by Satan and become its tools. I am the holy God Himself; I cannot be sullied, nor can I possess an unclean temple. From now on, My raging fury (more severe than wrath) will begin to pour down upon all nations and peoples and to chastise all the scum who come from Me but who do not know Me. I hate humans to the extreme, and I will have no further mercy; rather, I will rain down all of My curses. There will be absolutely no more compassion and love, everything will be incinerated

into nothingness, and only My kingdom will remain, so that My people will praise Me in My house, give glory to Me, and cheer for Me forever (this is the function of My people). My hand will begin to officially chastise those both inside and outside of My house. No evildoers will be able to escape My grasp and judgment; everyone must undergo this ordeal and worship Me. This is My majesty and, moreover, it is an administrative decree that I proclaim to evildoers. Nobody can save anyone else. People can only tend to them themselves, but no matter what they do, they will not be able to escape My hand of chastisement. Herein is revealed the reason it has been said that My administrative decrees are harsh; this is a fact that all people can see with their own eyes.

When I start to become angry, all demons, great and small, will flee in chaos, deeply afraid that My hand will strike them dead—but none can escape My hand. I hold all devices of punishment in My hand; My hand controls everything, all is within My grasp, and nobody can break free. This is My wisdom. When I came to the human realm, I had already completed all manner of preparatory work, laying the foundation for beginning My work among humans (this is because I am the wise God, and I properly deal with what should be done and what should not be done). After everything had been properly arranged, I became flesh and came to the human realm. However, nobody recognized Me. Aside from those I have enlightened, all the sons of rebellion defy Me, humiliate Me, and give Me the cold shoulder. In the end, though, I will make them become well-behaved and submissive. Although to humans it may seem as though I am not doing much, My great work has already been finished. (People all completely obey the human I am, both in word and at heart; this is a sign.) Today, I rise up and chastise all sorts of evil spirits that defy Me. Regardless of how long they have followed Me, they must leave My side. I do not want anyone who is against

Me (they are those who lack spiritual understanding, those who have been temporarily possessed by evil spirits, and those who do not know Me). I do not want a single one of them! All will be removed and become sons of perdition! After doing service for Me today, they must all leave! Do not loiter in My house; stop your constant shameless freeloading! Those who belong to Satan are all sons of the devil, and will perish forever. All who defy Me will quietly leave My side so that the pace of My work will become less impeded, with no further disturbances. All things will be done at My command, without any hindrances or obstructions. All will fall before My gaze and be destroyed in My incineration. This shows My almightiness and My perfect wisdom (what I did in My firstborn sons). It will add greater glory to My name, and it will add greater glory unto Me. From what I do and from My tone of voice, you all can see that I have completed all of My work in My house, and that I have begun to turn to the Gentile nations. I am beginning My work there, and executing the next step of My work.

Most of My words do not match your notions—but do not leave, My sons. That they do not match human notions does not mean that they are not My utterances. It is precisely this that proves that I did indeed utter them. If My words were in line with human notions, then that would be the work of evil spirits. Thus, you must put more effort into My words, do what I do, and love what I love. This final age is also the age in which all disasters arise again and, moreover, it is the age in which I am revealing all of My dispositions. When all of My holy trumpets begin to blow, people will be truly afraid; at that time, nobody will dare to do evil, but will instead prostrate themselves before Me, appreciating My wisdom and My almightiness. I am, after all, the wise God Himself! Who can refute Me? And who dares to rise up against Me? Who dares not admit My wisdom?

Who dares not know My almightiness? When My Spirit is doing great work in all places, everyone knows My almightiness, but still My goal has not been reached. I want people, as a result of My wrath, to see My almightiness, My wisdom, and the glory of My person. (All these are manifested in the firstborn sons; this is absolutely true. Aside from them, nobody can be a part of My person; this has been ordained by Me.) In My house, there are endless mysteries that people cannot fathom. When I speak, people say that I am too merciless. They say that so many people already love Me to a certain degree. Why, then, do I point out that those are the descendants of the great red dragon? Moreover, why will I abandon them one by one? Is it not better to have more people in My house? Nevertheless, I continue to act in this manner. There can be neither one more nor one less than the number I had predetermined. (This is My administrative decree. Not only can it not be changed by any human, but even I Myself cannot change it, because I must not yield before Satan. This is enough to make My wisdom and majesty evident. I am the one God Himself. Humans bow down before Me; I do not yield before humans.) This is exactly the point that most humiliates Satan. The humans I have selected are all humble, submissive, obedient, and honest, and they can serve Me with humility and in obscurity. (Satan wished to use this fact to humiliate Me, but I beat Satan back.) In these people, My disposition can be seen. When I have returned after being victorious in battle, I will anoint My firstborn sons to be kings in My kingdom, and only then will I begin to rest, because they will reign as kings alongside Me. My firstborn sons represent Me, and they express Me. In their humble and obscure service, they submit to Me; in their honesty, they execute My words; in their honesty, they say what I say; and in their humbleness, they bring glory to My name (with neither insolence nor savagery, but with majesty and wrath). My firstborn sons! It is time to judge

the universe world! I grant you benediction, I give you authority, and I reward you with a share of blessings! Everything is already accomplished, and it is all controlled and arranged by you, for I am your Father; I am your strong tower, I am your shelter, and I am your backup. Moreover, I am your Almighty One; I am your all! Everything is in My hands, and everything is in your hands, too. This includes not only today, but also yesterday, and even tomorrow! Is this not worth celebrating? Is this not worth your cheers? All of you, accept from Me the portion you deserve! I give you My everything, without saving a single bit for Myself, because all My property is yours, and My riches are upon you. This is the reason that I said "it is very good" after creating you.

Do you know who directs what you do, think, and say today? What is the purpose behind your actions? I ask you: How do you attend the marriage feast of the Lamb? Is it today? Or is it in the future? What is the marriage feast of the Lamb? You do not know, do you? Well, then, I will explain it for you: When I came to the human realm, I had arranged all sorts of people, matters, and things to serve the human I am today. Now that everything is completed, I am tossing the service-doers aside. What does this have to do with the marriage feast? When these people render service to Me—that is, when I am made into the Lamb—I feel the taste of the marriage feast. In other words, all the pain I have suffered, all the things I have done, everything I have said, everyone I have encountered, and everything I have done in My lifetime have comprised the marriage feast. After the human I am was anointed, you began to follow Me (and at this time I became the Lamb); thus, under My leadership, you have experienced all manner of pain and disaster, been abandoned and vilified by the world, been abandoned by family, and have lived under My blessings. All these things are parts of the marriage feast of the Lamb. I use "the marriage feast"

because all that I lead you into doing is for the purpose of gaining you. However, this is all part of the feast. In the future—or, one could say, today—everything you enjoy, all that you gain, and all the kingly power you share with Me is part of the feast. My love comes to all those who love Me. Those I love will remain forever, will never be removed, and will eternally be within My love. It is forever!

Chapter 110

When everything is revealed, that will be the time when I will rest and, furthermore, when everything will be in order. I personally do My own work; I orchestrate and arrange everything Myself. When I come out from Zion and when I return, and when My firstborn sons have been made complete by Me, I will have finished My great work. In people's notions, something that is done must be visible and palpable, but the way I see it, everything is complete at the moment when I plan it. Zion is My abode, and it is also My destination; it is there that I reveal My almightiness, and it is there that My firstborn sons and I will share our happiness as a family. It is there that I will live with them for all of eternity. Zion, that beautiful place, for which people long. Countless people have aspired to Zion over the ages, but from the beginning, not a single one has entered it. (Not even any of the saints and prophets from ages past have entered Zion; this is because I am selecting My firstborn sons in the last days, and they are all being born during this time; through this, My mercy and My grace, of which I have spoken, become more apparent.) Every single person who is now a firstborn son will enter Zion with Me and enjoy that blessing. I am elevating My firstborn sons to a certain extent because they possess My caliber and My glorious image, and because they are able to bear witness for Me, glorify Me, and live Me out. Moreover, they are capable of defeating Satan and humiliating the great red dragon. This is because My firstborn sons are pure virgins; they are the ones I love, and they are the ones I have selected and favored. The reason I elevate them is that they can stand in their own positions and are able to serve Me humbly and in obscurity, and bear powerful witness for Me. I have expended all of My energy on My firstborn sons, and I have carefully arranged all kinds of people, events, and things

for their service. In the end, I will make everyone see My full glory through My firstborn sons, and I will have everyone fully convinced of Me because of them. I will not force any demon, and I am not afraid of their running rampant or of their recklessness, for I have witnesses and I have authority in My hands. Listen to Me now, people of Satan's ilk! The purpose behind every word that I utter and everything that I do is to perfect My firstborn sons. You must therefore heed My commands and obey My firstborn sons; otherwise I will deal with you by making you suffer immediate perdition! My firstborn sons have already begun to carry out My administrative decrees, because they are the only ones worthy of upholding My throne; I have already anointed them. Those who do not obey My firstborn sons are certainly no good, and have, without a doubt, been dispatched by the great red dragon to upset My management plan. Such scoundrels shall be pushed out of My house immediately. I do not want that kind of thing to do service for Me; they will face eternal destruction—and they will face it very soon, without delay! Those who are in My service must already have received My approval; they must be submissive and obedient without worrying about the price they might have to pay. If they are rebellious, then they are not worthy of rendering service to Me; I do not need such creatures. They should hurry up and be gone from here; I absolutely do not want them! You must be clear on this now! Those who do service for Me must do it well and not cause any problems. If you feel you have no hope, and start causing problems, then I will finish you without hesitation! Are those of you who are in My service clear about that? This is My administrative decree.

Bearing witness for Me is the duty of My firstborn sons, so I do not require that you do anything for Me; I will be satisfied as long as you perform your duties properly and enjoy the blessings that I bestow upon you. When I traveled through the entire universe and to the ends of the

earth, I selected My firstborn sons and made them complete. This is something that I finished before I created the world; no one among mankind knows this, but My work was achieved in silence. This fact is not in line with human notions! However, facts are facts, and no one can change them. Demons both great and small have, through their pretenses, revealed their true forms, and have been subject to My chastisement to varying degrees. There are steps to My work, and there is wisdom in My words. From My actions and words, have you seen anything? Am I simply doing and saying things? Are My words merely harsh, judgmental, or comforting? That is far too simplistic, but for mankind, seeing this is anything but simple. There is not only wisdom, judgment, righteousness, majesty, and comfort in My words, but more than that, they contain what I have and am. Every single one of My words is a mystery that cannot be revealed by mankind; My words are utterly inscrutable, and although the mysteries have been revealed, they are still outside the scope of mankind's imagination and understanding, based on mankind's abilities. The simplest word for Me to understand is the most difficult thing for people to understand, so the difference between Me and them is like the difference between heaven and earth. This is why I want to completely change the forms of My firstborn sons and have them enter the body entirely. In the future, not only will they enter the body from the flesh, but they will change their forms to varying degrees while within it. This is My plan. It is something that humans cannot do; they absolutely have no way of doing it. Thus, even if I explained this to you in detail, you still would not understand; you could only enter into a sense of the supernatural. This is because I am the wise God Himself.

When you see mysteries, you all react in some way. Even though, deep down, you do not accept or acknowledge these mysteries, you do acknowledge them vocally. People like this are most deceitful, and when I

reveal mysteries, I will eliminate and forsake them one by one. However, everything I do is done in steps. I do not do things hastily, nor do I come to conclusions blindly; this is because I possess a divine disposition. People are absolutely unable to gain a clear view of what I am currently doing, or of what I will do in My next step. Only when I speak of the words of one step, the way I work moves a step forward with Me. Everything happens within My words, and everything is revealed within My words, so no one should be impatient; rendering service to Me properly is sufficient. Prior to the ages, I made a prophecy about a fig tree, but down through the ages, no one saw a fig tree and no one could explain it, and even though these words had been mentioned in earlier praises, no one knew their true meaning. These words confused people, as did the phrase, "the great catastrophe," and this posed a mystery that I never unveiled to mankind. People thought that a fig tree was probably a good type of fruit tree, or that perhaps, taking it one step further, it referred to the saints—however, they were still very far off from the true meaning of these words. I will tell it to you when I open My scroll in the last days. ("The scroll" refers to all of the words that I have spoken—My words in the last days; it contains all of them.) "The fig tree" refers to My administrative decrees—every single one of them. But this is just one part of what it means. The sprouting of the fig tree refers to My beginning to work and speak in the flesh, but My administrative decrees had still not been made known (and this is because, at that time, no witness to My name had yet been borne and no one knew of My administrative decrees). When My name is witnessed and spread, when it is praised by all people, and when My administrative decrees achieve results, that will be when the fig tree bears fruit. This is the full explanation, with nothing omitted; all is revealed herein. (I say this because in My previous words,

there was a portion that I had not yet fully revealed; you therefore needed to wait and seek patiently.)

When I make the firstborn sons complete, I will reveal My full glory and My entire appearance to the universe world. This will be done in body, and it will be above all people, in My own person; it will be on My Mount Zion and in My glory, and in particular, it will be done amidst the clamor of praises. Moreover, My enemies will retreat around Me, descending into the bottomless pit and the lake of fire and brimstone. What people today are able to imagine is limited, and is not in line with My original intention; this is the reason that I target people's notions and thoughts every day when I speak. There will come a day (the day of entering the body) when what I tell will be entirely fitting to you, and you will offer no resistance whatsoever. At that time, you will no longer have your thoughts, and then I will stop making utterances. As you will no longer have your own thinking, I will just enlighten you directly—this is the blessing that will be enjoyed by the firstborn sons, and it will happen when they reign alongside Me as kings. Human beings do not believe in things that they cannot imagine, and even if there are some who do, they only do so due to having been specially enlightened by Me. Otherwise, no one would believe, and this is something that must be experienced. (Without going through this step, My great power could not be revealed, and this means that through the mere utterance of My words, I rid people of their notions. No one else can do this work, and no one can replace Me. I am the only One who can complete it; however, that is not absolute. I must do this work through mankind.) People feel energized after hearing My words, but in the end, they all retreat. They cannot help but do so. Meanwhile, there are mysteries that humans cannot grasp. No one can imagine what will happen, and I will allow you to see this in what I reveal. Through that, the true meaning of these words of Mine

will be evident: “I will uproot all those who are not fit for My use.” My firstborn sons have a variety of manifestations, as do My enemies. They will all be revealed to you, one by one. Remember! Anyone aside from the firstborn sons has the work of evil spirits; they are all lackeys of Satan. (They will soon be revealed, one at a time, but there are some who need to do service until the very end, and others who only need to do service for a period of time.) Under the work of My words, all will show their true forms.

Every nation, every place, and every denomination enjoys the riches of My name. Because the catastrophe is currently brewing, and is within My grasp, and I am preparing to gradually cause it to rain down, everyone is urgently seeking the true way, which must be sought even if the price of doing so is to give up everything. In all things, I have My own timing. Whenever I say it will be completed, it will be completed right then, to the minute, and even right down to the very second. No one can hinder it or stop it. After all, the great red dragon is My vanquished foe; it is a service-doer for Me, and it does whatever I tell it to without the slightest resistance. It truly is My beast of burden. When My work has been completed, I will cast it into the bottomless pit and into the lake of fire and brimstone (I am referring to those who are destroyed). The destroyed will not merely taste death, but they will also be severely punished for their persecution of Me. This is work that I will continue to do through service-doers. I will have Satan slaughter and destroy itself, completely obliterating the descendants of the great red dragon. This is one part of My work; after that, I will turn toward the Gentile nations. These are the steps of My work.

Chapter 111

All nations shall surely be blessed because of You; all peoples shall acclaim and praise Me because of You. My kingdom shall flourish and develop, and shall persist forever. No one shall be allowed to trample it and nothing shall be allowed to exist that does not conform to Me, because I am the majestic God Himself, who brooks no offense. I do not allow anyone to judge Me, and I do not allow anyone to be incompatible with Me. This is sufficient to show My disposition and My majesty. When anyone resists Me, I shall punish him in My own time. Why has nobody seen Me punish anyone? It is only because My time has not yet come and My hand has not yet truly acted. Although great disasters have rained down, this has consisted only of speaking about what great disasters entail, while the reality of great disasters has not befallen any human. Have you grasped anything at all from My words? Today, I shall begin to release the reality of great disasters. After this, whosoever resists Me shall be struck down by My hand. In the past, all I have done is to expose a few people; no great disaster has yet arrived. Today is different from the past. Since I have told you all about what great disasters entail, I shall announce to the public, at a designated time, the reality of great disasters. Before this, no one has been touched by a great disaster, so most people (that is, the sons of the great red dragon) have continued to act recklessly and arbitrarily. When the reality arrives, these wretched creatures will be completely convinced. Otherwise, everyone would be uncertain of Me, and no one would be clear about Me. This is My administrative decree. From this, it can be seen that My way of working (referring to My way of working in all the people) has begun to change: I am showing My wrath, My judgment, and My curse through the descendants of the great red dragon, and My hand has begun to chastise all

who resist Me. I am showing My mercy and My lovingkindness through the firstborn sons. Even more so, through the firstborn sons, I am showing My holy disposition, which brooks no offense; I am showing My authority, and I am showing My person. Service-doers have settled down to render service to Me, and, more and more, My firstborn sons are being made known. By striking down those who resist Me, I let the service-doers see My pitiless hand, so that they render service to Me with fear and trembling. Also, I let My firstborn sons see My authority and understand Me better so that they grow in life. The words I spoke in the last period (including administrative decrees, prophecy, and judgment of all kinds of people) are beginning to be fulfilled in order; that is, people will see My words realized before their eyes, see that none of My words are fruitless, but that every one of them is practical. Before My words are fulfilled, many people will leave because they have not been fulfilled. This is the way I work—it is not only the function of My iron rod, but even more so, it is the wisdom of My words. From these, one can see My omnipotence and My hatred for the great red dragon. (This can only be seen after I begin My work. Now some people are revealed—it is only a small portion of My chastisement, but it cannot be included in the great disasters. This is not hard to understand. Thus it can be seen that from now on My way of working will be even harder for people to understand. Today I am telling you so that you will not be weak because of this when the time comes. This is what I am entrusting to you, because things will take place that people have not seen since ancient times, and things which will make it difficult for people to put aside their feelings and their self-righteousness.) The reason why I use different means to punish the great red dragon is because it is My enemy and My adversary. I must destroy all of its descendants—only then can I remove the hate from My heart, and only then can I properly humiliate the great red dragon. Only this

is completely destroying the great red dragon and casting it into the lake of fire and brimstone, into the bottomless pit.

It was not only yesterday that I let My firstborn sons reign with Me and join Me in governing all the nations and in enjoying blessings; I also do so today, and more importantly, I will also do so tomorrow. I have successfully accomplished My work—I have been saying so all along, and it can also be said that I began to say so from the time of the beginning of creation, but humans do not understand what I am saying. From the time of creation until now, I have not personally done work; in other words, My Spirit has never completely descended upon man to speak and work. But today is different from the past: My Spirit is working personally everywhere in the universe world. Because in the last days I want to gain a group of people who will reign in power with Me, I first obtain a person who is of one mind with Me, one who may be considerate of My burden. Afterward, My Spirit will descend completely upon Him to express My voice and to release My administrative decrees and reveal My mysteries to the universe world. My Spirit shall personally perfect Him; My Spirit shall personally discipline Him. Because He lives in normal humanity, no one can see clearly. When My firstborn sons enter into the body, it will be entirely clear whether what I do now is reality. Of course, in human eyes, in human notions, no one believes and no one can be obedient. But such is My tolerance of people. Because reality has not yet come, therefore people cannot believe or understand. There has never been anyone who, amidst their human notions, would believe My words. People are all like this: Either they only believe what My fleshly self says, or they only believe the voice of My Spirit. This is the most difficult thing to deal with in people. If they have not seen something happen with their own eyes, nobody can let

go of their own notions, and nobody can believe what I say. That is why I use My administrative decrees to punish those sons of rebellion.

I have said such things before: I am the First and the Last, and I am He who is in charge of everything, from the beginning until the end. In the last days, I shall obtain 144,000 victorious male children. You have some, literal understanding of these words—"victorious male children"—but you are not clear about the number—144,000. In human notions, a number must refer to a number of people or to a number of things. Regarding the "144,000" modifying "victorious male children"—"144,000 victorious male children"—people think that there are 144,000 of the victorious male children. Furthermore, some people think that there is some symbolic meaning within the fact of this number, and they take the 140,000 and the 4,000 as separate parts. But these two interpretations are wrong. This does not refer to an actual number, and even less to some symbolic meaning. Among humanity, there is no one who can penetrate this—people of past generations all thought it might refer to a symbolic meaning. The number "144,000" is associated with the victorious male children. As such, the 144,000 refers to the group of people in the last days who will reign, and whom I love. That is, the 144,000 should be interpreted to be the group of people who came from Zion and who will return to Zion. The complete explanation of the 144,000 victorious male children is as follows: They are the people who came from Zion to the world and were corrupted by Satan, and it is they who will be finally regained by Me and will return to Zion with Me. From My words, one can see the steps of My work, meaning that the time when you shall enter the body is not so far away. That is why I have repeatedly explained this aspect to you, and given you reminders about it. You shall see clearly, and from My words you shall find out the way to practice; from My words you shall find out the pace of My work. To

find out the pace of the work of the Holy Spirit, you must discern it from the mysteries I reveal (because no one can see and no one can penetrate the work of the Holy Spirit). That is why I reveal the mysteries in the last days.

In My home, there shall be nothing that does not conform to Me, and from now on I will begin to purge and to cleanse, little by little. Among people, no one can intervene, and no one can do this work. This reveals why I am working in person in the last days. And this is why I have told you many times that you just need to enjoy yourselves and do not need to move a finger. It is through this that My power is revealed, My righteousness and majesty are revealed, and all My mysteries that people cannot unlock are revealed. (Because people have never had any knowledge of My management plan or any understanding of the steps of My work, they are called “mysteries.”) What I will gain and what I will do in the last days are mysteries. Before the time when I created the world, I never did what I do today and I never showed people My glorious face or any part of My person; only My Spirit worked on some people. (Because, since the time of creation, no one has been able to manifest Me and no one has been able to express Me, I have never allowed people to see My person, and My Spirit has worked on some people.) Only today have I revealed My glorious image and My person to human beings, and only now have they seen these things. But what you see today is still incomplete, and it is still not what I want you to see. What I want you to see is only in the body, and right now no one yet meets this condition. In other words, no one can see My person before they enter into the body. Therefore, I say that I will reveal My person to the universe world on Mount Zion. From this it can be seen that entering into Mount Zion is the final part of My project. At the time of entrance into Mount Zion, My kingdom will be successfully built. In other words, My person is the kingdom. The time when the firstborn sons enter into the body

is precisely the time when the kingdom will be realized, which is why I have repeatedly spoken of the matter of the firstborn sons entering into Mount Zion. This is the central point of My entire management plan, which no one has ever before grasped.

Once I change My way of working, there will be even more things that are beyond the reach of human thought, so be careful in this regard. There are things that are beyond the reach of human thought, but this does not mean that what I say is wrong. It is just that it is even more necessary for people to suffer, and it is even more necessary for people to cooperate with Me. Do not be wantonly dissolute, and do not just follow your own notions. For most of those who render service to Me fall down in this respect. I am using My words to expose human nature and to reveal human notions. (But those who render service to Me, because I do not change their notions, just fall down, whereas I change the notions of those who are My firstborn sons and remove their thinking through this.) So in the end, My firstborn sons will all be perfected because of the mysteries I have revealed.

Chapter 112

That “words and reality proceed side by side” is part of My righteous disposition. From these words, I shall certainly let everyone see My disposition in its entirety. People think this cannot be achieved, but to Me it is easy and pleasant, and takes no effort. As soon as My words come out from My mouth, there is immediately a fact that everyone can see. This is My disposition. Since I have spoken of certain things, those things will surely be accomplished. Otherwise, I would not speak. In human notions, the word “salvation” is spoken for all people, but this does not match My intention. In the past I said, “I always save those who are ignorant and who are zealous seekers.” Here, the word “save” was spoken about those who render service to Me, and it meant that I would give special treatment to such service-doers. In other words, I would reduce the penalty for those people. However, those service-doers who are crooked and deceitful would be among the objects of destruction, which is to say, I would subject them to severe punishment. (Although they are among the objects of destruction, they are much different than those who are to be destroyed: They shall receive eternal severe punishment, and the punishment those people shall receive is the punishment of devils and Satan. This is also the true meaning of what I meant when I said that those people are the descendants of the great red dragon.) But I do not use these kinds of words about My firstborn sons; about them, I say that I will recover My firstborn sons and that they will return once more to Zion. Therefore, I have always said that My firstborn sons are My predestined and chosen ones. My firstborn sons originally belonged to Me and they came from Me, so they must come back here to Me. Comparing the sons and the people to the firstborn sons—this is truly the difference between heaven and earth: Although the sons and the

people are much better than the service-doers, they in no way are the ones who belong to Me. It can also be said that the sons and the people are additionally chosen from among humankind. Therefore, I have always focused My energy on the firstborn sons, and then I shall let the firstborn sons make these sons and people complete. These are My future work steps. Now it is no use telling you, so I have rarely mentioned it to the sons and the people, but only to the firstborn sons have I repeatedly spoken and repeatedly mentioned these matters. This is the way I speak and work. No one can change this—I alone have the final say about everything.

Every day, I am fighting back against your notions, and day after day, I am dissecting each one of you. When I have spoken to a certain point, you relapse and you again separate My humanity from My divinity. At this point, the time has come for people to be revealed: People think that I still live in the flesh and am not God Himself at all, that I am still human and God is still God, and that God has nothing to do with the person that I am. How corrupt this humankind is! I have previously spoken so many words, but you have long since treated them as if they did not exist, and this fills Me with hatred for you that is etched into My bones! Truly, this makes Me loathe you! Who dares to offend Me casually, I who am the complete God Himself, I who possess both humanity and complete divinity? Who dares to resist Me in their thoughts? After My catastrophic disaster begins to descend, I shall punish them one by one, not letting anyone off, but rather punishing them all severely. My Spirit works in person. This does not mean that I am not God Himself; on the contrary, it means all the more that I am the almighty God Himself. People do not know Me—they all resist Me and do not behold My omnipotence from My words, but instead they try to find something in My words they can use against Me and to find fault with Me. When one day I appear with My firstborn sons in Zion, I will begin to deal

with these wretched beings. In this period, I primarily am doing this work. When I have spoken to a certain point, a large number of service-doers will have retreated, and the firstborn sons will have also suffered all manner of hardships. With the progress of these two steps of the work, a phase of My work will come to an end. At the same time, I will take My firstborn sons back to Zion. These are the steps of My work.

My firstborn sons are an indispensable part of My kingdom, from which it can be seen that My person is in fact the kingdom—the birth of My kingdom follows on from the birth of My firstborn sons. In other words, My kingdom has been in existence since the time of the creation of the world, and to gain My firstborn sons (meaning to recover My firstborn sons) is to restore My kingdom. From this, you can see that the firstborn sons are of particular importance. It is only once My firstborn sons exist that the kingdom will come into being, the reality of reigning in power will come to be, new life will come forth, and the old era can be ended in its entirety. This is the inevitable trend. Because the firstborn sons are in this position, they symbolize the destruction of the world, the ruination of Satan, the revealing of the true colors of the service-doers, and the fact that the great red dragon will have no descendants and will descend into the lake of fire and brimstone—therefore, those who wield power and all those who are descendants of the great red dragon engage time and time again in obstruction, resistance, and destruction. Meanwhile, I elevate, bear witness for, and reveal My firstborn sons, time and time again. For only those who are from Me are eligible to bear witness for Me; they alone are qualified to live out Me, and they alone have the foundation to fight in battle and win the beautiful victory for Me. Those who are apart from Me are nothing more than a bit of clay in My hand—created beings, every one of them. Those who are the sons and the people are nothing more than the better

ones chosen from among the created beings, but they do not belong to Me. So, there is a vast difference between the firstborn sons and the sons. The sons are unqualified to compare with the firstborn sons at all—they are governed and dominated by the firstborn sons. Now you should be crystal clear about this! Every word I have spoken is true, and in no way false. All of this is part of the expression of My person, and it is My utterance.

I have said I do not speak empty words, and I do not make mistakes; this is sufficient to show My majesty. But people are unable to tell the good from the bad, and it is only when My chastisement befalls them that they become thoroughly convinced; otherwise, they remain rebellious and headstrong. This is why I use chastisement to strike back against all humankind. In human notions, since there is only God Himself, why are there so many firstborn sons that come from Me? I could put it like this: Of My own affairs, I speak of them in whatever way I wish. What is man capable of doing to Me? I could also put it like this: Although the firstborn sons and I are not of one image, we are of the same Spirit, so they can all be of one mind with Me as they cooperate with Me. The reason why we are not of one image is so that all people may be able to see every part of My person with extraordinary clarity. This is why I let My firstborn sons hold authority together with Me over all nations and all peoples. This is the final note of My administrative decrees (this “final note” of which I speak means that My tone is mild and I have begun to speak to the sons and the people). Most people have doubts concerning this aspect, but there is no need for them to fill themselves with so much doubt. I will expose all people’s notions one by one, in order to make people feel ashamed with nowhere to hide. I travel across the universe and to the ends of the earth, and observe the whole countenance of the universe. I examine every kind of person—there is no one who can escape from My hand. I participate in every kind of

thing, and there is nothing that I do not handle personally. Who dares to deny My omnipotence? Who dares not to be thoroughly convinced about Me? Who dares not to prostrate themselves completely in front of Me? All the heavens shall change because of My firstborn sons, and even more than that, all the earth shall violently quake because of Me and My firstborn sons. All people shall kneel before My person, and all things shall surely come within the control of My hands—with not the slightest error. Everyone must be thoroughly convinced and every single object shall come to My home and render service to Me. This is the last part of My administrative decrees. From now on, all of the various articles of My administrative decrees, which target different people, shall begin to produce results (because My administrative decrees are made fully public, and for every kind of person and every single thing the appropriate arrangements have been made. All people shall be in their proper place, and the true colors of every kind of person shall be exposed because of My administrative decrees). Thus shall be the arrival of the true, actual administrative decrees.

Now, in accordance with the steps of My work, I say what I want to say, and everyone must take My words seriously. Throughout the ages, every saint has spoken of the "New Jerusalem," and everyone knows it, but no one understands the true meaning of this term. As today's work has proceeded to this stage, I will reveal the true meaning of this term to you, so that you may understand it. But there is a limitation to My revealing—no matter how I explain it, and no matter how clearly I say it, you can never completely understand, because no human can touch upon the reality of this term. In the past, Jerusalem referred to My place of residence on earth, that is, the place where I walk and move. But the word "new" changes this term, and it is now nothing like it used to be. People cannot grasp it in the

slightest. Some people think it refers to My kingdom; some people think it is the person I am; some people think it is a new heaven and earth; and some people think it is the new world that will come after I destroy this world. Even if a person's mind is exceedingly complex and capable of rich imagination, they still cannot comprehend anything about it. Throughout the ages, people have been hoping to know or to see the true meaning of this term, but they have not been able to have their wishes fulfilled—they have all been disappointed and have died, leaving their aspirations behind; because My time had not yet come, I could not easily tell anybody. Since My work has been done up to this stage, I will tell you everything. The New Jerusalem encompasses these four things: My wrath, My administrative decrees, My kingdom, and the endless blessings I bestow upon My firstborn sons. The reason why I use the term "new" is because these four parts are hidden. Because no one knows My wrath, no one knows My administrative decrees, no one has seen My kingdom, and no one has enjoyed My blessings, "new" refers to what is hidden. No one can fully understand what I have said, because the New Jerusalem has descended to earth but no one has personally experienced the reality of the New Jerusalem. No matter how fully I speak of it, people will not fully understand. Even if someone understands, this understanding is only their words, their mind, and their notions. This is the inevitable trend; it is the only way forward, and no one can extricate themselves from it.

Chapter 113

My wisdom is within every action I take, but man is fundamentally incapable of fathoming this wisdom; man can only see My actions and My words, not My glory or the appearance of My person, as man fundamentally lacks this ability. So, without My making changes to man, My firstborn sons and I will return to Zion and change form, that man may see My wisdom and My omnipotence. The wisdom and omnipotence of Mine, which man now sees, are merely one small part of My glory—not even worth mentioning. From this, it can be seen that My wisdom and My glory are infinite—immeasurably deep—and man's mind is fundamentally unable to consider or comprehend it. Constructing the kingdom is the duty of the firstborn sons, and this is My job as well. That is to say, it is an item of My management plan. Construction of the kingdom is not the same as construction of the church; since My firstborn sons and I are My person and the kingdom, then when My firstborn sons and I enter Mount Zion, the construction of the kingdom will have been achieved. Put another way, construction of the kingdom is a step in the work—the step of entering the spiritual realm. (However, all that I have done since creating the world has been for the sake of this step. Although I say it is a step, in reality, it is not a step at all.) Thus, I use all service-doers in service of this step, and consequently, during the last days, large numbers of people will retreat; they all render service to the firstborn sons. Whoever extends kindness to these service-doers will die by My curses. (The service-doers all represent the plots of the great red dragon and are all lackeys of Satan, so those who extend them kindness are accomplices of the great red dragon and belong to Satan.) I love all that I love, and despise all the targets of My curses and burning. Are you also able to do this? I will certainly not forgive whoever

stands against Me, nor will I spare them! In doing each deed, I arrange for large numbers of service-doers to serve Me. Thus, it can be seen that all of the prophets and apostles throughout history have just been rendering service for the sake of today's stage; they do not align with My intentions and they are not from Me. (Although most of them are loyal to Me, none belongs to Me. Thus, their running about is meant to make the foundation of this final stage for Me, but all their efforts are futile as far as they themselves are concerned.) Therefore, during the last days even more so there will be large numbers of people who retreat. (The reason I say “large numbers” is that My management plan has reached its end, the construction of My kingdom has succeeded, and the firstborn sons have sat upon the throne.) That is all due to the appearance of the firstborn sons. Because the firstborn sons have appeared, the great red dragon tries every means possible to do damage and exhausts all avenues. It sends all kinds of evil spirits who come to do service for Me, who have shown their true colors in the current period, and who have tried to disrupt My management. These cannot be seen with the naked eye; they are all things of the spiritual realm. Thus, people do not believe that there will be large numbers of people who retreat, yet I know what I do, I understand My management; this is the reason not to let man interfere. (There will come a day when every kind of vile evil spirit will reveal their true selves, and all men will be sincerely convinced.)

I love My firstborn sons, but those who are descendants of the great red dragon and love Me with great sincerity, I do not love at all; in fact, I despise them all the more. (These people are not of Me, and though they demonstrate good intentions and speak pleasant words, this is all a scheme of the great red dragon, and so I hate them to the marrow of My bones.) This is My disposition, and this is My righteousness in its entirety. Man

cannot fathom it at all. Why is the entirety of My righteousness revealed here? From this, one can perceive My holy disposition, which brooks no offense. I can love My firstborn sons and despise all those who are not My firstborn sons (even if they are loyal people). This is My disposition. Can you not see? In people's notions, I am always a merciful God, and I love all that love Me; is this interpretation not blasphemy against Me? Can I love animals and beasts? Can I take Satan as My firstborn son and enjoy it? Nonsense! My work is carried out upon My firstborn sons, and apart from My firstborn sons, I have nothing else to love. (The sons and the people are an addition, but not important.) People say that I used to do so much useless work, but in My view, that work was, in fact, the most valuable, and the most meaningful. (This refers entirely to the work that was done during the two incarnations; because I want to reveal My might, I must become flesh to complete My work.) The reason I say My Spirit comes to work in person is that My work is completed in the flesh. That is to say, My firstborn sons and I begin to enter into rest. War with Satan in the flesh is fiercer than war with Satan in the spiritual realm; it can be seen by all men, so even the descendants of Satan can bear beautiful witness for Me, and are unwilling to leave; this is the meaning in itself of My working in the flesh. It is mainly in order to make the descendants of the devil dishonor the devil itself; this is the most powerful shame to visit on the devil Satan, so powerful that it has nowhere to hide its shame, and begs before Me repeatedly for mercy. I have won, I have prevailed over everything, I have broken through the third heaven and reached Mount Zion to enjoy familial bliss together with My firstborn sons, to be forever immersed in the great banquet of the kingdom of heaven!

For the firstborn sons, I have paid every price and taken all pains in My effort. (Man simply does not know that all I have done, all I have said,

the fact that I see through every kind of evil spirit, and the fact that I have banished every kind of service-doer—it has all been for the sake of the firstborn sons.) But within much of My work, My arrangement is orderly; the work is certainly not done blindly. In My words each day, you should be able to see the method of My work and its steps; in My actions each day, you should see My wisdom and My principles in dealing with matters. As I have said, Satan has sent those who do service for Me for the purpose of disrupting My management. These service-doers are tares, yet the word "wheat" does not refer to the firstborn sons, but to all the sons and people who are not the firstborn sons. "Wheat will always be wheat, tares will always be tares"; this means the nature of those who are of Satan can never change. So, in short, they remain Satan. "Wheat" refers to the sons and the people, because I instilled My caliber into these people before the creation of the world. I have already said that man's nature does not change, and that is why wheat will always be wheat. So, what, then, are the firstborn sons? The firstborn sons come from Me; they are not created by Me, so they cannot be called wheat (because any mention of wheat is always connected to the words "to sow," and "to sow" means "to create"; all tares are sown secretly by Satan, to act as service-doers). One can only say that the firstborn sons are the complete and bountiful manifestation of My person; they should be represented by gold and silver and precious stones. This touches on the fact that My coming is like that of a thief, and I have come to steal gold and silver and precious stones (because this gold and silver and these precious stones belonged originally to Me, and I want to take them back to My house). When the firstborn sons and I together return to Zion, this gold, this silver, and these precious stones will have been stolen by Me. During this time, there will be Satan's obstructions and disturbances, and so I will take the gold, silver, and precious stones and launch a decisive battle

with Satan. (Here, I am certainly not telling a story; this is an event in the spiritual realm, so people are quite unclear about it, and can only hear it as a story. But it is yours to see from My words what My six-thousand-year management plan is, and you absolutely must not take it as a joke. Otherwise, My Spirit will depart from all of man.) Today, this battle is completely over, and I will bring My firstborn sons (bringing the gold, silver, and precious stones that belong to Me) together with Me back to My Mount Zion. Because of the scarcity of gold, silver, and precious stones, and because of their preciousness, Satan tries every means possible to wrest them away, but I say time and again that what is from Me must return to Me, the meaning of which is mentioned above. My saying that the firstborn sons are from Me and belong to Me is a proclamation to Satan. No one understands this, and it is entirely an event of the spiritual realm. Thus, man does not understand why I emphasize repeatedly that the firstborn sons belong to Me; today, you should understand! I have said that My words have purpose and wisdom, but you only understand this externally—not one person can clearly see this in the spirit.

I speak more and more, and the more I speak, the sterner My words become. When it reaches a certain degree, I will use My words to work people to a degree, to make people not only convinced in heart and by word, but more than that, to make them hover between life and death; this is the method of My work and how My work proceeds in its steps. It must be so; only so can it shame Satan and make complete the firstborn sons (making use of My words to finally make perfect the firstborn sons, to allow them to break free of the flesh and enter the spiritual realm). Man does not understand the method and tone of My words. Some insight should come to all of you from My explanation, and you should all follow My words to complete the work you must do. This is what I have entrusted to

you. You must be aware of this, and not only from the outside world, but more importantly, from the spiritual realm.

Chapter 114

I created the universe world; I made mountains, rivers, and all things; I shaped the universe and the ends of the earth; I led My sons and My people; I commanded all things and matters. Now, I will lead My firstborn sons back to My Mount Zion, to return to where I reside, and this shall be the final step in My work. All that I have done (everything done from the time of creation until now) was for today's stage of My work, and even more so, it is for tomorrow's rule, tomorrow's kingdom, and for Me and My firstborn sons to have eternal enjoyment. This is My goal in creating all things, and it is what I will ultimately achieve through My creation. There is a purpose and a plan to what I say and do; nothing is done haphazardly. Although I say that with Me all is freedom and liberty, nonetheless everything I do is principled, all I do is based on My wisdom and disposition. Have you any insight on this? From the time of creation up to today, besides My firstborn sons, none have come to know Me, and none have seen My true face. The exception I made for My firstborn sons is because they are essentially a part of My person.

When I created the world, I divided man into four ranked categories according to My requirements, which are: My sons, My people, those who render service, and those who shall be destroyed. Why are My firstborn sons not included in this list? It is because My firstborn sons are not created beings; they are from Me, and not of humankind. I made arrangements for My firstborn sons before I became flesh; which household they would be born into and who would be there to do service for them—all these things were planned out by Me. I also planned which of them would be regained by Me at which time. In the end, we will return to Zion together. This was all planned out before creation, so no man knows of it and it is not recorded

in any book, because these are the affairs of Zion. Furthermore, when I became flesh, I did not give man this faculty, and therefore no one knew those things. When you return to Zion, you will know what you were like in the past, what you are like now, and what you have done in this life. Right now I am simply telling you these things plainly and bit by bit, otherwise you would not understand, no matter how much effort you put forth, and you would disrupt My management. Today, even though I am separated from most of My firstborn sons in terms of flesh, we are of one Spirit, and while our physical appearance may be different, we are, from beginning to end, one Spirit. However, the descendants of Satan must not use this as an opportunity to exploit. No matter how you disguise yourself, it remains superficial, and I shall not approve. Therefore, one can see from this that those who focus on the superficial and seek to imitate Me outwardly are one hundred percent certain to be Satan. Because their spirit is different and they are not of My beloved, no matter how they imitate Me, they are nothing like Me. Furthermore, because My firstborn sons are essentially of one Spirit with Me, even if they do not imitate Me, they speak and act in the same way as Me, and they are all honest, pure, and open (those people are lacking in wisdom because of their limited experience in the world, and therefore lacking wisdom is not a flaw in My firstborn sons; when they return to the body, all will be right). So it is for the reason described above that most people still do not change their old nature no matter how I prune them. Yet My firstborn sons align with My intentions without My having to prune them. This is because we are of one Spirit. They feel in their spirit a willingness to expend wholly for Me. So apart from My firstborn sons, there is no one who is genuinely and sincerely considerate of My intentions; it is only after I conquer Satan that they are willing to do service for Me.

My wisdom and My firstborn sons stand above all and prevail over all, and no thing or person or matter dares to stand in the way. Furthermore, there is no person, matter, or thing that can prevail over them, and instead all yield obediently before My person. This is a fact that occurs before one's very eyes, and a fact that I have already achieved. Any who persists in disobedience (those who are disobedient still refer to Satan, and those occupied by Satan are undoubtedly none other than Satan), I shall surely destroy them root and branch, so that there will be no future trouble; they shall die immediately from My chastisement. This type of Satan are those that are not willing to render service to Me. These things have always stood in stubborn opposition to Me since creation, and today they persist in disobeying Me. (People are unable to see this because it is simply a matter regarding the spirit. This type of person represents this type of Satan.) I will destroy them first before everything else is ready, letting them forever receive the discipline of severe punishment. ("Destroy" here does not mean "to cause them to no longer exist," but instead refers to the extent of the ruthlessness they shall be subject to. The word "destroy" here is distinct from the term "destroy" used for those who will be destroyed.) They shall weep and gnash their teeth forever and ever, without any end. Man's imagination is utterly incapable of envisaging that scene. With mankind's mortal thinking, they are unable to conceive of spiritual things, and therefore there are more things that you will only understand after returning to Zion.

In My future home, there will be none except My firstborn sons and Me, and only at that time will My goal be reached and My plan come to full fruition, for all will be returned to its original state and all will be sorted in accordance with its kind. My firstborn sons shall belong to Me, My sons and people shall belong among the created beings, and the service-doers

and the destroyed ones shall belong to Satan. After judging the world, I and My firstborn sons shall begin once again the divine life, and they shall never leave Me and will always be together with Me. All of the mysteries that can be understood by human minds shall, bit by bit, be revealed to you. Throughout history, there have been countless people who have been martyred because of Me, offering up themselves fully to Me, but people are created beings after all and no matter how good they are, they cannot be classified as God; this is an inevitable course of events, and it cannot be changed by anyone. After all, it is God who creates all things, while people are created beings, and Satan is, after all, the target of My destruction and My hated foe—this is the truest meaning of the words “though mountains and rivers may shift and transform, one’s nature shall not change.” To be in this condition and this stage now is an omen that I and My firstborn sons will enter into rest. This is because My work in the world is thoroughly complete, and the next step of My work will require Me to return to the body in order to complete it. These are the steps of My work, which I planned long ago. This point must be seen clearly, otherwise most people will violate My administrative decrees.

Chapter 115

Because of you, My heart will rejoice greatly; because of you, My hand will dance with joy, and I will give you endless blessings, because you came from Me before the time of creation. Today you must return to My side, for you are not of the world or of the earth, but of Me. I will love you forever, I will bless you forever, and I will protect you forever. Only those who have come from Me know My intentions; only they will show consideration to My burden, and only they will do the things I want to do. Today, everything has been accomplished. My heart is like a ball of fire, yearning for My beloved sons to be reunited with Me soon, and for My person to return completely to Zion soon. You have some knowledge of this. Although we cannot often follow each other in spirit, we can often accompany one another in spirit and meet in the flesh. The Father and the sons are forever inseparable; they are intimately connected. No one can take you away from My side until the day of the return to Mount Zion. I love all the firstborn sons who come from Me, and I hate all the enemies who oppose Me. I will bring those I love back to Zion and cast those I hate into Hades, into hell. This is the main principle of all of My administrative decrees. Everything My firstborn sons say or do is an expression of My Spirit. It is with a clear understanding of this that everyone must bear testimony to My firstborn sons. This is the next step of My work, and if anyone resists, I will have My beloved sons deal with them. Now is different from before. If those I love speak a word of judgment, Satan dies in Hades at once, because I have already granted authority to My firstborn sons. This is to say that from now on, it is time for My firstborn sons and Me to rule together. (This is in the phase of the flesh, which is slightly different from ruling together in the body.) Anyone who disobeys in thought

will suffer the same fate as those who resist the person that I am. My firstborn sons should be treated as I am treated, for we are of one body and can never be separated. As witness was borne for Me in the past, today it should likewise be borne for My firstborn sons. This is one of My administrative decrees; everyone must stand up and bear testimony.

My kingdom extends to the ends of the earth, and My firstborn sons travel to the ends of the earth with Me. Because of the hindrances of your flesh, there are many words you do not understand, though I have spoken them, so the majority of the work must be completed after returning to Zion. It can be seen from My words that this return is not far off—in fact, the moment has nearly come. That is why I am constantly speaking of Zion and matters in Zion. Do you know what the purpose of My words is? Do you know what is in My heart? My heart yearns to return to Zion soon, to end the old era in its entirety, to end our life on earth (because I abhor earthly people, matters, and things, and hate the life in the flesh even more, and the hindrances of the flesh are great; it is only upon returning to Zion that everything will prosper), and to recover our life in the kingdom. The purpose of My first incarnation was to lay the foundation for My second. This was the path that had to be traveled. Only by giving Myself completely over to Satan could I redeem you, so that you may return into My body during the final stage. (If not for My first incarnation, I would not have been able to gain glory, and I would not have been able to take back the sin offering, so you would have come into the world as sinners.) Because I have infinite wisdom, the fact that I led you out of Zion means that I will be sure to bring you back to Zion. Satan’s attempts to block the way will not be successful, because My great work was accomplished long ago. My firstborn sons are the same as I—they are holy and immaculate, so I will still return to Zion with My firstborn sons, and we shall never be apart.

My entire management plan is being gradually revealed to you. I have started to carry out My work in all nations and among all peoples. This suffices to prove that My return to Zion is not too far away, because carrying out My work in all nations and among all peoples is something to be done after the return to Zion. My pace is growing faster. (Because the day of My return to Zion is approaching, I want to finish My work on earth before I return.) I am becoming ever busier with My work, and yet there is less and less work on earth for Me to do—almost none at all. (My busyness is aimed at the work in the Spirit, which cannot be seen by man with the naked eye but can only be gleaned from My words; My busyness is not as it is to be busy in the flesh, but refers to My planning of many tasks.) This is because, as I have said, My work on earth has already been thoroughly completed, and the rest of My work must wait until I return to Zion. (The reason I must return to Zion to work is that the future work cannot be accomplished in the flesh, and if this work were done in the flesh, it would dishonor My name.) When I defeat My enemies and return to Zion, life will be more beautiful and peaceful than life before the ages. (This is because I have completely overcome the world, and thanks to My first incarnation and My second incarnation, I have obtained complete glory. In My first incarnation, I have only gained one part of My glory, but in My second incarnation, My person has obtained complete glory, so there are no longer opportunities for Satan to exploit. Therefore, the future life in Zion will be even more beautiful and peaceful.) My person will appear even more gloriously before the world and Satan in order to humiliate the great red dragon; this is the center point of all My wisdom. The more I speak of external things, the more you are able to understand; the more I speak of things of Zion that humans cannot see, the more empty you will think these things are, and the more difficult it will be for you to imagine them; you

will think that I am telling fairy tales. However, you must be watchful. There are no hollow words in My mouth; the words that come from My mouth are trustworthy. This is absolutely true, though it is hard to understand with your way of thinking. (Because of the limitations of the flesh, humans are unable to understand what I say completely and thoroughly, and many of the things I have said, I have not completely revealed. Yet, when we return to Zion, I will not need to explain; you will understand naturally.) This must not be treated lightly.

Although human flesh and notions have limitations, I still want to improve your fleshly thinking and fight against your notions through the revealed mysteries, because, as I have said many times, this is a step of My work (and this work will not stop until the entry into Zion). There is a "Mount Zion" in the mind of every person, and it is different for everyone. Since I keep mentioning Mount Zion, I will give you some general information about it, so that you may know a little of it. To be on Mount Zion is to return to the spiritual realm. Although it refers to the spiritual realm, it is not a place that humans cannot see or touch; this applies to the body. It is not absolutely invisible or intangible, because when the body appears, it has form and shape, but when the body does not appear, it has no form or shape. On Mount Zion, there will be no concerns about food, clothes, everyday needs, or shelter, nor will there be marriage or family, and there will be no division of gender (all those who are on Mount Zion are My person, in one body, so there is no marriage, family or division of gender), and everything of which My person speaks will be achieved. When people are off their guard, My person will appear among them, and when people are not paying attention, My person will disappear. (This is something people of flesh and blood cannot accomplish, so it is difficult for you to imagine now.) In the future, there will still be a sun, a moon, and a

physical heaven and earth, but because My person will be in Zion, there will be no scorching of the sun, no daytime, and no suffering from natural disasters. When I said we will not need lamplight or sunlight because God will give us light, I was talking about being in Zion. According to human notions, everything in the universe must be eliminated, and all people must live in My light. They think this is the real meaning of "we will not need lamplight or sunlight because God will give us light," but in fact, this is a misinterpretation. When I said "every month, the tree will bear twelve manner of fruits," I was referring to matters in Zion. This sentence represents the conditions of life in Zion in their entirety. In Zion, time will not be limited, nor will there be limitations of geography and space. That is why I said "every month." "Twelve manner of fruits" does not represent the behavior you are living out today; rather, it refers to the life of freedom in Zion. These words are a generalization of life in Zion. From this, one can see that life in Zion will be rich and varied (because here, "twelve" refers to fullness). It will be a life without grief and tears, and there will be no exploitation or oppression, so all will be emancipated and free. This is because everything exists within My person, inseparable by any person, and everything will be a scene of beauty and eternal newness. It will be a time when everything is ready, and the beginning of our life after our return to Zion.

Although My work on earth has been completed thoroughly, I still need My firstborn sons to work on earth, so I cannot return to Zion yet. I cannot return to Zion alone. I will return to Zion together with My firstborn sons after they have finished their work on earth. Thus, it may rightly be said that we are gaining glory together; this is the complete manifestation of My person. (I say that the work of My firstborn sons on earth is not yet

complete because My firstborn sons have not yet been made manifest. This work must still be done by the loyal and honest service-doers.)

Chapter 116

Among My words, there are many that make people afraid. Many of My words make people tremble with dread, and many of My words make people suffer and lose hope, and even more cause people's destruction. No one can fathom the abundance of My words or grasp it clearly. It is only when, sentence by sentence, I tell you My words and reveal them to you that you learn the general state of affairs, while remaining unclear about the true countenance of specific facts. Thus, I will use facts to reveal all My words, thereby allowing you greater understanding. Considering the style of My speech, I am not only speaking with My words, but even more so, I am acting with My words; this is the true meaning of "words and accomplishments occurring simultaneously." For with Me everything is free, and everything is released, and on this foundation, all that I do is filled with wisdom. I do not speak carelessly, nor do I act carelessly. (Whether in humanity or divinity, I speak and act with wisdom, because My humanity is an inseparable part of Myself.) Yet when I speak, no one pays attention to the tone of My speech; when I act, no one pays attention to the method of My work. This is man's shortcoming. I will reveal My might upon all men, not only upon My firstborn sons, but even more will I reveal My might within all nations and among all peoples; only doing so is powerful testimony that shames Satan. I do not act foolishly. Most people think that My witness for the firstborn sons is a mistake; they say that there are other Gods outside of Me, that I act senselessly, that I degrade Myself; and in this, man's corruption is even more exposed. Could I be mistaken in bearing witness for the firstborn sons? You say I am wrong, so can you testify? If it were not for My elevation, My testimony, you would still push My Son beneath you, still treat Him with cold indifference, and still treat Him as

your servant. You herd of swine! I will dispose of each of you in turn! No one will be let off! Tell Me, what kind of things are they that are incompatible with a person possessed of normal humanity? Without a doubt, they are swine! I simply cannot stand the sight of them. Had I waited for your testimony, My work would have already been delayed! You herd of swine! You have simply no humanity at all! I do not need you to do service for Me! Get out of here, this instant! You have bullied and oppressed My Son for so long; I will trample you into pulp! See what happens if you dare to be wild again; see what happens if you dare to shame Me again! I have already accomplished My great work; I ought to turn back and dispose of this herd of beasts!

All is accomplished in My hands (as far as those whom I love are concerned), and all is also destroyed in My hands (as far as those beasts I hate are concerned, and those people, matters, and things that I despise). I let My firstborn sons see all that I will do, let them understand thoroughly and therein see all I have done since coming out from Zion. Afterward, we will enter together into Mount Zion, enter the place where we were before the eras, and live our lives anew. From then on, there will be no more contact with the world and this herd of swine, but complete freedom; all will be unimpeded and without hindrance. Who dares to resist any of My firstborn sons? Who dares to continue opposing My firstborn sons? I will not let them off easily! However you feared Me in the past, that is how you must fear My firstborn sons today. Do not be one way in front of Me and another behind Me; I see how each person is with crystal clarity. Not to be loyal to My Son is not to be filial to Me, which is an obvious fact, for We are of one body. If someone is good to Me but holds a different attitude toward My firstborn sons, then they are, without doubt, a typical descendant of the great red dragon, because they break up the body of Christ; this sin

can never be pardoned! Each of you must see this. It is your duty to witness Me, and more than that, it is your obligation to witness the firstborn sons. None of you shall shirk your responsibility; I will dispose of whoever disrupts at once! Do not think yourself anything special. I tell you now: Whoever is most so, they shall be the target of My strictest punishment! Whoever is most so has the least hope, and is most a son of perdition. I will forever chastise you!

All My work is done personally by My Spirit, and I do not allow any of the ilk of Satan to interfere. This is to avoid disturbing My plans. At the end, I will let both adults and children rise and praise Me and My firstborn sons, praise My wonderful deeds, and praise the manifestation of My person. I will let the sound of praise reverberate in the whole universe and unto the ends of the earth, shaking mountains, rivers, and all things, and I will humiliate Satan thoroughly. I will use My testimony to destroy the entire filthy and vile old world, and build a holy and undefiled new world. (In saying the sun, the moon, the stars, and the celestial bodies will not change in the future, I do not mean that the old world still exists, but that the entire world will be destroyed and the old world will be replaced. I do not mean to replace the universe.) Only then will it be a world aligned with My intentions; within it, there will not be the kind of repression there is today, nor will there be the current phenomenon of people exploiting one another. Rather, there will be complete fairness and reasonableness within the flesh. (Although I say there will be fairness and reasonableness, it will be within the flesh; it will be very different from My kingdom—as different as heaven and earth; there is simply no way to compare the two—after all, the human world is the human world, and the spiritual realm is the spiritual realm.) At that time, My firstborn sons and I will exercise jurisdiction over such a world (in this world, there will be no disturbance from Satan,

because Satan will have been entirely disposed of by Me), but our lives will still be lives of the kingdom, which no one can deny. Throughout the ages, there has never been any human being (no matter how loyal) who has experienced this kind of life, because throughout the ages, there has been no one to act as My firstborn son, and they will still render service for Me later. Although these service-doers are loyal, they are ultimately descendants of Satan that have been conquered by Me, so after the death of the flesh, they are still born into the human world to do service for Me; this is the true meaning of "the sons are after all the sons, and the service-doers are after all the descendants of Satan." Throughout the ages, it is unknown how many people are there to do service for the firstborn sons of today; of all the service-doers, none can run away, and I will make them do service for Me forever. Considering their natures, they are all children of Satan, and they all resist Me, and although they do service for Me, they are forced to, and none of them has any alternative. This is because everything is controlled by My hand, and the service-doers I use must render service for Me until the end. Thus, there are still many people today who have the same nature as the prophets and apostles of the ages, because they are of one spirit. Thus, there are still many loyal service-doers who run about for Me, but in the end (for six thousand years, they have been doing service for Me constantly, so these people belong among the service-doers), no one can attain that which all throughout the ages have hoped for, because what I have prepared is not for them.

Everything of Mine has already been accomplished before the eyes; I will have My firstborn sons return to My home and return to My side, to be reunited. Because I have returned triumphant and victorious and I have fully obtained glory, I come to bring you back. In the past, some people predicted "five wise virgins and five foolish virgins." Although this

prediction is not accurate, neither is it entirely wrong—thus, I may offer you some explanation. “Five wise virgins and five foolish virgins” together represent neither a number of people nor a type of person. “Five wise virgins” refers to a number of people, and “five foolish virgins” represents one type of person, but neither refers to the firstborn sons. Rather, they represent created beings. This is why they have been asked to prepare oil in the last days. (Created beings do not possess My caliber; if they want to be wise ones, they need to prepare oil, and thus they need to be equipped with My words.) “Five wise virgins” represent My sons and My people among the humans I created. They are called “virgins” because they are gained by Me, despite being born on earth; one might call them holy, so they are called “virgins.” The aforementioned “five” represents the number of My sons and My people that I have predestined. “Five foolish virgins” refers to the service-doers, for they do service for Me without attaching the slightest importance to life, pursuing only external things (because they do not have My caliber, no matter what they do, it is an external thing), and they are unable to be My capable helpers, so they are called “foolish virgins.” The aforementioned “five” represents Satan, and the fact they are called “virgins” means they have been conquered by Me and are able to do service for Me—but such people are not holy, so they are called service-doers.

Chapter 117

You are the One who opens the scroll, and You are the One who breaks the seven seals, because all mysteries come from You and all blessings are revealed by You. I am bound to love You for eternity, and I am bound to make all peoples worship You, because You are My person; You are a part of My bountiful and complete manifestation, an indispensable part of My body. Therefore, I must give special testimony. Who else besides the One within My person is in accordance with My intentions? It is not You Yourself who bears witness for You, but My Spirit that bears witness for You, and I will certainly not forgive whoever dares to defy You, for this concerns My administrative decrees. All that You say, I will certainly accomplish, and all that You think, I will surely accept. If someone is not loyal to You, then they are openly resisting Me, and I will certainly not forgive them. I will severely chastise all who resist My Son, and I will bless those who are compatible with You. This is the authority that I confer on You. In that which was spoken of in the past—the demands and standards placed on the firstborn sons—You are the exemplar. That is to say, as You are, so shall I demand the firstborn sons be. This is not something that humans can do, but rather it is what My Spirit Himself does. If anyone believes that it is humans who are bearing witness for You, then that creature is without doubt the ilk of Satan and My enemy! Therefore, the testimony is conclusive, eternally immutable, and it is that which the Holy Spirit confirms! No one may lightly alter it, and whosoever does, I shall not forgive! Since humans cannot bear witness for Me, I Myself bear witness for My person, and people must not interfere with My work! These are words of severe judgment, and every single person must be mindful of them!

You should consider and take note of every detail in what I say. Do not treat My words casually, but listen carefully. Why do I say that the firstborn sons are My person and an indispensable part of My kingdom? Before all ages, we lived together and were never separated. Because of Satan's disturbances, after I was incarnated the first time I returned to Zion. Proceeding from this, we all came into the world, and after I win victory in the last days—that is, after I regain you from the flesh that Satan has corrupted—I will bring you back to Zion so that My person may reunite, never to be separated. After that I will not be incarnated again, and you will surely not come out of My body. That is to say, thereafter I will not create the world again, but will remain forever inseparable from My firstborn sons in Zion, for everything has now been thoroughly completed, and I am about to conclude the entire old age. It is only in Zion that there is the life of the new heaven and earth, for My person exists in Zion. There will be no more new heavens or new earths that exist apart from this. I am the new heaven, and I am also the new earth, because My person fills all Zion. It may also be said that My firstborn sons are the new heaven, My firstborn sons are the new earth. My firstborn sons and I are of one body, inseparable. To speak of Me necessarily includes the firstborn sons, and I will surely not forgive anyone who tries to separate us. When I make all nations and peoples return before My throne, all Satans will be thoroughly disgraced and all foul demons will back away from Me. Then it is certain that righteousness will exist among all peoples (meaning among My sons and people), and it is certain that there will be none of Satan's disturbances among all nations, for I will be governing all nations and peoples, I will be wielding power over the entire universe world, and all Satans will be thoroughly devastated, entirely defeated, and receiving the punishment of My administrative decrees.

I am proceeding with My work among all peoples, but they have only the enlightenment of My Spirit, and there is no one among them qualified to unveil My mysteries, no one qualified to express Me. Only the One who comes from Me is qualified to do My work—as for the rest, I only use them temporarily. My Spirit will not descend upon a person arbitrarily, for everything in Me is precious. For My Spirit to descend upon someone and for My Spirit to work on someone are completely different things. My Spirit works on people who are outside of Me, but My Spirit descends upon the One who comes from Me. These are two completely unconnected matters. For the One who comes from Me is holy, but those who are outside of Me are not holy, no matter how good they may be. My Spirit will not descend upon someone for any small reason. People should not be worried. I make no mistakes, and I am one hundred percent certain about what I do! As I have testified for Him, I will surely also protect Him; that One definitely comes from Me and is indispensable to My person. Therefore, I hope people set aside their own notions, relinquish any ideas given by Satan, believe My every utterance to be true, and do not give way to doubts in their minds. This is My commission to humanity, My exhortation to humanity. Everyone must adhere to these things, everyone must sincerely obey them, and everyone must take what I say to be the standard.

I am not only to start My work among all nations and peoples, but also to start My work everywhere in the universe world, and this shows even more that the day for My return to Zion is not far off (because it is necessary for Me to return to Zion before I can start the work among all peoples and throughout the universe world). Is there anyone who can fathom the steps of My work and the way that I work? The reasons I say I will meet with foreigners in the spirit are because this fundamentally cannot be done in the flesh, and because I am unwilling to risk dangers for the

second time. These are the reasons for communing with foreigners in the spirit. This is to be in the true spiritual realm, not some vague spiritual realm as imagined by those[a] living in the flesh. What I say at that time will be different merely in the way I speak, as I will be speaking within a different age. Therefore, I am reminding humanity again and again to take notice of the way that I speak, and I remind humanity also that there are mysteries in what I say that people cannot unveil. But no one understands why I say these things, and it is only because I tell you this today that you are able to understand a little, but still not completely. After this stage in My work, I will inform you step by step. (I still want to eliminate some people through this, so I will not say anything for now.) This is the method of the next step in My work. Everyone should take notice and see clearly that I am God Himself who is wise.

Footnotes:

a. The original text does not contain the phrase “as imagined by those.”

Chapter 118

Whosoever rises up to bear witness for My Son, I shall bestow grace upon them; whosoever does not rise up to bear witness for My Son, but instead resists and uses the human notions to make their own assessments, I shall destroy them. All must see clearly! Bearing witness for My Son is an act of fear of Me, and it satisfies My intentions. Do not only respect the Father, while bullying and oppressing the Son. Those who do so are the descendants of the great red dragon. I do not need wretches like this to bear witness for My Son; I shall destroy them in the bottomless pit. I want the loyal and honest service-doers to render service to My Son; as for the rest, I do not need them. This is My righteous disposition, and it serves to show that I am the holy and unblemished God Himself. I will not forgive anyone who offends My administrative decrees. Whoever defied You or persecuted You in the past, whether in the family or in the world, I shall chastise them one by one, and no one shall be let off, for there is no part of Me that is of flesh and blood. Bearing witness for You today shows that those service-doers have finished rendering service for Me, so do not have any scruples or concerns whatsoever. They are Your service-doers, after all, and when all is said and done You are of heaven, and You will return to My body in the end, for My body cannot be without You. Those who defied You and who were not compatible with You in the past (this is something others cannot see; only You know it in Your heart) have now revealed their original forms and have fallen, for You are God Himself and You shall not tolerate anyone to defy You or offend You. Though it cannot be seen at all from the outside, My Spirit is within You; this is beyond question. All people must believe it, lest My iron rod strike down all who defy Me! Since I bear witness for You, You surely carry authority, and everything You say is My expression, and

everything You do is My manifestation, for You are My beloved and You are a part that My person cannot be without. So, Your every action, what You wear, what You use, and where You live—they are surely also My deeds. No one must try to find something against You, and no one must pick faults with You. If anyone does this, I shall not forgive them!

I shall cast all evil servants out from My house, and within My house I shall make all loyal servants bear witness for My firstborn sons; this is My plan, and this is the way in which I work. When evil servants bear witness for My Son, there is a smell of dead people, and this is loathsome to Me. When loyal servants bear witness for My Son, it is earnest and sincere, and it is acceptable to Me. So, whoever is unwilling to bear witness for My Son, get out of here right now! I shall not force you to do so—if I ask you to leave, then you must leave! Look at what the consequences for you are and what awaits you; the ones who render service understand this more than anyone else. My judgment, My wrath, My curses, My burning and My raging fury will at any time befall any who defy Me. My hand shows no mercy to anyone; no matter how loyal one who renders service was before, if they defy My Son today then I shall destroy them immediately, and I shall not allow them to stay before Me. From this, one can see My unmerciful hand. Because people do not know Me, and because their natures defy Me, even those who are loyal to Me are only loyal for the sake of their own pleasure. If something happens that affects them adversely, their hearts change at once and they want to retreat from My side. This is the nature of Satan. You must not be opinionated, believing yourselves to be loyal! If there is nothing in it for them, this herd of beasts is simply incapable of being loyal to Me. If I did not proclaim My administrative decrees, you would have retreated long ago. You are all now caught between the frying pan and the fire, unwilling to render service for Me but unwilling to be

struck down by My hand. If I did not proclaim that great disasters will befall any who defy Me at any time, you would have retreated long ago. Do I not know of the ruses people can resort to? Most people now harbor a small hope, but when that hope turns to disappointment, they become unwilling to go any further, and they ask to turn back. I have said before that I do not keep anyone here against their will, but take care to think about what the consequences will be for you. This is not Me threatening you; this is about facts. No one can fathom the nature of man except Me; people all think that they are loyal to Me, not knowing that their loyalty is impure. These impurities will ruin people, for they are a scheme of the great red dragon. It was long ago laid bare by Me; I am the almighty God, so how could I not understand something so simple? I am able to penetrate your blood and your flesh to see your intentions. It is not hard for Me to fathom man's nature, but people think themselves clever, believing that no one but themselves knows their intentions. Do they not know that the almighty God exists within the heavens and earth and all things?

I will love My Son to the very end, and I will hate the great red dragon and Satan forever and ever. My chastisement will befall all those who defy Me and not one enemy will be let off. I have said before, "I lay in Zion a big stone. To believers, this stone is the foundation of their construction. To those that do not believe, this is a rock upon which they stumble. To the sons of the devil, this is the stone that crushes them to death." Not only have I spoken these words before, but they have been prophesied by many people, and many people have read this passage of words in this age. Furthermore, some people have tried to explain these words, but no one has ever unraveled this mystery before, because this work is only done during the current time of the last days. So, even though some people have tried to explain these words, their explanations are all fallacies. Today, I reveal the

whole meaning to you so that you may know the seriousness of My bearing witness for My firstborn sons, and My purpose in doing so. I lay in Zion a big stone, and this stone refers to My firstborn sons being borne witness to. The word “big” does not mean that this witness is borne on some gigantic scale, but rather that in bearing witness for My firstborn sons, a great many service-doers will retreat. Here, “those that do not believe” refer to those who retreat because My Son is borne witness to. Therefore, the stone is a stumbling rock to this kind of person. I say it is a rock because this kind of person will be struck down by My hand, and therefore the “rock that causes people to stumble” is not said in relation to falling or becoming weak, but in relation to being struck down by My hand. The “believers” in “to believers, this stone is the foundation of their construction” refer to those service-doers who are loyal, and “foundation of their construction” refers to the grace and blessings that they will receive after they have rendered loyal service to Me. That the firstborn sons have been borne witness to indicates that this entire old era will soon pass away; that is, it symbolizes the destruction of the kingdom of Satan; therefore, for the nonbelievers, it is the rock that crushes them to death. So, shattering all nations to pieces refers to the complete renewal of the entire world; the old will pass away and the new shall be established—this is the true meaning of “shattering.” Do you understand? The work I do in this last stage can be summarized just with these few words. This is My wondrous deed, and you should grasp My intentions within My words.

Chapter 119

All of you should comprehend My intentions, and all of you ought to understand My mood. Now is the time to prepare to return to Zion. I have no mind to do anything but this. I only hope to reunite with you one day soon, and spend every minute and every second together with you in Zion. I loathe the world, I loathe the flesh, and even more do I loathe every human on earth. I am not willing to see them, because they are all as demons, without even the slightest trace of human nature. I am not willing to live on the earth; I loathe all created beings, I loathe all that are of flesh and blood. The whole earth reeks of corpses; I want to return to Zion at once, to remove all the corpse stench from the earth and fill all the earth with the sound of praise for Me. I shall return to Zion, I shall break away from the flesh and the world, and no one may stand in My way. My hand that slays man has no fleshly feelings! From now on, no one may speak of the construction of the church. If anyone does, I will not forgive them. (This is because now is the time to bear witness for My firstborn sons, and it is the time to build the kingdom; whoever speaks of the construction of the church is tearing down the construction of the kingdom and disrupting My management.) All is ready, all is prepared; the only thing that remains is for the firstborn sons to be exalted and witnessed. When that happens, I shall, without a moment's delay and without considering form, return at once to Zion—the place you hold in your minds, night and day. Do not look only at how the current world continues on, smooth and steady. All of this work is the work of returning to Zion, so pay no heed to these things now; when the day of return to Zion comes, all will be complete. Who does not wish to return to Zion soon? Who does not wish for the Father and the sons to reunite soon? No matter how enjoyable the earthly pleasures, they cannot

keep a hold on our flesh; we will transcend our flesh and together return to Zion. Who dares to hinder this? Who dares to put up obstacles? I will certainly not forgive them! I will sweep away all stumbling blocks. (This is the reason I say I cannot return straight away to Zion. I am carrying out this cleansing work, and I am simultaneously bearing witness for My firstborn sons; these two jobs are progressing at the same time. When the cleansing work is complete, it will be time for Me to reveal the firstborn sons. The "stumbling blocks" are the large number of service-doers, which is why I say that these two jobs are happening simultaneously.) I will have My firstborn sons tread with Me throughout the universe and to the ends of the earth, across mountains and rivers and all things; who dares to impede this? Who dares to hinder this? My hand does not easily let go of any man; with the exception of My firstborn sons, I rage against all and curse all. In all the land, there is not a single mortal who receives My blessings; all meet My curse. Since the world's creation, I have blessed no one; even when I have given blessings, they have been mere words, never reality, for I hate Satan utterly; I will never bless it, only punish it. Only at the end, after I have thoroughly conquered Satan and complete victory is Mine, will I give to all loyal service-doers material blessings, and let them take joy in praising Me, for all My work will have been accomplished.

Indeed, My time is not far away. The six-thousand-year management plan is nearing completion before your eyes. (It is indeed before your eyes. It is not some prefiguration; you can see this from My mood.) I will take My firstborn sons home to Zion at once. Some people will say, "As it is only for the firstborn sons, why does it take six thousand years? And why were so many people created?" I have said before that everything of Mine is precious. How can My firstborn sons not be even more so? I will mobilize all to serve Me, and moreover, I will reveal My power, so that every man

can see that in the whole universe world, not a single object is not in our hands, not a single person is not in our service, and not a single thing is not for our accomplishment. I shall achieve everything. For Me, there is no concept of time; although I mean to complete the plan and My work in six thousand years, to Me all is emancipated and free. Even if it is less than six thousand years, as long as, in My view, the time has come, who would dare to utter a word of opposition? Who would dare to stand and judge at will? My work, I do Myself; My time, I arrange Myself. No person, no matter, and no thing dares to act willfully; I will make all follow Me. For Me, there is no right or wrong; if I say something is right, it is surely right; if I say something is wrong, that is also so. You must not always measure Me with human notions! I say the firstborn sons and I together are blessed—who dares to refuse to submit? I will destroy you on the spot! You refuse to submit! You are rebellious! I am simply without mercy for any of mankind, and My hate has already reached its limit; I simply cannot be any more tolerant. As far as I am concerned, the whole universe world must be exterminated immediately—only then will My great work be fulfilled; only then will My management plan be completed; and only then will the hatred in My heart be dispelled. Now, I care only about witnessing My firstborn sons. I will put all other affairs to the side; I will do the important things first, and then I will do the secondary things. These are the steps of My work, which no one should violate; all must do as I say, lest they become targets of My curse.

Now that My work is accomplished, I can rest. From now on, I will work no more, but will bid My firstborn sons do all that I want done, because My firstborn sons are Me; My firstborn sons are My person. This is not wrong in the slightest; do not use notions to make judgments. To see the firstborn sons is to see Me, for we are one and the same. Anyone who

separates us is thus resisting Me, and I will not forgive them. In My words, there are mysteries that are incomprehensible to man. Only those whom I love can express Me, and no others; this has been determined by Me, and no one can change it. My words are rich, comprehensive, and unfathomable. All should expend great effort on My words, try to ponder them often, and not omit a single word or sentence—otherwise, people will have a distorted comprehension, and My words will be misunderstood. I have said that My disposition does not brook offense, meaning that My witnessed firstborn sons cannot be opposed. My firstborn sons represent every aspect of My disposition, so when the sacred trumpet is sounded, that is when I begin to witness the firstborn sons, and thus, the sacred trumpet will hereafter be the gradual announcement of My disposition to the masses. In other words, when the firstborn sons are revealed, that will be when My disposition is revealed. Who can fathom this? I say that even within the mysteries I have revealed, there remain mysteries that people cannot untangle. Who among you has really tried to figure out the true meaning of these words? Is My disposition the personality of a person, as you have imagined? To think so is a grave mistake! Today, whosoever sees My firstborn sons is an object of blessing, and they see My disposition—this is absolutely true. My firstborn sons represent all of Me; they are My person, without any doubt. No one may have any doubt about this! The submissive are blessed with grace, and the rebellious are cursed. This is what I command, and no person can change it!

Chapter 120

Zion! Rejoice! Zion! Sing out! I have returned in triumph, I have returned victorious! All peoples! Hurry to line up in order! All things of creation! Come now to a halt, for My person faces the whole universe and appears in the East of the world! Who dares not to kneel down in worship? Who dares not to call Me the true God? Who dares not to look up with a heart of fear? Who dares not to give praise? Who dares not to rejoice? My people will hear My voice, and My sons will survive in My kingdom! Mountains, rivers, and all things will cheer unendingly, and leap about without cease. At this time, none will dare to fall back, and none will dare to rise up in resistance. This is My wonderful deed, and even more than that, it is My great power! I will make everything have a heart of fear for Me and, beyond even this, I will have everything praise Me! This is the ultimate aim of My management plan of six thousand years, and it is what I have ordained. Not one person nor object nor event dares to rise up to resist Me or oppose Me. All My people will flow to My mountain (in other words, the world that I will later create) and they will yield before Me, because I have majesty and judgment, and I carry authority. (This refers to when I am in the body. I also have authority in the flesh, but because the limitations of time and space cannot be transcended in the flesh, it cannot be said that I have obtained complete glory. Although I obtain the firstborn sons in the flesh, it cannot be said that I have obtained glory. It is only when I return to Zion and change My appearance that I may be said to carry authority—that is, that I have obtained glory.) Nothing will be difficult for Me. By the words of My mouth, all shall be destroyed, and by the words of My mouth, all will come into being and be made complete. Such is My great power and such is My authority. Because I am full of power and

replete with authority, no person could dare obstruct Me. I have already triumphed over everything, and I have already won victory over all of the sons of rebellion. I am bringing My firstborn sons together with Me to return to Zion. I am not returning to Zion alone. Therefore, all will see My firstborn sons and thus develop hearts of fear for Me. This is My aim in obtaining the firstborn sons, and this has been My plan since the creation of the world.

When all is ready, that will be the day of My return to Zion, and this day will be commemorated by all peoples. When I return to Zion, all things on earth will be silent, and all upon the earth will be at peace. When I return to Zion, everything will resume its original appearance. Then, I will commence My work in Zion. I will punish the wicked and reward the good, and I will bring into force My righteousness, and I will carry out My judgment. I will use My words to accomplish everything, making all people and all things experience My chastising hand, and I will make all people see My full glory, My full wisdom, and My full bounty. No person will dare to rise up in judgment, for in Me, all things are accomplished; and here, let every man see My full dignity, and taste My full victory, for in Me all things are manifested. From this, it is possible to see My great power and My authority. No one will dare offend Me, and no one will dare obstruct Me. In Me, all is made open. Who would dare hide anything? I am certain to show that person no mercy! Such wretches must receive My severe punishment, and such scum must be purged from My sight. I will rule them with an iron rod and I will use My authority to judge them, without the slightest mercy and without sparing their feelings at all, for I am God Himself, who is without fleshly feelings and majestic and cannot be offended. All should understand and see this, lest they come to be struck down and annihilated by Me “without cause or reason,” for My rod will

strike down all who offend Me. I do not care whether they know My administrative decrees; that will be of no consequence to Me, as My person does not tolerate being offended by anyone. This is the reason why it is said that I am a lion; whomever I touch, I strike down. That is why it is said that it is now blasphemy to say that I am the God of compassion and lovingkindness. In essence, I am not a lamb, but a lion. No one dares offend Me; whosoever offends Me, I will punish with death, immediately and without mercy. This suffices to show My disposition. Therefore, in the final age a large group of people shall withdraw, and this will be difficult for people to bear, but for My part, I am relaxed and happy, and I do not see this as a difficult task at all. Such is My disposition.

I hope that every person will submit to all that is of Me with a submissive heart; if they do, I will certainly bless mankind greatly, for, as I have said, those who are compatible with Me will be preserved, while those who are hostile to Me will be cursed. I have ordained this, and none can change it. The things I have determined are things I have accomplished, and whosoever goes against them will be chastised immediately. I have everything I need in Zion and everything I desire. There is no hint of the world in Zion, and compared to the world, it is a palace, rich and grand; but no one has ever entered it, and therefore, in man's imagination, it does not exist at all. Life in Zion is unlike life on earth; on earth, life is eating, wearing clothes, playing, and seeking pleasure, while in Zion it is greatly different. It is the life of the Father and sons immersed in joy, always filling the whole space of the universe, but always coming also together in unison. Now that it has come to this, I will tell you where Zion is situated. Zion is where I reside; it is the location of My person. Therefore, Zion must be a holy place, and it must be far away from earth. That is why I say that I despise the people, things, and matters of earth, and I detest the eating,

drinking, playing and pleasure-seeking of the flesh, because no matter how enjoyable the earthly pleasures, they cannot compare with life in Zion; it is the difference between heaven and earth, and there is no way of comparing the two. The reason there are many puzzles on earth that man cannot solve is that people have heard nothing of Zion. Well, where is Zion, exactly? Is it on another planet, as people imagine it to be? No! That is merely a fantasy in the mind of man. The third heaven, which I have mentioned, is regarded by man as having prefigurative meaning, but what men understand in their notions is exactly opposed to My meaning. The third heaven here mentioned is not false in the slightest. That is why I say I will not destroy the sun, the moon, the stars, and the celestial bodies, and I will not eliminate heaven and earth. Could I destroy My dwelling place? Could I eliminate Mount Zion? Is this not laughable? The third heaven is My dwelling place; it is Mount Zion, and this is absolute. (Why do I say it is absolute? It is because what I say now cannot be understood by man at all; he can only hear it. The scope of man's thinking simply cannot encompass it, and therefore I will now say no more about Zion, lest people regard it as a fiction.)

After I return to Zion, on earth the praising of Me will continue as it did in the past. Those loyal service-doers will wait as ever to render service to Me, but their function will have come to an end. The only thing they can do is to contemplate the circumstances of My presence on earth. At that time, I will begin to bring disaster down onto those who will suffer calamity; yet everyone believes that I am a righteous God. I will certainly not punish those loyal service-doers, but only let them receive My grace. For I have said that I will punish all evildoers, and that those who perform good deeds will receive the material enjoyment that I bestow, demonstrating that I am the God of righteousness and faithfulness Himself. Upon My

return to Zion, I will begin to turn toward each nation in the world; I will bring to salvation the Israelites and chastise the Egyptians. This is the next step of My work. My work then will not be the same as it is in the present day: It will not be work in the flesh, but will transcend the flesh completely —and as I have spoken, so will it be done; and as I have commanded, so will it stand. Whatever is spoken, so long as it is spoken from My mouth, it will be fulfilled immediately in reality; this is the true meaning of My word being spoken and its fulfillment taking place at the same time, for My word itself is authority. I am now speaking of some general things, as a way to give people on earth a few clues, so that they may not grasp wildly about. When that time comes, everything will be arranged by Me, and none should act willfully, lest they be struck down by My hand. In the imaginations of men, all that I speak of is vague, because, after all, man's way of thinking is limited, and man's thought is as far from that of which I have spoken as earth is from heaven. Therefore, none can comprehend this. The only thing to do is to come into alignment with what I say; this is the inevitable course of things. I have said: "In the last days, the beast will emerge to persecute My people, and those who are fearful of death will be marked with a seal to be carried off by the beast. Those that have seen Me will be killed by the beast." The "beast" in these words undoubtedly refers to Satan, the misleader of mankind. This is to say, when I return to Zion, a large group of service-doers will withdraw; that is, they will be carried off by the beast. These creatures will all go to the bottomless pit to receive My eternal chastisement. "Those that have seen Me" refers to those loyal service-doers who have been conquered by Me. "Having seen Me" refers to their having been conquered by Me. "Killed by the beast" refers to Satan, having been conquered by Me, not daring to rise up to resist Me. In other words, Satan will not dare to perform any work upon these service-doers, and therefore,

the souls of these people will have been saved; this is said due to their ability to be loyal to Me, and it means that those loyal service-doers will be able to receive My grace and My blessing. Therefore, I say that their souls will have been saved. (This does not refer to ascension to the third heaven, which is only a notion of man.) But those evil servants will be bound up again by Satan and then thrown into the bottomless pit. This is My punishment of them; this is their retribution, and it is the reward for their sins.

As the pace of My work quickens, My time on the earth gradually diminishes. The date of My return to Zion draws near. When My work on earth has come to an end, it will be time for My return to Zion. I do not wish to live on earth at all, but for the sake of My management, for the sake of My plan, I have endured all suffering. Today, the time has already come. I will quicken My pace, and no one will be able to keep up with Me. Whether man can understand it or not, I will tell you in detail all that man is unable to comprehend, yet must be known by you on earth. Therefore, I say that I am God Himself, who transcends time and space. Were it not for My purpose of obtaining the firstborn sons and thus defeating Satan, I would already have returned to Zion; were it otherwise, I would simply never have created mankind. I despise the world of man, and I detest people who are apart from Me, to the extent of considering destroying the whole of mankind in one fell swoop. However, My work has order and structure, a sense of proportion and moderation, and it is not haphazard. All I do is meant to defeat Satan, and even more is it meant to enable Me to be together with My firstborn sons as soon as possible. This is My aim.

Part Two:
God's Words to the Entire Universe

(February 20, 1992 to June 1, 1992)

Introduction

"God's Words to the Entire Universe" is the second part of the utterances expressed by Christ in the identity of God Himself. They cover the period from February 20, 1992 to June 1, 1992, and are comprised of a total of forty-seven chapters. The manner, content, and perspective of God's words in these utterances are completely unlike "Utterances of Christ in the Beginning." "Utterances of Christ in the Beginning" exposes and guides people's external behavior and their simple spiritual lives. Ultimately, it ends with "the trial of the service-doers." "God's Words to the Entire Universe," however, opens with the conclusion of people's identity as service-doers and the beginning of their lives as God's people. It guides people into the second pinnacle of God's work, during the course of which they undergo the trial of the lake of fire, the trial of death, and the time of loving God. These several steps fully expose man's ugliness before God as well as man's true face. Ultimately, God finishes with a chapter in which He parts with man, thus concluding all steps of this incarnation of God's conquest of the first group of people.

In "God's Words to the Entire Universe," God expresses His words from the perspective of the Spirit. The manner in which He speaks is unattainable by created mankind. Moreover, the vocabulary and style of His words are beautiful and moving, and no form of human literature could take their place. The words with which He exposes man are accurate, they are irrefutable by any philosophy, and they bring all people into submission. Like a sharp sword, the words with which God judges man cut straight to the depths of people's souls, cutting so deep as to leave them with no place to hide. The words with which He comforts people carry mercy and lovingkindness, they are warm as a loving mother's embrace, and they

make people feel secure as never before. The single greatest characteristic of these utterances is that, during this stage, God does not speak using the identity of Jehovah or Jesus Christ, nor of Christ of the last days. Instead, using His inherent identity—the Creator—He speaks to and teaches all those who follow Him and all those who are yet to follow Him. It is fair to say that this is the first time since the creation of the world that God has addressed all mankind. Never before has God spoken to created mankind in such detail and so systematically. Of course, this is also the first time He has spoken so much, and for so long, to all mankind. It is totally unprecedented. What's more, these utterances form the first text expressed by God among mankind in which He exposes people, guides them, judges them, and speaks heart-to-heart to them and so, too, are they the first utterances in which God lets people know His footsteps, the place in which He lies, God's disposition, what God has and is, God's thoughts, and His concern for mankind. It can be said that these are the first utterances that God has spoken to mankind from the third heaven since the creation, and the first time that God has used His inherent identity to appear and express the voice of His heart to mankind amid words.

These utterances are profound and unfathomable; they are not easy to understand, nor is it possible to grasp the origins and purposes of God's words. Thus, Christ has added an explanation after each chapter, using language that is easy for man to comprehend to bring clarity to the greater part of the utterances. This, combined with the utterances themselves, makes it easier for everyone to understand and know God's words. We have made these words an appendix to "God's Words to the Entire Universe." In them, Christ provides explanations using wording that is the simplest to understand. The combination of the two is the perfect marrying of divinity and God in humanity. Although God speaks in the perspective of the third

person in the appendix, no one can deny that these words were personally uttered by God, for no human can explain God's words clearly; only God Himself can elucidate the origins and purposes of His utterances. Thus, although God speaks using many means, the aims of His work never change, nor does the objective of His plan ever alter.

Although "God's Words to the Entire Universe" ends with a chapter in which God parts with man, in fact, this is when God's work of conquest and salvation among man, and His work of making people perfect, is officially unveiled. Thus, it is more suitable for us to regard "God's Words to the Entire Universe" as the prophecy of God's work of the last days. For only after this point did the incarnate Son of man officially begin to work and speak using the identity of Christ, walking among the churches and providing life, and watering and shepherding all His people, which in turn gave rise to the many utterances in "The Words of Christ As He Walked in the Churches."

Chapter 1

Do those who have seen My words truly accept them? Do you truly know Me? Have you truly learned to submit? Do you sincerely expend yourselves for Me? Have you truly borne strong and unyielding witness to Me in the face of the great red dragon? Does your devotion truly shame the great red dragon? Only through the trial of My words can I achieve My goal of purifying the church and choosing those who sincerely love Me. If I did not work in this way, would anyone be able to know Me? Who could come to know My majesty, My wrath, and My wisdom through My words? Having started My work, I will surely finish it, but still it is I who plumb men's hearts to their depths. To tell the truth, there is no one among men who fully knows Me, so I use words to guide all men, to lead them all into a new era. In the end I will use words to accomplish all of My work, causing all those who sincerely love Me to surrender to My kingdom, to live before My throne. The situation now is not what it once was, and My work has entered on a new starting point. That being so, there will be a new approach: All those who see My word and accept it as their very life are people in My kingdom, and being in My kingdom, they are people of My kingdom. Because they accept the guidance of My words, even though they are referred to as My people, this title is in no way secondary to being called My "sons." Having been made into God's people, then all must serve with the utmost devotion in My kingdom and perform their duties in My kingdom. Whosoever commits offense against My administrative decrees must receive My punishment. This is My advice to all.

A new approach has now been entered, and the past need not be mentioned again. However, as I have said before: I mean what I say, and what I say shall be done, and no one can change this—it is absolute.

Whether they are words I have said in the past or words I will say in the future, I will make them all come true, one by one, and allow all of mankind to see them come true. This is the principle behind My words and work. Since the construction of the church has already been achieved, it is now no longer the era of church building, but rather the era in which the kingdom is successfully built. However, as you are still on earth, the assemblies of men on earth will remain known as "the church." Nevertheless, the substance of the church is not the same as it once was—it is a church that has been successfully built. Therefore, I say My kingdom has already descended to earth. None can grasp the root of My words, nor do they know My purpose in speaking them. From the way I speak today, you will experience an epiphany. Some may burst out in loud and bitter weeping; some may feel afraid that this is the way I speak; some may cling to their conservative views as they watch My each and every move; some may regret having expressed their grievances or resisted Me at that time; some may secretly rejoice that, having never veered aside from My name, they are revived. There may be some who, "tormented" by My words long ago until they were half dead, dispirited and downcast, no longer have the heart to heed the words I speak, even though I have changed My manner of expression; or others who, having served Me with devotion up to a certain point, never complaining, never doubting, are today fortunate enough to gain release and feel a gratitude beyond words toward Me in their hearts. All of the above circumstances apply, to varying degrees, to every human being. But as the past is the past, and the present is already here, there is no need to long nostalgically for yesterday anymore, or to take thought for the future. Being human, whoever goes against reality and does not do things according to My guidance will not come to a good end, but will only bring trouble upon themselves. Of everything that occurs in the universe, there is

nothing in which I do not have the final say. Is there anything that is not in My hands? Whatever I say is done, and who among human beings can change My mind? Could it be the covenant I made on the earth? Nothing can hinder My plan from going forward. At all times, I am doing My work, and at all times, I am planning out My management. Who among human beings can put his hand in to meddle? Is it not I who have personally made these arrangements? Entering into this realm today does not stray outside My plan or what I have foreseen; it was all determined by Me long ago. Who among you can fathom this step of My plan? My people will assuredly listen to My voice, and each and every one of those who sincerely love Me shall assuredly return before My throne.

February 20, 1992

Chapter 2

Along with entering into the new approach, there will be new steps in My work. As it is in the kingdom, I will do things directly through divinity, leading every step of the way, precise to the finest detail, absolutely unadulterated by human intentions. What follows is an outline of the ways of actual practice: As it is through hardship and refinement that they have earned the title of the "people," and as they are the people of My kingdom, I must hold them to stringent requirements whose standard is higher than that of the methods of My work of previous generations. It is not only the reality of words; more importantly, it is the reality of practice. These must be achieved first. In all words and deeds, they must meet the standards required of the people of the kingdom, and any offenders must immediately be removed, lest they bring shame onto My name. However, those ignorant ones who cannot see clearly or understand are an exception. In constructing My kingdom, focus on eating and drinking of My words, recognizing My wisdom, and finding confirmation through My work. If one pays attention to books other than those that contain My words, I assuredly do not want them; such people are harlots who defy Me. As an apostle, one must not dwell at home too long. If one does, I will not force them, but discard and no longer use that person. Since apostles are not home for long, they spend long periods of time in the church to be edified. Apostles must participate in at least one of every two assemblies of the churches. Thus, co-workers' assemblies (including all apostle assemblies, all church leader assemblies, and all assemblies for saints with clear insight) must become frequent. At least some of you must attend each assembly, and apostles must focus only on watching over the churches. The requirements previously made of saints are now more profound. For those who had committed offenses before I

bore witness to My name, due to their devotion to Me, I will still use them after I have tested them. However, for those who have committed further offenses after My testimony yet are determined to take pains to repent and begin afresh, such people are only to remain within the church. Still, they cannot be careless and wanton, but rather must be more constrained than others. As for those who do not mend their ways after I have spoken, My Spirit will leave them immediately, and the church will have the right to carry out My judgment and expel them. This is absolute, and there can be no room for deliberation. If one collapses during the trials—that is, if one leaves—then no one should pay any mind to that person, to avoid testing Me and allowing Satan to rush madly into the church. This is My judgment of such a person. If anyone acts without righteousness and out of their feelings toward a person who leaves, then not only will the one who left lose their place, but the former, too, will be cast out from among My people. Another function of apostles is to focus on spreading the gospel. Of course, saints can do this work, too, but they must be wise in doing so, and must refrain from causing trouble. The aforementioned are the current ways of practice. Also, as a reminder, you must pay attention to making your sermons more profound, so that all may enter into the reality of My words. You must closely follow My words, making it so all people may understand them clearly and unambiguously. This is most crucial. Those among My people who harbor thoughts of betrayal must be expelled, and must not be allowed to stay long in My house, lest they bring shame onto My name.

February 21, 1992

Chapter 3

Since you are called My people, things are not as they used to be; you should heed and submit to the utterances of My Spirit, and closely follow My work; you may not separate My Spirit and My flesh, for We are inherently one, and by nature undivided. Whosoever would divide the Spirit and the person and focus either on the person or the Spirit shall suffer loss, and shall only be able to drink from their own bitter cup, without any alternative. Only those who are able to look upon the Spirit and the person as an inseparable whole have a sufficient knowledge of Me; the life within them will undergo gradual change. In order that the next step of My work may proceed smoothly and without hindrance, I employ the refinement of words to test all those in My house, and use methods of work to test those who follow Me. Under these circumstances, it may be said they all lose hope; as people, there is not one among them whose conditions are not negative and passive, as if the entire space had changed. Some people rail against Heaven and earth; some, in their despair, steel themselves and accept the test of My words; some look to the skies and sigh deeply, eyes filled with tears, as if distraught by the untimely demise of a newborn infant; some even feel there is shame in living thus, and pray for God to take them away soon; some spend all day in a daze, as if they had just fallen gravely ill and had yet to come to their senses; some, after complaining, quietly leave; and some yet praise Me from their own place, though they remain somewhat negative. Today, when all is revealed, I need speak no more of the past; of greater importance is that you should still be capable of the utmost loyalty from the station I give you today, so that all you do meets My approval, and all you say is the product of My enlightenment and

illumination, that what you live out may ultimately be My image, and entirely My manifestation.

My words are released and expressed at any time or place, and so, too, should you know yourselves before Me at all times. For today, after all, is unlike what came before, and you can no longer accomplish whatever you wish. Instead, under the guidance of My words, you must be capable of subduing your body; you must use My words as your mainstay, and you may not act recklessly. All the paths to real practice for the church can be found in My words. Those who do not act by My words give direct offense to My Spirit, and I shall destroy them. Since things have come to such a situation as today's, you need not feel too aggrieved and regretful about your deeds and actions of the past. My magnanimity is as boundless as the seas and the sky—how could man's capabilities and knowledge of Me not be as familiar to Me as the back of My own hand? Who among man is not in My hands? Do you think I know nothing of how great your stature is, that I am entirely ignorant of this? That is impossible! Thus, when all people are at their most despairing, when they can wait no longer and wish to start anew, when they want to ask Me what is happening, when some indulge in dissipation and it occurs to some to revolt, when some are yet doing loyal service, I begin the second part of the era of judgment: purifying and judging My people. This is also to say that I begin officially to train My people, allowing you to not only bear beautiful testimony to Me, but, more than that, to achieve beautiful victory in battle for Me from the seat of My people.

At all times, My people should be on guard against the cunning schemes of Satan, guarding the gate of My house for Me; they should be able to support each other and provide for each other, so as to avoid falling into Satan's trap, at which time it would be too late for regrets. Why am I

training you with such urgency? Why do I tell you the facts of the spiritual realm? Why do I remind and exhort you time and again? Have you ever given this any thought? Has your pondering ever yielded clarity? So, you must not only be able to season yourselves by building on the foundation of the past, but, more than that, to expel the impurities within you under the guidance of the words of today, allowing each of My words to take root and blossom within your spirits, and, more importantly, to bear more fruit. This is because what I ask for is not bright, lush flowers, but bounteous fruit, fruit that does not lose its ripeness. Do you understand the true meaning of My words? Although the flowers in a greenhouse are as innumerable as the stars, and draw all the admiring crowd, once they have wilted, they become as tattered as the deceitful schemes of Satan, and no one shows any interest in them. Yet all those buffeted by the winds and scorched by the sun who bear testimony to Me, though not beautiful of bloom, will bear fruit once the flowers have withered, for I require that they be so. When I speak these words, how much do you understand? Once the flowers have wilted and borne fruit, and once all of this fruit can be provided for My enjoyment, I shall conclude all of My work on earth, and shall begin enjoying the crystallization of My wisdom!

February 22, 1992

Chapter 4

All of My people who serve before Me should think back on the past: Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts? Did I fill your hearts entirely? How much did My words accomplish within you? Do not try to fool Me! These things are perfectly clear to Me! Today, as the voice of My salvation is uttered forth, has there been some increase in your love for Me? Has part of your loyalty to Me become pure? Has your knowledge of Me deepened? Did praise offered in the past lay a solid foundation for your knowledge today? How much of you is occupied by My Spirit? How much of a place does My image hold within you? Have My utterances hit home within you? Do you truly feel that you have nowhere to hide your shame? Do you truly believe that you are unqualified to be My people? If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only present to make up the numbers, and at the time preordained by Me, you will surely be eliminated and knocked into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will meet with disaster. Is this not so? Do I still need to provide examples to illustrate this? Must I speak more plainly to provide an exemplar for you? From the time of creation until today, many people have rebelled against My words and thus have been abandoned and eliminated by My stream of recovery; ultimately, their bodies perish and their spirits are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination, and have thus been kicked

aside by Me, falling under the power of Satan and becoming one of those who oppose Me. (Today all those who directly oppose Me obey only the superficialities of My words, and rebel against the essence of My words.) There have been many, too, who have merely listened to the words I spoke yesterday, who have held on to the "junk" of the past and not treasured the "produce" of the present day. These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me. Such people are the objects of My judgment at the height of My wrath, and today they are still blind, still within the dark dungeons (which is to say, such people are in rotten, benumbed corpses that are controlled by Satan; because their eyes have been veiled by Me, I say that they are blind). It would be well to provide an example for your reference, so that you can learn from it:

At the mention of Paul, you will think of his history, and of some of the stories about him that are inaccurate and out of line with reality. He was taught by his parents from a young age, and received My life, and as a result of My predestination he was possessed of the caliber that I require. At the age of 19, he read various books about life; thus I do not need to go into detail about how, because of his caliber, and because of My enlightenment and illumination, he could not only speak with some insight about spiritual matters, but was also able to grasp My intentions. Of course, this does not exclude the combination of internal and external factors. Nevertheless, his one imperfection was that, because of his talents, he would often be glib and boastful. As a result, due to his rebelliousness, part of which directly represented the archangel, when I became flesh for the first time, he made every effort to defy Me. He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and

confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not rebel against My words directly, he rebelled against My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment within the captivity of My bonds.

From the example above it can be seen that whoever opposes Me (by opposing not only My fleshly self but more importantly, My words and My Spirit—which is to say, My divinity), receives My judgment in their flesh. When My Spirit leaves you, you plummet downward, descending directly into Hades. And although your fleshly body is upon earth, you are like someone suffering from mental illness: You have lost your reason, and immediately feel as if you are a corpse, such that you beg Me to terminate your flesh without delay. Most of you who are possessed of the spirit have a deep appreciation of these circumstances, and I need not go into further detail. In the past, when I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly. Yet because I am in the flesh, I am considerate of your weaknesses. My hope is that you do not treat your spirit, soul and body as playthings, unthinkingly dedicating them to Satan. It is better to treasure all that you have, and to not treat it like a game, for such things relate to your fate. Are you really able to

understand the true meaning of My words? Are you really capable of being considerate of My true feelings?

Are you willing to enjoy My blessings on earth, blessings that are akin to those in heaven? Are you willing to treasure understanding of Me, enjoyment of My words, and knowledge of Me as the most valuable and meaningful things in your life? Are you truly able to fully submit to Me, without thought to your own prospects? Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep? Are there any among you capable of achieving such things? Could it be that all who are accepted by Me and receive My promises are the ones who gain My blessings? Have you understood anything from these words? If I test you, can you truly put yourselves at My mercy, and, in the midst of these trials, search for My intentions and perceive My heart? I do not wish for you to be able to speak many touching words, or tell many exciting stories; rather, I ask that you are able to bear fine testimony to Me, and that you can fully and deeply enter into reality. If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? Who is able to grasp the meaning in My words? Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the essence of My words. This will prevent you from misunderstanding My words, and from being unclear as to My meaning, and thus violating My administrative decrees. I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me to let God orchestrate you in all things. All of those who stand within My household should do as much as they possibly can; you should offer the best of yourself to the last section of My work on earth. Are you truly willing to put such things into practice?

February 23, 1992

Chapter 5

The voice of My Spirit is an expression of the whole of My disposition. Do you understand? To be unclear on this point would be tantamount to resisting Me directly. Have you genuinely seen the importance that lies herein? Do you really know how much effort, how much energy, I expend on you? Do you really dare to lay bare what you have done and how you have behaved before Me? And you have the nerve to call yourselves My people to My face—you have no shame, much less any sense! Sooner or later, people like you will be eliminated from My house! Do not come the old soldier with Me, assuming that you have stood testimony for Me! Is this something that humanity is capable of doing? If nothing remained of your intentions and your goals, you would long since have struck out on a different path. Do you think I do not know how much the human heart can hold? From this time forth, in all things, you must enter into the reality of practice; merely flapping your gums, as you have done in the past, will no longer get you by. In the past, most of you managed to freeload under My roof; the fact that you are able to stand firm today is entirely due to the severity of My words. Do you think I speak randomly and without purpose? Impossible! I look down upon all things from on high, and exercise dominion over all things from on high. In the same way, I have put in place My salvation upon the earth. There is never a moment when I am not watching, from My secret place, humans' every move and everything they say and do. Humans are to Me open books: I see and know them one and all. The secret place is My abode, and the entire vault of heaven is the bed on which I lie. Satan's forces cannot reach Me, for I am overflowing with majesty, righteousness, and judgment. An ineffable mystery resides in My words. When I am speaking, you become

like fowls that have just been cast into water, overwhelmed with confusion, or babies who have just had a fright, seeming to know nothing, because your spirit has fallen into a state of stupefaction. Why do I say that the secret place is My abode? Do you know the deeper meaning of My words? Who among humans are capable of knowing Me? Who are capable of knowing Me as they know their own father and mother? Resting in My abode, I observe closely: All the people on earth bustle about, "traveling around the world" and rushing back and forth, all for the sake of their destiny and their future. Not a single one, though, has the energy to spare for building My kingdom, not even so much as the effort it takes to draw breath. I created humans, and I have rescued them many times from tribulation; however, these humans are all ingrates: Not a single one among them is able to enumerate all the instances of My salvation. It has been so many years—so many centuries—from the creation of the world down to the present day; I have worked so many miracles and made My wisdom manifest so many times. Nevertheless, humans are as demented and numb as the mentally ill, and even sometimes like wild beasts flailing about in the forest, without the slightest intention of paying heed to My affairs. Many times, I have given humans the death sentence and condemned them to die, but My management plan cannot be altered by anyone. And therefore, in My hands, humans continue to reveal the old things to which they cling. Because of the steps of My work, I have, once again, rescued you beings who were born into a big family that is degenerate, depraved, filthy, and sordid.

My planned work keeps pressing forward without a moment's surcease. Having moved into the Age of Kingdom, and having carried you into My kingdom as My people, I will have other demands to make of you;

that is to say, I will begin to promulgate before you the constitution with which I will govern this era:

Since you are called My people, you should be able to glorify My name; that is, stand testimony in the midst of trial. If anyone attempts to wheedle Me and conceal the truth from Me, or engage in disreputable dealings behind My back, such people will, without exception, be chased out and removed from My house to wait for Me to deal with them. Those who have been unfaithful and unfilial to Me in the past, and who rise up again today to judge Me openly—they, too, will be chased out of My house. Those who are My people must constantly show consideration for My burdens as well as seek to know My words. Only people like this will I enlighten, and they will surely live under My guidance and enlightenment, never meeting with chastisement. Those who, failing to show consideration for My burdens, concentrate on planning for their own futures—that is, those who do not aim with their actions to satisfy My heart, but rather who look for handouts—these beggar-like creatures I absolutely refuse to use, because from the time they were born, they have known nothing of what it means to show consideration for My burdens. They are people who lack normal sense; such people are suffering from “malnutrition” of the brain, and need to go home for some “nourishment.” I have no use for such people. Among My people, everyone will be required to regard knowing Me as an obligatory duty to be seen through to the end, like eating, dressing, and sleeping, something that one never forgets about for a moment, so that in the end, knowing Me will become as familiar as eating —something you do effortlessly, with a practiced hand. As for the words I speak, every single one must be taken with the utmost faith and fully assimilated; there can be no perfunctory half-measures. Anyone who does not pay attention to My words will be regarded as directly resisting Me;

anyone who does not eat of My words, or does not seek to know them, will be regarded as not paying attention to Me, and will directly be swept out the door of My house. This is because, as I have said in the past, what I want is not a great number of people, but excellence. Out of a hundred people, if only one is able to know Me through My words, then I will willingly eliminate all the others to focus on enlightening and illuminating this single one. From this you can see that it is not necessarily true that greater numbers alone can manifest Me and live Me out. What I want is wheat (even though the kernels may not be full) and not tares (even when the kernels are full enough to be admired). As for those who give no regard to seeking, but who instead behave in a slack manner, they should leave of their own accord; I do not wish to see them anymore, lest they continue to bring disgrace to My name. Regarding what I require of My people, I will stop at these precepts for now, and will wait to make further sanctions, depending on how circumstances change.

In days past, the great majority of people thought I was the God Himself of wisdom, that I was the very God who saw deep into the hearts of humans; however, this was just superficial talk. If humans had truly known Me, they would not have presumed to leap to conclusions, but would instead have kept on trying to know Me through My words. Only when they had arrived at a stage where they truly saw My deeds would they have been worthy to call Me Wise and Wonderful. Your knowledge of Me is too shallow. Throughout the ages, so many people have served Me for so many years and, having seen My deeds, genuinely come to know something of Me. For this reason, they always used to have a submissive heart toward Me, not daring to harbor the least intention of opposing Me due to how difficult it is to seek out My footprints. If My guidance were absent among these people, they would not dare to act rashly. Therefore, after living

through many years of experience, they eventually generalized a portion of knowledge about Me, calling Me Wise, Wonderful, and Counselor, that My words are like a double-edged sword, that My deeds are great, astounding, and wondrous, that I am robed in majesty, that My wisdom reaches higher than the firmament, and other insights. Today, however, your knowledge of Me is merely based on the foundation they have laid, so the great majority of you—like parrots—are just mouthing the words that they have spoken. It is only because I take into account how shallow is the way in which you know Me and how poor your "education" is that I have spared you so much chastisement. Even so, the great majority of you still do not know yourselves, or think you have already met My intentions in your deeds, and for this reason have escaped judgment; or that, after having become flesh, I have completely lost track of humanity's doings, and that for this reason you have also escaped chastisement; or that the God you believe in does not exist in the wide spaces of the universe, and so you have relegated knowing God to a chore to be done in your spare time rather than something to hold in your hearts as a duty that must be done, using belief in God as a way of beguiling the time that otherwise would be spent in idleness. If I did not take pity on your lack of qualifications, reason, and insights, then all of you would perish in the midst of My chastisement, wiped out from existence. Nevertheless, until My work on earth is finished, I will remain lenient to humankind. This is something you must all have knowledge of, and stop getting good and bad confused.

February 25, 1992

Chapter 6

Be perceptive toward matters of the spirit, attentive toward My word, and truly capable of regarding My Spirit and My being, and My word and My being, as an inseparable whole, so that all people can satisfy Me in My presence. I have set foot upon all there is, I have looked out across the vast expanse of the universe, and I have walked among all people, tasting the sweetness and bitterness among man—yet never has man truly known Me, never has he paid Me any heed during My travels. Because I was silent, and never performed supernatural acts, no one ever truly saw Me. Today is unlike the past: I shall do things never beheld since the time of creation, shall speak words never heard throughout the ages, for I ask that all people come to know Me in the flesh. These are the steps of My management, but man has not the slightest inkling. Though I have spoken plainly, people remain addled; it is difficult to get through to them. Is this not the lowliness of man? Is it not precisely what I wish to remedy? For years, I did nothing in man; for years, despite being in direct contact with My incarnate flesh, no one ever heard the voice that issued directly from My divinity. Thus do people inevitably lack knowledge of Me, though this has not affected their love for Me through the ages. Today, however, I have performed in you miraculous work, work that is unfathomable and without measure, and I have spoken many words. And yet, under such circumstances, there are still many who resist Me directly in My presence. Let Me now give you a few examples.

Daily you pray to a vague God, trying to grasp My intentions and get a sense of life. Yet when faced with My words, you look at them differently; you regard My words and Spirit as a whole, yet kick aside My being, believing the person that I am fundamentally incapable of uttering such

words, that they are directed by My Spirit. What of your knowledge in such circumstances? You believe in My words to a point yet have notions of varying severity toward the flesh with which I clothe Myself. You spend every day studying it, and say, “Why does He do things in that way? Do they really come from God? Impossible! He is not much different from me —He is a normal, ordinary person as well.” How can such circumstances be explained?

Who among you does not possess the above? Who is not occupied by such things? They appear to be things you hold onto like pieces of personal property, never willing to let them go. Still less do you pursue subjective efforts; instead, you wait for Me to do it Myself. Truth be told, not a single person who does not seek comes to know Me with ease. These are not frivolous words that I teach you. For I can give you another example from another perspective for your reference.

At the mention of Peter, people have no end of good things to say about him. They immediately recall the three times that he disowned God, how he tempted God by giving service to Satan, and how he was ultimately crucified upside down for God, and so on. Now I am going to focus on describing to you how Peter knew Me and what his final end was. Peter was of good caliber, but his circumstances were not like those of Paul: His parents persecuted Me, they were demons that had been possessed by Satan and, as a result, they taught nothing of God to Peter. Peter was clever, gifted, and doted on by his parents from a young age. Yet as an adult, he became their enemy because he never stopped pursuing the knowledge of Me, and subsequently turned his back on them. This was because, above all else, he believed that heaven and earth and all things are in the hands of the Almighty and that all positive things come from God and are directly issued from Him without being processed by Satan. The contradistinction of

Peter's parents gave him a greater knowledge of My lovingkindness and mercy, thus heightening his desire to seek Me. He focused not just on eating and drinking My words, but, moreover, on grasping My intentions, and was ever vigilant in his heart. As a result, he was always sensitive in his spirit, and hence he was in accordance with My intentions in all he did. He maintained a constant focus on the failures of people in the past to spur himself on, profoundly fearful of becoming ensnared in failure. So, too, did he concentrate on assimilating the faith and love of all those who had loved God throughout the ages. In this way—not only in negative aspects, but much more importantly, in positive aspects—he grew more quickly, such that his knowledge became the greatest of all in My presence. It is not difficult to imagine, then, how he put everything he had in My hands, how he even surrendered making decisions about food, clothing, sleeping and where he lived, and instead enjoyed My riches upon the basis of satisfying Me in all things. I subjected him to countless trials—trials, naturally, that left him half-dead—but amidst these hundreds of trials, he never once lost faith in Me or felt disappointed in Me. Even when I said I had forsaken him, still he was not discouraged, and continued to love Me in a practical way and in accordance with past principles of practice. I told him that I would not praise him even though he loved Me, that I would ultimately cast him into Satan's hands. But amid such trials, trials that did not come upon his flesh, but were of words, he still prayed to Me and said, "O God! Among heaven and earth and all things, is there any person, any thing, or any event that is not in the hands of You, the Almighty? When You are merciful toward me, my heart greatly rejoices with Your mercy. When You judge me, unworthy though I may be, I gain a greater sense of the unfathomableness of Your deeds, because You are filled with authority and wisdom. Though my flesh suffers hardship, my spirit is comforted. How could I not give

praise to Your wisdom and deeds? Even if I were to die after knowing You, how could I not do so gladly and happily? Almighty One! Do You really not wish to let me see You? Am I really unfit to receive Your judgment? Could it be that there is something in me You do not wish to see?" During such trials, even though Peter was not able to accurately grasp My intentions, it was evident that he was proud and honored to be used by Me (even though he received My judgment so that humanity might see My majesty and wrath), and that he was not distressed by these trials. Because of his loyalty before Me, and because of My blessing of him, he has been an exemplar and model to man for thousands of years. Is this not precisely what you should emulate? Think long and hard about why I have given such a lengthy account of Peter; these should be the principles by which you act.

Though few people know Me, I do not unleash My wrath upon man, for people are too lacking, and it is hard for them to attain the level that I ask of them. Thus, I have been tolerant of man for thousands of years, right up until today, yet I hope that you will not go easy on yourselves on account of My tolerance. Through Peter, you should come to know Me and seek after Me; from all of his exploits, you should be enlightened as never before, and thus attain realms never before reached by man. Throughout the cosmos and the firmament, among everything in heaven and on earth, all things upon the earth and in heaven give their every effort to My final stage of work. Surely you do not wish to be spectators, ordered about by the forces of Satan? Satan is ever present devouring the knowledge of Me in people's hearts, gnashing its teeth and flexing its claws in its final death throes. Do you wish to fall prey to its cunning schemes at this time? Do you wish to ruin your life at the time when My work is finally completed? Are you waiting for Me to show My tolerance once more? Pursuing knowledge

of Me is key, but focusing on practice is indispensable. My words are revealed to you directly, and I hope that you can follow My guidance, and no longer have plans and ambitions for yourselves.

February 27, 1992

Chapter 7

All of the western branches should listen to My voice:

In the past, have you been faithful to Me? Have you listened to My excellent words of counsel? Are your hopes realistic and not vague and uncertain? Humanity's loyalty, humanity's love, humanity's faith—there is none but what comes from Me, none but what is bestowed by Me. My people, when you listen to My words, do you understand My intentions? Do you see My heart? Despite the fact that, in the past, while on the path of service, you met with ups and downs, advances and setbacks, and occasions in which you were in danger of falling down and even of betraying Me, did you know that at every moment I was constantly saving you? That at every moment I was constantly uttering My voice to call and rescue you? So many times, you have fallen into Satan's nets; so many times, you have been entangled in the snares of humanity; so many times you have failed to let go of yourselves and lapsed into endless contention with one another. So many times, your bodies have been in My house while your hearts were nowhere to be found. Nevertheless, so many times I have reached out My saving hand to prop you up, and so many times I have cast among you the grains of mercy. So many times I have been unable to bear the sight of your misery after suffering; so many times…. Do you know this?

Today, however, in My keeping, you have at last overcome all difficulties, and I rejoice along with you; this is the crystallization of My wisdom. Nevertheless, remember this well! Who has fallen, while you yourselves remained strong? Who has been strong, without ever having moments of weakness? Among humans, who has enjoyed any blessing that did not come from Me? Who has experienced any misfortune that did not come from Me? Could it be that all those who love Me receive only

benediction? Could it be that misfortunes befell Job because he failed to love Me, choosing to resist Me instead? Could it be that Paul managed to serve Me with loyalty in My presence because he was genuinely able to love Me? Though you may hold fast to My testimony, can there be any among you whose testimony is as unadulterated by impurities as pure gold? Are humans capable of true loyalty? That your testimony brings Me enjoyment does not conflict with your "loyalty," because I have never demanded much from anyone. Going by the original intention behind My plan, you would all be "defective goods"—not up to par. Is this not an example of what I told you about "casting grains of mercy"? Is what you see My salvation?

You should all think back and recall: Since returning to My house, have any of you come to know Me in the way that Peter did, without giving any consideration to your gains or losses? You have gotten the superficial parts of the Bible down pat, but have you imbibed its essence? As such, you are still holding onto your "capital," refusing to truly let go of yourselves. When I make an utterance, when I speak to you face to face, who among you has ever put down your closed scroll to receive the words of life that I disclose? You have no regard for My words, nor do you cherish them. Rather, you use them to fire upon your enemies like a machine gun in order to maintain your own position; not in the slightest degree do you attempt to accept My judgment in order to know Me. Every one of you points a weapon at someone else; you are all "unselfish" and you "think for the sake of others" in every situation. Is this not precisely what you were doing yesterday? And today? Your "loyalty" has gone up by a few points, and you are all a bit more seasoned and a bit more mature; because of this, your "dread" of Me has increased somewhat, and no one "acts lightly." Why do you exist in this state of perpetual negativity? Why is it that the positive

aspects are never anywhere to be found in you? Oh, My people! The past is long gone; you must not cling to it any longer. Having stood fast yesterday, today you should give Me your sincere loyalty; moreover, you should bear good testimony for Me tomorrow, and you will inherit My benediction in the future. This is what you should understand.

Though I am not present before you, My Spirit will surely confer grace upon you. I hope that you will treasure My blessings and, relying on them, be able to know yourselves. Do not take them to be your capital; rather, you should use My words to fill what is lacking in you, and from this derive your positive elements. This is the message I bequeath to you!

February 28, 1992

Chapter 8

When My revelations reach their climax, and when My judgment draws to an end, it will be the time when all My people are revealed and made complete. I journey to all corners of the universe world in perpetual search of those who align with My intentions and are fit for My use. Who can rise up and cooperate with Me? Humans' love of Me is minuscule, and their faith in Me is also pitifully small. If I did not direct the brunt of My words at people's weaknesses, they would boast and exaggerate, pontificating and coming up with bombastic theories, as if they were omniscient and all-knowing with regard to earthly matters. Of those who were "loyal" to Me in the past, and of those who today "stand fast" before Me, who still dares to speak boastfully? Who is not secretly delighted for their own prospects? When I did not expose people directly, they had nowhere to hide and were tormented by shame. How much more would that be so if I spoke in a different manner? People would have an even greater sense of indebtedness, believe that nothing could cure them, and would all be tightly bound by their negativity. When people lose hope, the kingdom's salute formally rings out, which is, as people have said, "the time when the sevenfold intensified Spirit begins to work." In other words, this is when the life of the kingdom officially begins on earth; it is when My divinity comes forth to act directly (without any mental "processing"). All people rush busily about, as though they had been revived or roused from a dream, and, on awakening, are astonished to find themselves in such circumstances. In the past, I said much about the building of the church; I revealed many mysteries, but when that work reached its peak, it came to an abrupt end. The building of the kingdom, however, is different. Only when the war in the spiritual realm reaches its final stage do I begin My work

anew on earth. That is to say, it is only when all humans are on the verge of retreat that I formally begin and raise up My new work. The difference between the building of the kingdom and the building of the church is that in building the church, I worked through a humanity that was governed by divinity; I directly pruned humans' old nature, revealing directly their ugly selves and exposing their substance. As a result, they came to know themselves on this basis, and so were convinced in their hearts and in their words. In building the kingdom, I act directly through My divinity, and allow all people to know what I have and am on the foundation of their knowledge of My words, ultimately allowing them to attain knowledge of Me as flesh incarnate. Thus ends all humankind's pursuit of the vague God, and thus do they cease holding a place in their hearts for the God in heaven; that is, I let humanity know the deeds I do while I am flesh incarnate, and so shall conclude My time on earth.

The building of the kingdom is aimed directly at the spiritual realm. That is, the state of battle of the spiritual realm is made plain directly among all My people, and this suffices to show that not only within the church, but also and more so in the Age of Kingdom, every person is constantly at war. Despite their physical bodies, the spiritual realm is revealed directly, and they come in contact with the life of the spiritual realm. Thus, when you begin to be faithful, you must prepare properly for the next part of My work. You should give over the entirety of your heart; only then can you satisfy My heart. I care nothing for what happened previously in the church; today, it is in the kingdom. In My plan, Satan has, all along, been stalking behind each step and, as the foil of My wisdom, has always been trying to find ways and means to disrupt My original plan. Yet could I succumb to its deceitful schemes? All things in heaven and on earth act as My service objects; could the deceitful schemes of Satan be any

different? This is precisely where My wisdom intersects; it is precisely that which is wondrous about My deeds, and it is the principle of operation for My entire management plan. During the era of the building of the kingdom, still I do not avoid the deceitful schemes of Satan, but continue to do the work I must. Among the universe and all things, I have chosen the deeds of Satan as My foil. Is this not a manifestation of My wisdom? Is this not precisely that which is wondrous about My work? On the occasion of entry into the Age of Kingdom, all things in heaven and on earth are utterly transformed, and they celebrate and rejoice. Are you any different? In whose heart is there not the sweetness of honey? Who is not bursting for joy? Who does not dance with delight? Who does not speak words of praise?

Do you grasp the aims and origin of all I have talked of and discussed above, or do you not? If I did not ask this, most people would believe I were merely prattling on, and would be unable to fathom the source of My words. If you ponder them carefully, you will know their importance. You would do well to read them closely: Which of My words are not of benefit to you? Which are not meant to cause your life to grow? Which do not speak of the reality of the spiritual realm? Most people believe there is no rhyme or reason to My words, that they lack explanation and interpretation. Are My words really so abstract and inscrutable? Do you truly submit to My words? Do you truly accept My words? Do you not treat them as toys? Do you not use them as clothing to cover your ugly appearance? In this vast world, who has personally been examined by Me? Who has personally heard the words of My Spirit? So many people grope and search in the darkness; so many pray amid adversity; so many, hungry and cold, watch in hope; and so many are bound by Satan; yet so many know not where to turn, so many betray Me in the midst of their happiness, so many are

ungrateful, and so many are loyal to the deceitful schemes of Satan. Who among you is Job? Who is Peter? Why have I repeatedly mentioned Job? Why have I referred to Peter so many times? Have you ever ascertained what My hopes for you are? You should spend more time pondering such things.

Peter was loyal to Me for many years, yet he never grumbled nor had any complaint; even Job was not his equal, and, throughout the ages, the saints have all fallen far short of Peter. He not only sought to know Me, but also came to know Me during a time when Satan was enacting its deceitful schemes. This led Peter to serve Me for many years, always in line with My intentions, and for this reason, he was never exploited by Satan. Peter drew lessons from the faith of Job, yet also clearly perceived Job's shortcomings. Although Job had been of great faith, he lacked knowledge of matters in the spiritual realm, so he said many words that did not correspond to reality; this shows that Job's knowledge was shallow and incapable of perfection. Therefore, Peter focused always on gaining a sense of the spirit, and always paid attention to observing the dynamics of the spiritual realm. As a result, he not only was able to ascertain something of My intentions, but also had a modicum of knowledge of the deceitful schemes of Satan. Because of this, his knowledge of Me grew to be greater than anyone else's throughout the ages.

From Peter's experience, it is not hard to see that if humans wish to know Me, they must focus on giving careful consideration within their spirits. I do not ask that you "dedicate" a certain amount to Me externally; this is of secondary concern. If you do not know Me, then all the faith, love, and loyalty of which you speak are but illusions; they are froth, and you are sure to become someone who makes great boasts before Me but does not know himself. As such, you will once more be ensnared by Satan and

unable to extricate yourself; you will become a son of perdition and an object of destruction. However, if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact, and you would do well to look through the gate of the spiritual realm at the many and varied spirits that have been chastised by Me. Which of them, faced with My words, was not negative, uncaring, and unaccepting? Which of them was not cynical about My words? Which of them did not try to find fault with My words? Which of them did not use My words as “defensive weapons” with which to “protect” themselves? They did not use the contents of My words as a way to know Me, but merely as toys to play with. In this, were they not resisting Me directly? Who are My words? Who is My Spirit? I have asked you such questions so many times, yet have you ever gotten any higher and clear insights about them? Have you ever truly experienced them? I remind you once again: If you do not know My words, nor accept them, nor put them into practice, then you will inevitably become objects of My chastisement! You will surely become victims of Satan!

February 29, 1992

Chapter 9

Since you are among the people of My household, and since you are faithful in My kingdom, you must adhere to the standards of My requirements in all that you do. I do not ask that you be nothing more than a drifting cloud, but that you be gleaming snow, and possessed of its essence and, even more, its value. Because I come from the holy land, I am not like the lotus, which has only a name and no essence, for it comes from the mud and not the holy land. The time that a new heaven descends upon the earth and a new earth spreads over the skies is also precisely the time that I am formally at work among humans. Who among humanity knows Me? Who beheld the moment of My arrival? Who has seen that I not only have a name, but, moreover, am also possessed of essence? I sweep away the white clouds with My hand and closely observe the skies; nothing in space is not arranged by My hand, and beneath it, no one does not contribute his or her own tiny effort toward the accomplishment of My mighty enterprise. I do not make onerous demands of the people on earth, for I have always been the practical God and because I am the Almighty that created humans and knows them well. All people are before the eyes of the Almighty. How could even those in the remotest corners of the earth avoid the scrutiny of My Spirit? Although people “know” My Spirit, they still offend My Spirit. My words lay bare the ugly faces of all people, as well as their innermost thoughts, and cause all upon earth to be made plain by My light and fall down in the midst of My scrutiny. However, despite falling down, their hearts do not dare to stray far from Me. Among created beings, who does not come to love Me as a result of My deeds? Who does not yearn for Me as a result of My words? In whom are not born feelings of attachment as a result of My love? It is only due to the corruption of Satan that humans

have been unable to reach the state that I require. Even the lowest standards that I require produce misgivings in people, to say nothing of today—this era in which Satan runs riot and is madly despotic—or the time when humans have been so trampled by Satan that their bodies are entirely caked in filth. When has the failure of humans to care for My heart as a result of their depravity not caused Me grief? Could it be that I pity Satan? Could it be that I am mistaken in My love? When people rebel against Me, My heart secretly weeps; when they resist Me, I chastise them; when they are saved by Me and resurrected from the dead, I nourish them with the utmost care; when they submit to Me, My heart rests easy and I immediately sense great changes in heaven and earth and all things. When humans praise Me, how could I not enjoy it? When they witness Me and are gained by Me, how could I not gain glory? Could it be that however humans act and behave is not governed and supplied by Me? When I do not provide direction, people are idle and quiescent; furthermore, behind My back, they engage in those "laudable" dirty dealings. Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words? Many years have I endured the wind and rain, and so too have I experienced the bitterness of the human world; however, upon closer reflection, no amount of suffering can make fleshly humanity lose hope in Me, much less can any sweetness cause humans of flesh to grow cold, downhearted, or dismissive toward Me. Is their love for Me really limited to either a lack of suffering or a lack of sweetness?

Today, I inhabit the flesh, and have officially begun to carry out the work that I must do. Though humans fear the voice of My Spirit, they rebel against the essence of My Spirit. I need not elaborate upon how difficult it is for humanity to know the Me of the flesh in My words. As I have said before, I am not exacting in My requirements, and it is not necessary for

you to achieve a full knowledge of Me (for humans are lacking; this is an inherent condition, and no acquired condition can make up for it). You need only know all that is done and said by the Me in fleshly form. Since My requirements are not exacting, it is My hope that you can all come to know these deeds and words, and achieve attainment. You must rid yourselves of your impurities in this filthy world, you must strive to make progress in this backward "family of emperors," and you must never cut yourselves any slack. You should not be the slightest bit lenient with yourselves. You would need to devote great time and effort in order to know that which I utter in a single day, and it would take an entire lifetime to experience and gain knowledge from even a single sentence spoken by Me. The words I speak are not vague and abstract; they are not empty talk. Many people hope to gain My words, but I pay them no heed; many people thirst for My fatness, but I do not give them even a bit; many people wish to see My face, yet I have ever hidden it; many people listen intently to My voice, but I close My eyes and tilt back My head, unmoved by their "yearning"; many people fear the sound of My voice, but My words are always on the offensive; many people are terrified of seeing My visage, but I deliberately appear so as to strike them down. Humans have never truly seen My face, nor have they ever truly heard My voice; this is because they do not truly know Me. Though they might be struck down by Me, though they might leave Me, and though they might be chastised by My hand, they still do not know whether all that they do is truly after My own heart, and are still ignorant of to whom it is exactly that I reveal My heart. Ever since the world's creation, no one has ever truly known Me or truly seen Me, and though I have become flesh today, you still do not know Me. Is this not a fact? Have you ever beheld even a little of My actions and disposition in the flesh?

In heaven is where I recline, and beneath heaven is where I find rest. I have somewhere to dwell, and I have a time for when I display My powers. If I were not on earth, if I did not conceal Myself within flesh, and if I were not humble and hidden, would heaven and earth not have already been changed long ago? Would you, My people, not have already been used by Me? However, there is wisdom to My actions, and although I am fully aware of the deceitfulness of humans, I do not follow their example, but instead give them something in exchange. My wisdom in the spiritual realm is inexhaustible, and My wisdom in the flesh is everlasting. Is this not the very moment at which My deeds are made plain? I have forgiven and pardoned humans many times, right up to this day, in the Age of Kingdom. Could I really delay My time any longer? Although I have been somewhat more merciful toward fragile humans, once My work is complete, could I still bring trouble upon Myself by doing old work? Would I wittingly allow Satan to accuse Me? I do not need humans to do anything but accept the reality of My words and their original meaning. Though My words are simple, in essence they are complex, for you are too small and have grown too numb. When I reveal My mysteries directly and make plain My intentions in the flesh, you take no notice; you listen to the sounds, but do not understand their meaning. I am overcome with sadness. Although I am in the flesh, I am unable to do the work of the ministry of the flesh.

Who has come to know My deeds in the flesh from My words and actions? When I reveal My mysteries in writing, or speak them aloud, people are all dumbstruck; they close their eyes in silence. Why is what I say incomprehensible to humans? Why are My words so unfathomable to them? Why are they so blind to My deeds? Who is able to see Me and never forget? Who among them are able to hear My voice and not allow it to pass them by? Who is able to sense My intentions and please My heart? I live

and move among people; I have come to experience their lives—and though I felt that everything was good after I created them for humanity, I take no joy from life among humans, and am not gladdened by any happiness among them. I do not spurn them, but neither am I sentimental toward them—for humans do not know Me, they find it hard to see My face in the darkness; amidst all the clamor, they have a hard time hearing My voice and are unable to discern what I say. Thus, superficially, all that you do is in submission to Me, but in your hearts, you still rebel against Me. It can be said that this is what the entirety of humankind's old nature is like. Who is an exception? Who is not an object of My chastisement? However, who does not live under My tolerance? If humanity were all destroyed by My wrath, what would be the significance of My creation of the heavens and earth? I once warned many people, exhorted many people, and openly judged many people—is this not much better than directly destroying humanity? My aim is not to put people to death, but to cause them to know all My deeds amid My judgment. When you ascend from the bottomless pit—which is to say, when you free yourselves from My judgment—your personal considerations and plans will all disappear, and everyone will aspire to satisfy Me. In this, will I not have achieved My goal?

March 1, 1992

Chapter 10

The Age of Kingdom is, after all, different from times past. It does not concern how humanity acts; rather, I have descended upon the earth to personally carry out My work, which is something that human beings can neither conceive of nor accomplish. For so many years, ever since the creation of the world, the work has only been about building the church, but one never hears of building the kingdom. Even though I speak of this with My own mouth, is there anyone who knows the substance of it? I once descended into the world of humans and experienced and observed their suffering, but did so without fulfilling the purpose of My incarnation. Once the building of the kingdom got under way, My incarnate flesh formally began to perform My ministry; that is, the King of the kingdom formally took up His sovereign power. From this it is evident that the descent of the kingdom into the human world—far from being merely a literal manifestation—is one of actual reality; this is one aspect of the meaning of "the reality of practice." Humans have never seen a single one of My acts, nor have they ever heard a single one of My utterances. Even if they had seen My acts, what would they have discovered? And should they have heard Me speak, what would they have comprehended? Throughout the world, everyone exists within My mercy and lovingkindness, but so does all humanity lie under My judgment, and likewise is subject to My trials. I have been merciful and loving to people, even when they had all been corrupted to a certain degree; I have meted out chastisement to them, even when they all had surrendered before My throne. However, is there any human being who is not in the midst of the suffering and refinement that I have dispatched? So many people are groping through the darkness for the light, and so many are struggling bitterly through their trials. Job had faith,

but was he not seeking a way out for himself? Although My people can stand firm in the face of trials, is there anyone who, without uttering it aloud, deep down also has faith? Is it not rather that people voice their beliefs while still harboring doubts in their hearts? There are no human beings who have stood fast in trial or who genuinely submit when being tried. If I did not cover My face to avoid looking at this world, the entire human race would topple under My burning gaze, for I ask nothing of humanity.

When the salute to the kingdom rings out—which is also when the seven thunders peal—this sound convulses heaven and earth, shaking up the empyrean and causing the heartstrings of every human being to vibrate. The anthem to the kingdom ceremoniously rises up in the land of the great red dragon, proving that I have destroyed that nation and established My kingdom. Even more importantly, My kingdom is established upon the earth. At this moment, I begin sending My angels out to every one of the world's nations so that they may shepherd My sons, My people; this is also to meet the requirements of the next step of My work. However, I personally come to the place where the great red dragon lies coiled, and compete with it. Once all of humanity comes to know Me in the flesh and is able to see My deeds in the flesh, the great red dragon's lair will turn to ashes and vanish without a trace. As the people of My kingdom, since you hate the great red dragon to the bone, you must satisfy My heart with your actions, and in this way bring shame upon the dragon. Do you genuinely sense that the great red dragon is hateful? Do you truly feel that it is the enemy of the kingdom's King? Do you really have faith that you can bear wonderful testimony for Me? Are you actually confident that you can defeat the great red dragon? This is what I ask of you; all I need is for you to be able to reach this step. Will you be able to do this? Do you have faith that

you can achieve this? What exactly are humans capable of doing? Is it not rather that I do it Myself? Why do I say that I personally descend upon the location in which the battle is joined? What I want is your faith, not your deeds. Human beings are all incapable of comprehending My words in a straightforward manner, and instead just give a sideways glance at them. Has this helped you to achieve your goals? Have you come to know Me in this way? To be honest, of the humans on earth, not one is capable of looking Me straight in the face, and not one is able to comprehend the pure and unadulterated meaning of My words. I therefore have set in motion an unprecedented project upon the earth, in order to attain My goals and establish the true image of Myself in people's hearts. In this way, I will bring to an end the era in which notions wield power over people.

Today, not only am I descending upon the nation of the great red dragon, I am also turning to face the entire universe, causing the entire empyrean to quake. Is there a single place anywhere that is not subject to My judgment? Is there a single place that does not exist under calamities that I rain down upon it? Everywhere I go, I have scattered all sorts of "seeds of disaster." This is one of the ways in which I work, and is without doubt an act of salvation for humanity, and what I extend to them is still a kind of love. I wish to allow even more people to get to know Me and be able to see Me, and in this way, come to fear a God whom they could not see for so many years but who, right now, is practical. For what reason did I create the world? Why, after humans had become corrupt, did I not completely annihilate them? For what reason does the whole of the human race live amidst disasters? What was My purpose in donning the flesh? When I am performing My work, humanity learns the taste not only of the bitter, but also of the sweet. Of all the people in the world, who does not live within My grace? If I had not endowed human beings with material

blessings, who in the world would be able to enjoy plenty? Could it be that allowing you to take up your place as My people is a blessing? Were you not My people, but rather service-doers, would you not be existing within My blessings? Not one among you is capable of fathoming the origin of My words. Humanity—far from treasuring the titles that I have conferred upon them, so many of them, on account of the title "service-doer," nurse resentment in their hearts, and so many, on account of the title "My people," breed love for Me in their hearts. No one should try to fool Me; My eyes are all-seeing! Who among you receives willingly, who among you gives complete submission? If the salute to the kingdom did not ring out, would you truly be able to submit to the end? What humans are capable of doing and thinking, and how far they are able to go—all these things I predetermined long ago.

The vast majority of people accept My burning in the light of My countenance. The vast majority of people, inspired by My encouragement, stir themselves to forge ahead in seeking. When the forces of Satan attack My people, I am there to fend them off; when Satan's plots wreak havoc in their lives, I send it scampering away in a rout, once gone never to return. On earth, all manner of evil spirits are forever on the prowl for a place to rest, and are endlessly searching for human corpses that can be consumed. My people! You must remain within My care and protection. Never be dissolute! Never behave recklessly! You should offer up your loyalty in My house, and only with loyalty can you mount a countercharge against the trickery of devils. Under no circumstances should you behave as you did in the past, doing one thing in front of Me and another behind My back; if you act this way, then you are already beyond redemption. Have I not uttered more than enough words such as these? It is precisely because humanity's old nature is incorrigible that I have had to give people repeated reminders.

Do not get bored! All that I say is for the sake of ensuring your destiny! A foul and filthy place is precisely what Satan needs; the more hopelessly irredeemable and the more dissolute you are, refusing to submit to restraint, then the more those unclean spirits will avail themselves of any opportunity to infiltrate you. If you have gotten to this point, then your loyalty will be nothing but idle chatter, without any reality to it whatsoever, and the unclean spirits will gulp down your resolution and transform it into rebellion and satanic plots to be used to disrupt My work. From there, you could be smitten by Me at any time. No one understands the gravity of this situation; people all simply turn a deaf ear to what they hear, and are not the least bit cautious. I remember not what was done in the past; are you actually still waiting for Me to be lenient toward you by "forgetting" once more? Though humans have opposed Me, I will not hold it against them, for they are too small of stature, and so I have not made overly high demands of them. All I require is that they not be dissolute, and that they submit to restraint. Surely it is not beyond your capacity to meet this one stipulation, is it? Most people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. However, even if you came to understand all the mysteries of heaven, exactly what could you do with that knowledge? Would it increase your love for Me? Would it arouse your love for Me? I do not underestimate humans, nor do I arrive at a verdict about them lightly. If these were not the actual circumstances of humans, I would never crown them with such labels so casually. Think back upon the past: How many times have I slandered you? How many times have I underestimated you? How many times have I looked upon you without regard for your actual circumstances? How many times have My utterances failed to win you over wholeheartedly? How many times have I spoken without striking a deeply resonant chord within you? Who among you has read My words without

fear and trembling, deeply afraid that I will strike you down into the bottomless pit? Who does not endure trials from My words? Within My utterances resides authority, but this is not for passing casual judgment on humans; rather, mindful of their actual circumstances, I constantly manifest to them the meaning inherent in My words. In point of fact, is there anyone who is capable of recognizing My omnipotent might in My words? Is there anyone who can comprehend the purest gold in My words? Just how many words have I spoken? Has anyone ever treasured them?

March 3, 1992

Kingdom Anthem

The multitudes cheer Me, the multitudes praise Me; all mouths name the one true God, all people lift their eyes to watch My deeds. The kingdom descends upon the world of men, My person is rich and bountiful. Who would not rejoice at this? Who would not dance for joy? Oh, Zion! Raise your triumphant banner to celebrate Me! Sing your triumphant song of victory to spread My holy name! All creation unto the ends of the earth! Hasten to cleanse yourselves that you may be made as offerings to Me! Constellations of the heavens! Hasten back to your places to show My mighty power in the firmament! I lend My ear to the voices of the people on earth, who pour out their infinite love and reverence for Me in song! On this day, when all creation returns to life, I come down into the world of men. At this moment, at this very juncture, all flowers burst into riotous bloom, all birds sing as with one voice, all things palpitate with joy! In the sound of the kingdom's salute, Satan's kingdom topples down, annihilated in the thundering of the kingdom anthem, never to rise again!

Who on the earth dares to rise and resist? As I descend to earth, I bring burning, bring wrath, bring catastrophes of all kinds. The earthly kingdoms are now My kingdom! Up in the sky, the clouds tumble and billow; under the sky, lakes and rivers surge and joyously churn out a stirring melody. Resting animals emerge from their dens, and all peoples are aroused from their slumbers by Me. The day awaited by the multitudinous peoples has come at last! They offer up the most beautiful songs to Me!

At this beautiful moment, at this exhilarating time,

praise rings out everywhere, in the heavens above and earth below. Who would not be excited at this?

Whose heart would not lighten? Who would not weep at this scene?

The sky is not the sky of old, now it is the sky of the kingdom.

The earth is not the earth it was, now it is the holy land.

After a heavy rain has passed, the filthy old world is wholly made anew.

The mountains are changing … the waters changing …

people too changing … all things changing….

Ah, ye silent mountains! Arise and dance for Me!

Ah, ye still waters! Go on flowing freely!

You men dreaming dreams! Rouse yourselves and give chase!

I am come … I am King….

All mankind shall see with their own eyes My face, shall hear with their own ears My voice,

shall live for themselves the life of the kingdom….

How sweet … how beautiful….

Unforgettable … impossible to forget….

In the burning of My wrath, the great red dragon struggles;

in My majestic judgment, devils show their true forms;

at My stern words, people all feel deep shame, and have nowhere to hide themselves.

They recall the past, how they mocked and derided Me.

There was never a time when they did not show off themselves, never a time when they did not rebel against Me.

Today, who does not weep? Who does not feel remorse?

The entire universe world is filled with weeping …

filled with the sounds of rejoicing … filled with laughing voices….

Incomparable joy … joy without compare….

A small rain pattering … heavy flakes of fluttering snow….

Inside people, sorrow and joy commingling … some laughing …

some sobbing … and some cheering….

As if everyone's forgotten … whether this is a spring rife with rain and clouds,

a summer of flowers bursting into bloom, an autumn of rich harvests,

or a winter cold as frost and ice, no one knows….

In the sky clouds are drifting, on the earth the oceans roil.

The sons wave their arms … the people move their feet in dance….

The angels are at work … the angels are shepherding….

The people on earth are all a-bustle, and all the things on earth multiply.

Chapter 11

Every person in mankind should accept being scrutinized by My Spirit, should closely inspect their every word and action, and, moreover, should look upon My wondrous deeds. How do you feel at the time of the kingdom's arrival on earth? When My sons and people stream to My throne, I formally commence judgment before the great white throne. This is to say, when I begin My work on earth in person, and when the era of judgment nears its end, I start to direct My words to the entire universe, and release the voice of My Spirit to the entire universe. Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom. I will renew all things, so that they will be provided for My use, so that they will no longer bear the earthy breath, and no longer be stained with the flavor of the ground. On earth, man has groped for the goal and origins of My words, and has observed My deeds, yet no one has ever truly known the origins of My words, and no one has ever truly beheld the wondrousness in My deeds. It is only today, when I personally come among man and speak My words, that man has a little knowledge of Me, removing the place occupied by "Me" in their thoughts, and instead creating a place for the practical God in their consciousness. Man has notions and is full of curiosity; who would not want to see God? Who would not wish to encounter God? Yet the only thing that occupies a definite place in man's heart is the God that man feels is vague and abstract. Who would realize this if I did not tell them plainly? Who would truly believe, with certainty and not even a hint of doubt, that I indeed exist? There is a vast difference between the "Me" in man's heart and the "Me" of reality, and no one is capable of drawing comparisons between them. If I did not become flesh,

man would never know Me, and even if he came to know Me, would not such knowledge still be a notion? Each day I walk among the unceasing flow of people, and each day I operate within every person. When man truly sees Me, he will be able to know Me in My words, and will grasp the means by which I speak as well as My intentions.

When the kingdom formally arrives on earth, what, among all things, is not silent? Who, among all people, is not afraid? I walk everywhere throughout the universe world, and everything is personally arranged by Me. At this time, who does not know that My deeds are wonderful? My hands uphold all things, yet I am also above all things. Today, is not My incarnation and My personal presence among man the true meaning of My humility and hiddenness? Outwardly, many people applaud Me as good and praise Me as beautiful, but who truly knows Me? Today, why do I ask that you know Me? Is My aim not to shame the great red dragon? I do not wish to force man to praise Me, but to make him know Me, through which he will come to love Me, and thus praise Me. Such praise is worthy of its name, and is not empty talk; only praise such as this can reach My throne and soar into the skies. Because man has been tempted and corrupted by Satan, because he has been taken over by notions and thinking, I have become flesh in order to personally conquer all of mankind, to expose all the notions of man, and to tear apart the thinking of man. As a result, man no longer parades about in front of Me, and no longer serves Me using his own notions, and thus the “Me” in man’s notions is completely dispelled. When the kingdom comes, the first thing I do is begin this stage of work, and I do so among My people. As My people who are born in the country of the great red dragon, surely there is not only a little, or a part, of the great red dragon’s venom within you. Thus, this stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation

in China. Most people are unable to grasp even a fragment of the words I speak, and when they do, their understanding is hazy and muddled. This is a turning point in the method by which I speak. If all people were able to read My words and understand their meaning, then who among man could be saved, and not cast down into Hades? When man knows Me and submits to Me, that will be the time when I rest, and that will be the very time that man is able to grasp the meaning of My words. Today, your stature is too small —it is almost pitifully small, not even worthy to be lifted up—to say nothing of your knowledge of Me.

Though I say the angels have begun to be sent forth to shepherd My sons and people, no one is able to understand the meaning of My words. When I personally come among man, the angels simultaneously begin the work of shepherding, and during the time of the angels' shepherding, all the sons and people not only receive trials and shepherding, but are also able to behold, with their own eyes, the occurrence of all kinds of visions. Because I work directly in divinity, everything enters into a new beginning, and because this divinity works directly, it is not the slightest bit constrained by humanity, and seems to man to operate freely under supernatural circumstances. Yet, to Me, it is entirely normal (man believes it is supernatural because he has never encountered divinity directly); it is possessed of none of the notions of man, and is untainted by human ideas. People will only see this when they all enter onto the right track; because now is the beginning, when it comes to his entry man has many shortcomings, and failings and opacity can hardly be avoided. Today, since I have led you to this point, I have made fitting arrangements, and have My own aims. If I were to tell you of them today, would you truly be able to know them? I am well acquainted with the thoughts of man's mind and the wishes of man's heart: Who has never looked for a way out for themselves?

Who has never thought of their own prospects? Yet even though man is possessed of a rich and dazzling intellect, who was able to predict that, following the ages, the present would turn out as it has? Is this really the fruit of your own subjective efforts? Is this the payment for your tireless industry? Is this the beautiful tableau envisaged by your mind? If I did not guide all mankind, who would be able to separate themselves from My arrangements and find another way out? Is it the imaginings and wishes of man that have brought him to today? Many people go their whole lives without having their wishes fulfilled. Is this really because of a fault in their thinking? Many people's lives are filled with unexpected happiness and satisfaction. Is this really because they expect too little? Who of the whole of mankind is not cared for in the eyes of the Almighty? Who does not live in the midst of the Almighty's predestination? Does man's life and death happen by his own choice? Does man control his own fate? Many people cry out for death, yet it is far away from them; many people want to be those who are strong in life and fear death, yet unbeknownst to them, the day of their demise draws near, plunging them into the abyss of death; many people look to the skies and sigh deeply; many people cry great, wailing sobs; many people fall amidst trials; and many people are captured amidst temptation. Though I do not appear in person to allow man to behold Me clearly, many people fear seeing My face, deeply afraid that I will strike them down, that I will snuff them out. Does man truly know Me, or does he not? No one can say for sure. Is this not so? You fear both Me and My chastisement, yet you also stand up and openly oppose Me and pass judgment on Me. Is this not the case? That man has never known Me is because he has never seen My face or heard My voice. Thus, even though I am within man's heart, are there any in whose heart I am not hazy and indistinct? Are there any in whose heart I am perfectly clear? I do not wish

for those who are My people to also see Me vaguely and opaquely, and thus I embark upon this great work.

I quietly come among man, and then I drift away. Has anyone ever seen Me? Is the sun able to see Me because of its burning flames? Is the moon able to see Me because of its lustrous clarity? Can the constellations see Me because of their place in the sky? When I come, man does not know, and all things remain ignorant, and when I depart, still man is unaware. Who can bear testimony to Me? Could it be the praise of the people on earth? Could it be the lilies blossoming in the wild? Is it the birds flying in the sky? Is it the lions roaring in the mountains? No one can fully witness Me! No one can do the work that I will do! Even if they did do this work, what effect would it have? Each day I observe every action of many people, and each day I search the hearts and minds of many people; never has anyone escaped My judgment, and never has anyone divested themselves of the reality of My judgment. I stand above the skies and look into the distance: Innumerable people have been struck down by Me, yet so, too, do countless people live amid My mercy and lovingkindness. Do you also not live under such circumstances?

March 5, 1992

Chapter 12

When lightning issues from the East, which is also precisely the moment that I begin to utter My words—when the lightning issues, the whole universe is illuminated, and a transformation occurs in all the stars. The entire human race is as if it had been sorted out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, their eyes dazzled, unsure what to do, and less sure still how to conceal their ugly features. They are also like unto animals that flee from My light and take refuge in mountain caves—yet not one among them can be effaced from within My light. All humans are astounded, all are waiting, all are watching; with the advent of My light, all rejoice at the day they were born, and likewise all curse the day they were born. Conflicting emotions are impossible to articulate; tears of self-castigation form rivers, and are borne away in the sweeping torrent, gone without trace in an instant. Once again, My day presses close upon all humanity, once again arousing the human race, giving humanity another new beginning. My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves beat upon the rocky reefs. It is difficult to express what is in My heart. I want to make all unclean things burn into ashes under My gaze; I want to make all the sons of rebellion disappear from before My eyes, never more to tarry in existence. Not only have I made a new beginning in the dwelling place of the great red dragon, I have also embarked on new work in the universe. Soon, the kingdoms of the earth will become My kingdom; soon, the kingdoms of the earth will forever cease to exist because of My kingdom, because I have already achieved victory, because I have returned triumphant. The great red dragon has exhausted every conceivable means to disrupt My plan, hoping to erase

My work on the earth, but can I grow disheartened by its deceitful stratagems? Can I be frightened into losing confidence by its threats? There has never been a single being in heaven or on earth that I have not held in the palm of My hand; how much the more is this true of the great red dragon, this device that serves as a foil to Me? Is it not also an object to be manipulated in My hands?

During My incarnation in the human world, mankind has come, under My guidance, unwittingly to this day and has come unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has an inkling, no one is aware—and less still does anyone have a clue in what direction that path will take them. Only with the Almighty watching over them will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross the threshold that leads to My kingdom. Among men, there has never been one who has seen My face, one who has seen the lightning in the East; how much the less has there been one who has heard the utterances from My throne? In fact, from ancient times, not one human being has come into direct contact with My person; only today, now that I have come into the world, do men have a chance to see Me. But even now, men still do not know Me, just as they only look upon My face and only hear My voice yet do not understand My meaning. All human beings are like this. Being one of My people, do you not feel deep pride when you see My face? And do you not feel abject shame because you do not know Me? I walk among men and I live among men, for I have become flesh and I have come into the human world. My aim is not merely to enable humanity to look upon My flesh; more importantly, it is to enable humanity to know Me. What is more, I will, through My incarnate flesh, convict humanity of their sins; I will, through My incarnate flesh, vanquish the great red dragon and annihilate its lair.

Although the human beings that populate the earth are as numerous as the stars, I know them all as clearly as the palm of My own hand. And, though the human beings that “love” Me are also as innumerable as grains of sand in the sea, only a few are chosen by Me: only those who pursue the bright light, who are apart from those who “love” Me. I do not overestimate man, nor do I underestimate him; rather, I make demands of man according to his natural attributes, and so what I require is the kind of person who seeks Me sincerely, that I may achieve My goal of choosing people. There are wild beasts without number in the mountains, but they are all as tame as sheep before Me; unfathomable mysteries lie beneath the waves, but they present themselves to Me as clearly as all things upon the face of the earth; in the heavens above are realms that man can never reach, yet I walk about freely in those inaccessible realms. Man has never recognized Me in the light, but has only seen Me in the world of darkness. Are you not in exactly the same situation today? It was at the climax of the great red dragon’s rampages that I formally assumed the flesh to do My work. When the great red dragon revealed its true form for the first time, I bore witness to My name. When I walked about on the roads of mankind, not one being nor one person was startled into wakefulness, and so when I came incarnate into the human world, nobody knew it. But when, in My incarnate flesh, I began to take up My work, humanity awoke and was startled out of their dreams by My thunderous voice, and from this moment, they commenced their life under My guidance. Among My people, I have once again begun new work. Having said My work on earth is not finished suffices to show that My people of whom I spoke are not those I require in My heart, but nevertheless, I still choose some from among them. It is evident from this that I am not only enabling My people to know the incarnate God, but also cleansing them. Due to the severity of My administrative decrees, a great

majority of people are still in danger of being eliminated by Me. Unless you make every effort to prune yourself, to subdue your own body—unless you do this, you will assuredly become an object that I spurn, to be cast down into hell, just as Paul received chastisement directly from My hands, from which there was no escape. Have you gleaned something from My words? I will keep cleansing the church, I will continue to purify the people I need, because I am God Himself, who is all-holy and immaculate. I will make My temple not just iridescent with the colors of the rainbow, but also spotlessly clean, with an interior to match its exterior. In My presence, you, one and all, should think back on what you have done in the past, and decide whether today you can resolve to give Me perfect satisfaction in My heart.

Man does not merely not know Me in My flesh; more than that, he has failed to understand his own self that resides in a fleshly body. For so many years, human beings have been deceiving Me, treating Me as a guest from outside. So many times, they have shut Me outside the "doors to their homes"; so many times, they have, standing before Me, paid Me no heed; so many times they have renounced Me in the midst of other men; so many times, they have denied Me in front of devils; and so many times, they have attacked Me with their bickering mouths. Yet I do not keep account of man's weaknesses, nor do I, on account of his rebellion, ask for a tooth for a tooth. All I have done is apply medicine to his illnesses, in order to cure his incurable diseases, thereby restoring him to health, that he may come to know Me. Has not all I have done been for the sake of humanity's survival, for the sake of giving humanity a chance at life? Many times have I come into the world of men, but men did not, because I had come in My own person into the world, pay Me any regard; instead, each acted as he saw fit and sought a way out for himself. Little do they know that every single road below the heavens comes from My hands! Little do they know that every

single thing below the heavens is subject to My ordination! Which one of you dares to harbor resentment in their heart? Which one of you dares lightly to come to a settlement? I have just been quietly going about My work in humanity's midst—that is all. If, during the period of My incarnation, I had not sympathized with man's weakness, then all of humanity would, solely on account of My incarnation, have been frightened out of their wits and, as a result, fallen into Hades. It is only because I humbled Myself and hid Myself away that humanity has escaped catastrophe, met deliverance from My chastisement, and, in this way, arrived at today. Mindful of how difficult it was to arrive at today, should you not cherish all the more the tomorrow that is still to come?

March 8, 1992

Chapter 13

Within My words and utterances are hidden a number of My intentions, but people know and understand nothing of these; they keep comprehending My words from the outside and following them from the outside, and they cannot understand My heart or intuit My intentions from within My words. Though I make My words clear, who is there who understands them? From Zion I came into mankind. Because I have clothed Myself in normal humanity and in human skin, people merely come to know My appearance from the outside—but they do not know the life that lies within Me, nor do they recognize the God of the Spirit, and only know the man of flesh. Could the practical God Himself be unworthy of your trying to know Him? Could the practical God Himself be unworthy of your effort to "dissect" Him? I detest the corruption of the whole human race, but I feel compassion for their weakness. I am also pruning the old nature of the whole human race. As one of My people in China, are you not also a part of the human race? Among all My people, and among all My sons, that is, among the ones that I have chosen out of the whole human race, you belong to the lowest group. For this reason, I have expended the most energy on you, the greatest effort. Do you still not cherish the blessed life you enjoy today? Are you still hardening your hearts to rebel against Me and set upon your own designs? Were it not for My continuing pity and love, the whole of humanity would long ago have fallen captive to Satan and turned into "delectable morsels" in its mouth. Today, amidst all people, those who genuinely expend themselves for Me and genuinely love Me are still rare enough to be counted on the fingers of one hand. Today, could the title of "My people" be your personal property? Has your conscience simply grown cold as ice? Are you truly worthy of becoming the people I require? Think

back on the past, and look again at today—which of you has satisfied My heart? Which of you has shown genuine consideration for My intentions? Had I not prompted you, you would still not have awakened, but would have remained as if frozen, and again, as if in hibernation.

In the midst of the roiling waves, man sees My wrath; in the tumbling welter of dark clouds, man is awestruck and terrified, and knows not where to flee, as though in fear that the thunder and rain will sweep them away. Then, after the swirling snowstorm has drifted past, their mood grows easy and light as they delight in nature's beauteous scenery. But, at such moments, which one among them has ever experienced the boundless love I bear for humanity? In their hearts is only My figure, but not the essence of My Spirit: Is man not defying Me openly? When the tempest has blown over, all mankind is as if renewed; as if, following refinement through tribulations, they have regained light and life. Did you not also, after enduring the blows I struck, have the good fortune to arrive at today? But, when today is gone and tomorrow comes, will you be able to maintain the purity that followed the downpour? Will you be able to maintain the devotion that followed your refinement? Will you be able to maintain the submission of today? Can your devotion remain steadfast and unchanging? Is this a demand that lies beyond man's capacity to fulfill? I live every day among mankind, and act together with mankind, in their midst, yet no one has ever noticed this. If not for the guidance of My Spirit, who, out of the entire human race, would still exist in the present age? When I say I live and act in the company of men, am I exaggerating? In the past, I said "I created humanity, and guided the whole of humanity, and commanded the whole of humanity"; was this not actually so? Is it possible that your experience of these things is insufficient? The mere phrase "service-doer" would take your whole lives to explicate. Without actual experience, a

human being will never come to know Me—they will never be able to come to know Me through My words. Today, however, I have come personally into your midst—will this not be of more benefit to your understanding? Is My incarnation not also salvation for you? If I did not descend into mankind in My own person, the entire human race would long ago have been permeated with notions, which is to have become Satan's possessions, for what you believe in is merely Satan's image and has nothing whatever to do with God Himself. Is this not My salvation?

When Satan comes before Me, I do not recoil from its wild ferocity, nor am I frightened by its hideousness: I simply ignore it. When Satan tempts Me, I see through its trickery, causing it to slink away in shame and humiliation. When Satan fights with Me and tries to wrest away My chosen people, I wage war with it in My flesh; and in My flesh I sustain and shepherd My people so that they may not easily fall down or get lost, and I lead them every step of the way. And when Satan retires in defeat, I will have gained glory from My people, and My people will have borne beautiful and resounding witness to Me. Hence, I will take the foils in My plan of management and cast them once and for all into the bottomless pit. This is My plan; this is My work. In your lives, there may come a day when you will meet with such a situation: Would you willingly allow yourself to fall captive to Satan, or will you let Me obtain you? This is your own fate, and you must consider it carefully.

Life in the kingdom is the life of the people and God Himself. All humanity lies under My care and protection, and all are engaged in a fight to the death with the great red dragon. In order to win this final battle, in order to finish off the great red dragon, all people should offer their whole beings to Me in My kingdom. The "kingdom" spoken of here refers to a life that is lived under the direct governance of divinity, in which I am shepherd

to all humankind, who accept My training directly, so that their lives, though still on earth, are as if in heaven—a true realization of life in the third heaven. Although I am in My flesh, I do not suffer the limitations of the flesh. So many times have I come into man's midst to listen to his prayers, and so many times have I, walking among men, enjoyed their praises; though human beings have never been aware of My existence, I still go about My work in this way. In My dwelling place, which is the place where I am hidden—nevertheless, in My dwelling place, I have defeated all My enemies; in My dwelling place, I have gained real experience of living on earth; in My dwelling place, I am observing man's every word and action, and watching over and conducting the whole of the human race. If humanity could show consideration for My intentions, thereby satisfying My heart and giving Me pleasure, I would then surely bless all mankind. Is this not what I intend for humanity?

As mankind lies comatose, only the peals of My thunder arouse them from their dreams. And when they open their eyes, these blasts of cold radiance hurt many of their eyes, such that they lose their sense of direction, and know not from where they have come nor where they are going. Most people are struck by the laser-like beams and collapse in a heap under the tempest, their bodies swept away by the gushing torrents, leaving behind no trace. In the light, the survivors are finally able to see My face clearly, and only then do they come to know something of My external appearance, such that they no longer dare to look Me directly in the face, deeply fearful lest I visit My chastisement and curses once more upon their flesh. So many people cry out and weep bitterly; so many fall into despair; so many form rivers with their blood; so many become corpses, drifting aimlessly this way and that; so many people, finding their own place in the light, feel a sudden pang of heartache and shed tears for their long years of unhappiness.

So many people, compelled by the light, confess their uncleanness and resolve to reform themselves. So many people, being blinded, have already lost the joy of living and in consequence have no mind to take notice of the light, and thus continue to stagnate, waiting for their end. And so many people are hoisting up the sails of life and, under the guidance of the light, eagerly anticipate their tomorrow. … Today, who among mankind does not exist in this state? Who does not exist within My light? Even if you are strong, or though you may be weak, how can you avoid the coming of My light?

March 10, 1992

Chapter 14

Throughout the ages, no human has entered the kingdom, and thus none has enjoyed the grace of the Age of Kingdom nor seen the King of the kingdom. Despite the fact that under the illumination of My Spirit many people have prophesied the kingdom's beauty, they know only its exterior, and not its intrinsic significance. Today, as the kingdom comes into formal existence on earth, most of humanity still knows not what exactly is to be accomplished or what realm people are ultimately to be brought to during the Age of Kingdom. I fear that everyone is in a state of confusion about this. Because the day of the kingdom's complete realization has not yet fully come, all humans are befuddled and unable to comprehend it clearly. My work in divinity begins formally with the Age of Kingdom, and it is with this formal commencement of the Age of Kingdom that My disposition is beginning to progressively manifest itself to humanity. Therefore, it is at this very moment that the holy trumpet formally begins to sound, proclaiming to all. When I formally take My power and reign as King in the kingdom, all My people shall, over time, be made complete by Me. When all the nations of the world are disrupted, that is precisely when My kingdom will be established and shaped, as well as when I will transform and turn to face the entire universe. At that time, all people shall see My glorious face and witness My true countenance. Ever since the creation of the world, from Satan's corruption of people to the extent to which they are corrupt today, it has been due to their corruption that I have become, from their point of view, more and more hidden and increasingly unfathomable. Humanity has never seen My true face and never directly interacted with Me. Only in hearsay and myth has there been a "Me" in the human imagination. I therefore accord with this human imagination—that

is, with human notions—to tackle the “Me” in people’s minds, that I might change the state of “Me” that they have harbored for so many years. This is the principle of My work. Not a single person has been able to know it through and through. Although humans have prostrated themselves to Me and come before Me to worship Me, I do not enjoy such human acts, for in their hearts, people hold not My image, but an image other than Mine. Therefore, because they lack an understanding of My disposition, people do not at all recognize My true face. As a result, when they believe they have resisted Me or violated My administrative decrees, I still turn a blind eye—and therefore, in their memories, I am either a God who shows mercy to people rather than chastising them, or am the God Himself who does not mean what He says. These are all imaginings born of human thought, and they do not accord with the facts.

Day after day I stand in observance over the universe, and I humbly hide Myself in My dwelling place, experiencing human life and closely studying humanity’s every deed. No one has ever truly offered up themselves to Me; no one has ever pursued the truth. No one has ever been conscientious toward Me or made resolutions before Me and then kept to their duty. No one has ever allowed Me to dwell in them, nor valued Me as people would their own lives. No one has ever seen, in practical reality, all that My divinity is; no one has ever been willing to be in contact with the practical God Himself. When the waters swallow humans whole, I save them from those stagnant waters and give them a chance to live anew. When people lose their confidence to live, I pull them up from the brink of death, granting them the courage to go on so that they can use Me as a foundation for their existence. When people rebel against Me, I cause them to know Me from within their rebellion. In light of humanity’s old nature, and in light of My mercy, rather than putting humans to death, I allow them

to repent and make a fresh start. When they suffer famine, even though they have a single breath left in their bodies, I wrest them from death, preventing them from falling prey to Satan's trickery. So many times people have seen My hand, so many times they have witnessed My kind countenance and smiling face, and so many times they have seen My majesty and wrath. Though humans have never known Me, I do not seize upon their weaknesses as opportunities for being deliberately provocative. Experiencing humanity's hardships has enabled Me to sympathize with human weakness. It is only in response to people's rebellion and ingratitude that I mete out varying degrees of chastisements.

I conceal Myself when people are busy, and reveal Myself in their free time. People imagine Me to know all things; they regard Me as God Himself who accedes to all supplications. Most, therefore, come before Me only to seek God's help, not because of any desire to know Me. When in the throes of illness, people urgently plead for My aid. In times of adversity, they confide their difficulties to Me with all their might, the better to shed their suffering. However, not a single human being has been able to also love Me whilst in a state of comfort; not a single person has reached out in times of peace and happiness, that I might partake of their joy. When their little families are happy and well, people have long since cast Me aside or shut the door on Me, prohibiting Me from entering so that they can enjoy their families' blessed happiness. The human mind is too narrow; it is too narrow even to hold a God as loving, merciful, and approachable as I. So many times I have been rejected by humans in their times of joyous laughter; so many times I have been leaned upon as a crutch by humans as they stumbled; so many times I have been forced into the role of doctor by people who were suffering from illness. How cruel humans are! They are utterly unreasonable and immoral. Not even the feelings with which

humans are supposedly equipped can be perceived in them; they are almost completely devoid of any trace of humanity. Ponder the past, and compare it to the present: Are any changes taking place within you? Have you done away with some of the things from your past? Or has that past yet to be replaced?

I have traversed mountain ranges and river valleys, experiencing the ups and downs of the world of humans. Among them I have roamed, and among them I have lived for many a year, yet it appears that humanity's disposition has changed little. And it is as if people's old nature has taken root and sprouted in them. Never are they able to change that old nature; they merely improve it somewhat upon its original foundation. As people say, the substance has not changed, but the form has changed much. People all seem to be trying to fool Me and dazzle Me, that they might bluff it out and win My appreciation. I neither admire nor pay attention to human trickery. Rather than flying into a rage, I adopt an attitude of looking but not seeing. I plan to grant humanity a certain degree of leeway and, thereafter, deal with all humans together. As humans are all worthless wretches who do not love themselves, and who do not cherish themselves at all, why, then, would they even need Me to show mercy and love once again? Without exception, humans do not know themselves, nor do they know just how much they are worth. They should put themselves on a scale to be weighed. Humans pay Me no heed, so I do not take them seriously, either. They pay no attention to Me, so neither do I need to work any harder on them. Is this not the best of both worlds? Does this not describe you, My people? Who among you has made resolutions in front of Me and not discarded them afterward? Who has made long-term resolutions before Me instead of frequently setting their minds on things? Always, humans make resolutions before Me in times of ease, and then write them all off in times

of adversity; then, later, they pick their resolve back up and set it before Me. Am I so disrespectable that I would casually accept this junk that humanity has picked up from the garbage heap? Few humans hold fast to their resolutions, few are chaste, and few offer things that are most precious to them in sacrifice to Me. Are all of you not the same? If you are unable to keep to your duties as members of My people in the kingdom, then you will be spurned by Me!

March 12, 1992

Chapter 15

Humans are all creatures who lack self-knowledge, and they are unable to know themselves. Nevertheless, they know everyone else like the backs of their hands, as though everything others have done and said has first been "inspected" by them, right in front of them, and received their approval before being done. As a result, it is as if they have even taken full measure of everyone else, right down to their psychological states. Human beings are all like this. Even though they have entered into the Age of Kingdom today, their nature remains unchanged. They still do what I do in front of Me, whereas behind My back they begin to get up to their own unique "business." However, afterward, when they come before Me, they are like completely different people, apparently calm and undaunted, with composed visages and a steady pulse. Is this not precisely what makes humans so despicable? So many people wear two completely different faces —one while in front of Me, and another when behind My back. So many of them act like newborn lambs when before Me, but when behind My back, they turn into fierce tigers and later act like little birds flitting merrily about the hills. So many show purpose and resolve to My face. So many come before Me seeking My words with thirst and longing, but when behind My back, they feel averse toward them and renounce them, as though My utterances were an encumbrance. So many times, upon seeing the human race corrupted by My enemy, I have given up placing My hopes in humans. So many times, upon seeing them come before Me, tearfully seeking pardon, I have nevertheless, due to their lack of self-respect and stubborn incorrigibility, closed My eyes to their actions in anger, even when their hearts are genuine and their intentions sincere. So many times, I have seen people confident enough to cooperate with Me, who, when before Me, seem

to be in My embrace, tasting of its warmth. So many times, having witnessed the innocence, liveliness, and adorability of My chosen people, how could I not take great pleasure on account of these things? Human beings know not how to enjoy their predestined blessings in My hands, for they do not understand what exactly is meant by both “blessings” and “suffering.” For this reason, humans are far from sincere in their seeking of Me. If tomorrow did not exist, then which of you standing before Me would be as pure as the driven snow and as unblemished as jade? Could it be that your love for Me is just something that can be exchanged for a delicious meal, a classy suit of clothing, or a high office with handsome emoluments? Can it be exchanged for the love that others have for you? Could it actually be that undergoing trials will spur people into abandoning their love for Me? Will suffering and tribulations cause them to complain about My arrangements? No one has ever truly appreciated the sharp sword that is in My mouth: They know only its superficial meaning without truly grasping what it entails. If human beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes. Because of their numbness, humans understand nothing of the true meaning of My words, and so they have no clue as to how formidable My utterances are or just how much they expose of human nature and how much of their own corruption has been judged by those words. For this reason, as a result of their half-baked ideas about what I say, most people have adopted a lukewarm attitude.

Within the kingdom, not only do utterances issue forth from My mouth, but My feet tread ceremoniously everywhere across all lands. In this way, I have triumphed over all unclean and filthy places, so that not only is heaven changing, but earth is also in the process of transformation, and is subsequently renewed. Within the cosmos, everything shines like new in the

radiance of My glory, presenting a heartwarming aspect that ravishes the senses and lifts people's spirits, as if it now exists in a heaven beyond the heavens conceived in the human imagination, undisturbed by Satan and free from the assaults of external enemies. In the topmost reaches of the universe, the myriad stars take up their appointed places at My command, beaming their light through the astral regions in hours of darkness. Not one single being dares to harbor thoughts of recalcitrance, and so, because of the substance of My administrative decrees, the entire universe is well regulated and in perfect order: No disturbance has ever arisen, nor has the cosmos ever been divided. I execute flying leaps above the stars, and when the sun shoots forth its rays, I blot out their warmth, sending giant flurries of snowflakes as big as goose feathers drifting down from My hands. When I change My mind, though, all that snow melts into a river, and in an instant, spring has sprung everywhere beneath the skies and emerald green has transformed the entire landscape upon the earth. I go wandering above the firmament, and immediately, the earth is shrouded in pitch-black darkness because of My form: Without warning, "night" has arrived, and throughout the world it grows so dark that one cannot see one's hand in front of one's face. Once the light is extinguished, humans seize this moment to embark upon a rampage of mutual destruction, snatching and plundering one from another. The nations of earth then fall into chaotic disunity and enter a state of muddy turbulence, until they are beyond all redemption. People struggle in the throes of suffering, moan and groan in the midst of their pain, and wail piteously in their anguish, yearning for the light to suddenly come to the human world once more and thus end the days of darkness and restore the vitality that once was in existence. However, I have long since left humanity, with a flick of My sleeves, never again to take pity on them for the wrongs of the world: Long have I spurned the

people of the entire earth, closed My eyes to the conditions there, turned My face away from humanity's every move and gesture, and ceased to take pleasure in its immaturity and innocence. I have embarked upon another plan to make the world anew, so that this new world may find rebirth sooner, never again to be submerged. In humanity's midst, so many outlandish states are waiting for Me to set them to rights, there are so many mistakes for Me to personally prevent from happening, there is so much dust for Me to sweep away, and there are so many mysteries for Me to unveil. All humanity awaits Me, and longs for My coming.

On earth, I am the practical God Himself who abides in the hearts of humans; in heaven, I am the Sovereign of all creation. I have climbed mountains and forded rivers, and I have drifted in and out of humanity's midst. Who dares to openly oppose the practical God Himself? Who dares to break away from the sovereignty of the Almighty? Who dares to assert that I am, beyond the shadow of a doubt, in heaven? Moreover, who dares to assert that I am incontrovertibly on earth? There is no one among all of humanity capable of articulating in every detail the places where I reside. Could it be that whenever I am in heaven, I am the supernatural God Himself, and that whenever I am on earth, I am the practical God Himself? Surely whether or not I am the practical God Himself cannot be determined by My being the Sovereign of all creation or the fact that I experience the sufferings of the human world, can it? If that were the case, then would humans not be ignorant beyond all hope? I am in heaven, but I am also on earth; I am among the myriad objects of creation, and also among the masses. Humans can touch Me every day; moreover, they can see Me every day. As far as humanity is concerned, I seem to be sometimes hidden and sometimes visible; I seem to actually exist, yet I also seem to not exist. In Me lie mysteries unfathomable to humanity. It is as though all humans are

peering at Me through a microscope in order to discover even more mysteries in Me, hoping thereby to dispel that uncomfortable feeling in their hearts. However, even if they were to use X-rays, how could humanity uncover any of the secrets I hold?

In the very moment that My people, as a result of My work, gain glory alongside Me, the great red dragon's lair will be unearthed, all the mud and dirt will be swept clean away, and all the polluted water, accumulated over countless years, will dry up in My burning fires, to exist no more. Thereupon, the great red dragon will perish in the lake of fire and brimstone. Are you genuinely willing to remain under My loving care so as not to be snatched away by the dragon? Do you really hate its deceitful stratagems? Who is able to bear staunch witness for Me? For the sake of My name, for the sake of My Spirit, and for the sake of My entire management plan, who can make an offering of all their strength? Today, when the kingdom is in the human world, is the time in which I have come in person among humanity. If this were not so, is there anyone who could venture forth into the battlefield on My behalf without any trepidation? So that the kingdom may take shape, so that My heart may be content, and furthermore, so that My day may come, so that the time may come when the myriad objects of creation are reborn and grow abundant, so that humans may be rescued from their sea of suffering, so that tomorrow may come, and so that it may be wondrous, and blossom and flourish and, moreover, so that the enjoyment of the future may come to pass, all humans are striving with all their might, sparing nothing in sacrificing themselves for Me. Is this not a sign that victory is already Mine? Is it not a mark of the completion of My plan?

The more that people exist in the last days, the more they will feel the emptiness of the world, and the less courage they will have for living life.

For this reason, countless people have died in disappointment, countless others have been disappointed in their quests, and countless others suffer themselves to be manipulated by Satan's hand. I have rescued so many people and supported so many of them, and, so often, when human beings have lost the light, I have moved them back into a place of light so that they might know Me within the light and enjoy Me amidst happiness. Because of the coming of My light, adoration grows in the hearts of the people who dwell in My kingdom, for I am a God for humans to love—a God to whom humanity clings in fond attachment—and they are filled with an abiding impression of My form. Nevertheless, when all is said and done, there is no one who understands whether this is the working of the Spirit or a function of the flesh. It would take people an entire lifetime just to experience this one thing in detail. Humans have never despised Me in their hearts' innermost reaches; rather, they cling to Me in the depths of their spirits. My wisdom raises their admiration, the wonders that I work are a feast for their eyes, and My words boggle their minds, yet they cherish them dearly. My practicality renders humans at a loss, dumbfounded and perplexed, and yet they are willing to accept it. Is this not precisely the measure of humans as they truly are?

March 13, 1992

Chapter 16

There is so much that I wish to say to man, so many things that I must tell him. But man is too lacking in the ability to accept; man is incapable of fully comprehending My words according to that which I provide, and only understands one aspect, while remaining ignorant of the other. Yet I do not put man to death because of his powerlessness, nor am I aggrieved by his weakness. I merely do My work, and speak as I have always done, even though man does not understand My intentions; when the day comes, people will know Me in the depths of their hearts, and will remember Me in their thoughts. When I depart from this earth will be the exact time when I ascend to the throne in man's heart, which is to say, it will be when all men know Me. So, too, will it be when My sons and people rule over the earth. Those who know Me will assuredly become the pillars of My kingdom, and none but they will be qualified to rule and wield power in My kingdom. All those who know Me are possessed of My being, and able to live out Me among all men. I care not to what extent man knows Me: No one can hinder My work in any way, and man can offer Me no assistance and do nothing for Me. Man can only follow My guidance in My light, and seek My will in this light. Today, people have qualifications, and believe they can strut about in front of Me, and laugh and joke with Me without the slightest inhibition, and address Me as an equal. Still man does not know Me, still he believes that we are similar in nature, that we are both of flesh and blood, and both dwell in the human world. He has too little of a heart of fear for Me; he fears Me when he is before Me, but is incapable of serving Me before the Spirit. It is as if, for man, the Spirit does not exist at all. As a result, no man has ever known the Spirit; in My incarnation, people see only a body of flesh and blood, and do not perceive the Spirit of God. Can

My intentions really be met in such a way? People are experts at fooling Me; they seem to have been specially trained by Satan in order to fool Me. Yet I am undisturbed by Satan. I will still use My wisdom to conquer the whole of mankind and to defeat the corrupter of all mankind, in order that My kingdom may be established on earth.

Among man, there are those who have attempted to ascertain the size of the stars, or the magnitude of space. Yet never has their research proved fruitful, and all they can do is hang their heads in dismay and resign themselves to failure. Looking up among all men and observing the dynamics of man in his failures, I see none who are utterly convinced of Me, none who obey Me and submit to Me. How wild are the ambitions of man! When the entire face of the deep was murky, among man I began to taste the bitterness of the world. My Spirit travels throughout the world and looks upon the hearts of all people, yet so, too, do I conquer mankind in My incarnate flesh. Man does not see Me, for he is blind; man does not know Me, for he has grown numb; man opposes Me, for he is rebellious; man comes to bow down before Me, for he has been conquered by Me; man comes to love Me, for I am inherently worthy of man's love; man lives out Me and manifests Me, because My power and My wisdom make him align with My intentions. I have a place in man's heart, but never have I received love for Me from man that resides in his spirit. There are indeed things in man's spirit that he loves above all else, but I am not one of them, and so man's love is like a soap bubble: When the wind blows, it pops and is gone, never to be seen again. I have always been constant and unchanging in My attitude toward man. Could anyone among mankind have done the same? In the eyes of man, I am as impalpable and invisible as air, and for this reason the great majority of people seek only in the boundless sky, or upon the rolling sea, or upon the placid lake, or among empty words and doctrines.

There is not a single person who knows the essence of mankind, much less is there one who can say anything of the mystery within Me, and so I do not ask that man achieve the highest of standards that he imagines I require of him.

Amid My words, mountains topple, waters flow in reverse, man becomes submissive, and lakes begin to flow without cease. Though the roiling seas surge angrily toward the sky, amid My words such seas are becalmed like the surface of a lake. With the slightest wave of My hand, fierce gales immediately dissipate and depart from Me, and the human world is immediately returned to tranquility. But when I unleash My wrath, the mountains are immediately torn asunder, the ground immediately begins to convulse, water immediately dries up, and man is immediately beset by disaster. Because of My wrath, I pay no heed to the screams of man, provide no assistance in answer to his cries, for My anger is rising. When I am among the heavens, never have the stars been thrown into panic by My presence. Instead, they put their hearts into their work for Me, and so I bestow more light upon them and make them shine more brilliantly, so that they gain greater glory for Me. The brighter the heavens, the darker the world beneath; so many people have complained that My arrangements are unbefitting, so many have left Me to make their own kingdom, which they employ to betray Me, and reverse the state of darkness. Yet who has achieved this by their resolve? And who has been successful in their resolution? Who can reverse that which has been arranged by My hand? When spring spreads across the land, I secretly and quietly send light to the world, so that, on earth, man has a sudden sense of freshness in the air. Yet at that very moment, I obscure the eyes of man, so that he sees only a fog cloaking the ground, and all people and things are rendered indistinct. All that people can do is sigh to themselves and think, “Why did the light last

only for a moment? Why does God give man only fog and haziness?" Amid people's despair, the fog disappears in an instant, but when they spy a glimmer of light, I unleash a torrent of rain upon them, and their eardrums are shattered by the thunderstorm as they sleep. Seized by panic, they have no time to take shelter, and are engulfed by the downpour. In an instant, all things beneath the heavens are washed clean in the midst of My wrathful ire. People no longer complain about the onset of heavy rain, and in them all hearts of fear are born. Because of this sudden onslaught of rain, the great majority of people are drowned by the water that rains down from the sky, becoming corpses in the water. I look upon the entire earth and see that many are awakening, that many are repenting, that many are searching for the source of the waters in little boats, that many are bowing down to Me to ask for My forgiveness, that many have seen the light, that many have seen My face, that many have the courage to live, and that the whole world has been transformed. Following this great torrent of rain, all things have returned to what they were in My mind, and are no longer rebellious. Before long, the whole land is filled with the sound of laughter, everywhere on earth there is an atmosphere of praise, and nowhere is without My glory. My wisdom is everywhere on earth, and throughout the entire universe. Among all things are the fruits of My wisdom, among all people teem the masterworks of My wisdom; everything is like all things in My kingdom, and all people dwell in rest beneath My heavens like the sheep upon My pastures. I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline above the whole universe, and I am fully satisfied, for all things have recovered their holiness, and I can peacefully reside within Zion once again, and the people on earth can lead serene, contented lives under My guidance. All peoples are managing everything in My hand, all peoples have regained

their former intelligence and original appearance; they are no longer covered with dust, but, in My kingdom, are as holy as jade, each with a face like that of the holy one within man's heart, for My kingdom has been established among man.

March 14, 1992

Chapter 17

My utterances ring out like thunder, casting light in all directions and on the whole earth, and in the midst of thunder and lightning, humanity is struck down. No man has ever stayed firm in the midst of thunder and lightning; most men are terrified out of their wits at the coming of My light and know not what to do. When a faint glimmer of light begins to show in the East, many people, moved by this faint luminescence, are instantaneously roused from their illusions. Yet no one has ever realized that the day has come when My light descends upon the earth. The majority of men are dumbstruck by the sudden advent of the light, and some, with a gaze of curious fascination, observe the light's movements and the direction of its approach, while some stand at the ready as they face the light, that they might more clearly understand its source. Be this as it may, has anyone ever discovered how precious is the light of today? Has anyone ever awakened to the uniqueness of today's light? The majority of men are merely bewildered; they are wounded in the eyes and cast down into the mud by the light. Under this nebulous light, one may say the disorder covers the earth, an unbearably sorry sight that, examined closely, assails one with an overwhelming melancholy. One gathers from this that, when the light is strongest, the state of the earth will be less able to allow mankind to stand before Me. Humanity lies in the radiance of the light; again, all humanity lies in the salvation of the light, yet also in its wounding: Is there anyone who is not amidst the light's killing blows? Is there anyone who can escape the burning of the light? I have walked all over the universe, strewing with My hands the seeds of My Spirit, so that all humanity upon the earth will on this account be moved by Me. From heaven's highest height, I look down upon the whole earth, watching the

grotesque and fantastic phenomena of the creatures on earth. The surface of the ocean seems to be suffering the shock of an earthquake: Seabirds fly this way and that, looking for fish to swallow up. Meanwhile, the bottom of the sea remains in ignorance, and the surface conditions are utterly unable to rouse it into consciousness, because the ocean's bottom is as serene as the third heaven: Here, living things, great and small, coexist in harmony, never once engaging in "conflicts of mouth and tongue." Among the myriad bizarre and whimsical phenomena, it is hardest for humanity to please Me. The position I have given man is too high, and his ambition is thus too great, and in his eyes, there is always a measure of disobedience. In My discipline of man, within My judgment of him, there has been much that is painstaking, much that is benevolent, but of these things, mankind has not the least inkling. I have never treated any human being harshly; I have only administered suitable corrections when mankind had been rebellious, and only proffered suitable help when he is weak. But, when humanity keeps aloof from Me and moreover makes use of Satan's deceitful stratagems to betray Me, I will exterminate mankind forthwith, leaving them without another chance to make grand displays of their skills before Me, so that they will no longer be able to swagger about pompously, bullying others, upon the face of the earth.

I wield My authority upon the earth, unfolding My work in its entirety. All that is in My work is reflected upon the face of the earth; mankind has never, on earth, been able to grasp My movements in heaven, nor to ponder exhaustively the orbits and trajectories of My Spirit. The majority of human beings grasp only the minutiae that lie outside the spirit, unable to comprehend the actual state of the spirit. The demands that I make of humanity do not issue from My vague self that is in heaven, or from the imponderable self that I am on the earth; I make suitable demands

according to the stature of man on earth. I have never put anyone in difficulties, nor have I ever asked anyone to “squeeze out his blood” for My pleasure—could My demands be limited only to such conditions? Of the myriad creatures on earth, which one does not submit to the dispositions of the words in My mouth? Which of these creatures, coming before Me, is not incinerated completely by My words and My burning fire? Which of these creatures dares to “strut about” in proud exultation before Me? Which of these creatures does not bow down before Me? Am I the God that merely imposes silence on creation? Of the myriad things in creation, I choose those that accord with My intentions; of the myriad human beings of mankind, I choose those who care for My heart. I choose the best of all the stars, thereby adding a faint gleam of light to My kingdom. I go walking upon the earth, dispersing My fragrance everywhere, and, in every place, I leave behind My form. Each place reverberates with the sound of My voice. People everywhere linger on the beauteous scenes of yesterday, for all humanity is remembering the past …

All humanity longs to see My face, but when I descend in person upon the earth, they are all averse to My arrival, and they banish the light’s arrival, as if I were man’s enemy in heaven. Man greets Me with a defensive light in his eyes, and remains constantly alert, deeply afraid that I might have other plans for him. Because human beings regard Me as an unfamiliar friend, they feel as if I harbor the intent of killing them indiscriminately. In man’s eyes, I am a deadly antagonist. Having tasted My warmth in the midst of calamity, man nevertheless remains unaware of My love, and is still bent on fending Me off and defying Me. Far from taking advantage of his condition to take action against him, I enfold man in the warmth of embrace, fill his mouth with sweetness, and put needful food into his stomach. But, when My wrathful ire shakes the mountains and

rivers, I will no longer, on account of man's cowardice, bestow on him these different forms of succor. At this moment, I will wax furious, refusing all living things a chance to repent and, abandoning all My hopes for man, I will mete out the retribution he so richly deserves. At this time, thunder and lightning flash and roar, like the ocean's waves raging in anger, like tens of thousands of mountains crashing down. For his rebelliousness, man is felled by the thunder and lightning, and other creatures are wiped out in the blasts of thunder and lightning, and the whole universe descends abruptly into chaos, and creation is unable to recover the primal breath of life. The myriad hosts of humanity cannot escape the thunder's roar; in the midst of flashes of lightning, human beings, horde upon horde, topple over into the swift flow, to be swept away by torrents that cascade down from the mountains. All of a sudden, the world of "men" converges in the place of man's "destination." Corpses drift about on the ocean's surface. All of humanity goes far away from Me on account of My wrath, for man has sinned against the essence of My Spirit, and his rebelliousness has offended Me. But, in the places empty of water, other men still enjoy, amid laughter and song, the promises that I have vouchsafed unto them.

When all people are silent, I emit a gleam of light before their eyes. Thereupon, men become clear of mind and bright of eye, no longer willing to keep silent; thus, spiritual feeling is summoned up in their hearts immediately. As this happens, all humanity is resurrected. Casting aside their unspoken grievances, all men come before Me, having won another chance at survival through the words I proclaim. This is because human beings all wish to live on the face of the earth. Yet who among them has ever had the intention of living for My sake? Who among them has ever uncovered splendid things in himself that he offers for My enjoyment? Who among them has ever detected My alluring scent? All human beings are

coarse and unrefined things: On the outside, they seem to dazzle the eyes, but their essence is not to love Me sincerely, because, in the deep recesses of the human heart, there has never been any element of Me. Man is too lacking: Comparing him to Me seems to reveal a gulf as great as that between heaven and earth. Even so, I do not strike man's weak and vulnerable spots, nor do I deride him on account of his deficiencies. My hands have been at work on earth for thousands of years, and all the while, My eyes have kept watch over all of humanity. Yet I have never casually taken up a single human life to play with as if it were a toy. I observe the pains man has taken and understand the price he has paid. As he stands before Me, I do not wish to catch man off guard in order to chastise him, nor do I wish to bestow on him undesirable things. Instead, all this time, I have only provided for man and given unto him. So, all man enjoys is My grace, it is all the bounty that comes from My hand. Because I am on earth, man has never had to suffer the torments of hunger. Rather, I allow man to receive the things in My hands he may enjoy, and I allow mankind to live within My blessings. Does not all mankind live under My chastisement? Just as there is abundance in the depths of the mountains, and a profusion of things to enjoy in the waters, do not the people living within My words today have, all the more, food to appreciate and taste? I am on earth, and mankind enjoys My blessings on earth. When I leave the earth behind, at which time My work also reaches its completion, humankind will no longer receive My indulgence on account of their weakness.

March 16, 1992

Chapter 18

In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud! Oh, all mankind, of My own creation! At last they have come back to life again in the light, found the foundation for existence, and ceased to struggle in the mud! Oh, the myriad things of creation that I hold in My hands! How can they not, through My words, be renewed? How can they not, in the light, give play to their functions? Earth is no longer deathly still and silent, heaven no longer desolate and sad. Heaven and earth, no longer separated by a void, are united as one, never to be sundered again. On this jubilant occasion, at this moment of exultation, My righteousness and My holiness have extended throughout the universe, and all mankind extols them without ceasing. The cities of heaven are laughing with joy, and the kingdom of earth is dancing with joy. At this time, who is not rejoicing, and who is not also weeping? Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth, and because of man's sanctity, because of man's renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven. The faces of mankind are wreathed in smiles of gratification, and hidden in all their hearts is a sweetness that knows no bounds. Man does not quarrel with man, nor do men come to blows with one another. Are there any who, in My light, do not live peacefully with others? Are there any who, in My day, disgrace My name? All men direct their fearful gaze toward Me, and in their hearts, they secretly cry out to Me. I have searched mankind's every action: Among the men who have been cleansed, there are none who are rebellious against Me,

none who pass judgment on Me. All mankind is suffused with My disposition. All men are coming to know Me, are drawing closer to Me and adoring Me. I stand fast in the spirit of man, am exalted to the highest pinnacle in man's eyes, and flow through the blood in man's veins. The joyous exaltation in man's heart fills every place on the face of the earth, the air is brisk and fresh, dense fogs no longer blanket the ground, and the sun shines resplendent.

Now, look upon My kingdom, where I am King over all, and where I wield power over all. From the beginning of creation until the present day, My sons have, guided by Me, undergone so many of life's hardships, so many of the world's injustices, so many vicissitudes of the human realm, but now they dwell in My light. Who does not weep for yesterday's injustices? Who does not shed tears for the hardships withstood to reach today? And again, are there any who do not take this occasion to dedicate themselves to Me? Are there any who do not take this opportunity to express the passion swelling in their hearts? Are there any who, at this moment, do not give voice to what they have experienced? At this time, all human beings are consecrating the best part of themselves to Me. How many are tormented with regret for their follies of yesterday, how many abominate themselves for yesterday's pursuits! Human beings have all come to know themselves, they have all seen Satan's deeds and My wonderfulness, and inside their hearts, there is now a place for Me. No longer will I meet with aversion or rejection among men, for My great work has already been accomplished, and is hindered no more. Today, among the sons of My kingdom, are there any who have not given thought to their own concerns? Are there any who do not have more considerations on account of the ways in which My work is done? Are there any who have sincerely offered themselves up for My sake? Have the impurities inside your hearts

lessened? Or have they increased? If the impure elements in your hearts have not decreased, and neither have they increased, then I will assuredly throw away such people as you. What I want are holy people who align with My intentions, not unclean demons that rebel against Me. Even though My demands of mankind are not high, the inner world of men's hearts is so complicated that mankind cannot readily accord with My intentions or immediately satisfy My intentions. The great majority of human beings are secretly exerting themselves in hopes of seizing the final garland of victory. The great majority of men are striving with all their might, not daring to slacken for even a moment, deeply afraid of falling captive to Satan a second time. They dare no longer presume to harbor grievances against Me, but are constant in showing their loyalty before Me. I have heard heartfelt words spoken by so many people, accounts from so many people about their painful experiences in the midst of suffering; I have seen so many, in the direst straits, unfailingly offer up their loyalty to Me, and I have watched so many, as they walked the rocky path, search for a way out. In these circumstances, they have never complained; even when, unable to find the light, they grew somewhat dispirited, they never once complained. But I have also heard so many people giving vent to curses from the depths of their hearts, imprecating Heaven and accusing earth, and I have seen, too, so many people abandon themselves to despair in the midst of their distress, throwing themselves away like trash into a garbage can, to be coated with filth and grime. I have heard so many people quarreling one with another, because of a change in position, which leads to a change in their countenances, thus changing their relationships with their fellow men, so that friends cease to be friends and become enemies, attacking each other with their tongues. The great majority of people use My words like bullets from a machine gun, opening fire on others unawares, until the world of

men is everywhere filled with a noisy clamor that shatters the tranquil calm. Fortunately, this day has now come; otherwise who knows how many might have perished under the relentless sweep of this machine gun fire.

Following the issuance of My words, and keeping pace with the conditions of all mankind, My kingdom, step by step, descends onto the earth. No longer does man harbor worrisome thoughts, or "preoccupy" himself with other people, or "take thought" on their behalf. And so, contentious disputes on earth are no more, and, following the issuance of My words, the various "weapons" of the modern age are withdrawn. Man finds peace again with man, the human heart once more radiates a spirit of harmony, and no longer is anyone defending themselves against covert attack. All mankind has returned to a normal state and embarked upon a new life. Dwelling in new surroundings, a goodly number of people look around them, feeling as if they have entered into an entirely new world, and because of this, they are not able to adapt to their present environment right away or to enter at once onto the right track. And so, it is a case of "the spirit is willing but the flesh is weak" as far as mankind is concerned. Although I have not, like man, tasted the bitterness of adversity Myself, I nonetheless know all there is to know about man's inadequacies. I am intimately acquainted with man's needs, and My understanding of his weaknesses is complete. For this reason, I do not make fun of man for his shortcomings; I only administer, depending on his unrighteousness, a fitting measure of "education," the better to enable everyone to get onto the right track, so that mankind will cease to be wandering orphans and instead become babies with a place to call home. Nevertheless, My actions are governed by principles. If men are unwilling to enjoy the bliss that is in Me, I can only go along with what they have set their hearts upon and send them into the bottomless pit. At this point, no one should harbor grievances in

their heart anymore, but all should be able to see My righteousness in the arrangements I have made. I do not compel mankind to love Me, nor do I strike any man for loving Me. In Me is total freedom, total release. Though man's fate rests in My hands, I have given man a free will, which is not subject to My control. In this way, human beings will not invent ways of getting into "trouble" on account of My administrative decrees, but will rather, relying on My magnanimity, obtain "release." And so, many people seek within their liberation for their own way out, and are not constrained by Me at all.

I have always treated mankind with a liberal hand, never encumbering men with insoluble problems, never putting any single person in difficulty. Is this not so? Although a great many people do not love Me, far from being vexed by this kind of attitude, I have given them freedom, allowing them leeway to the extent of letting them swim about freely in the sea of bitterness and suffering. For man is a dishonorable vessel; though he sees the blessing that I hold in My hand, he has no interest in enjoying it, but would rather pluck the scourge from the hand of Satan, thereby dooming himself to be consumed by Satan as "nourishment." Of course, there are some who have seen My light with their eyes, and so, even though they are living in the obscuring mists of the present time, they have not, on account of these mists, lost faith in the light, but continue to grope and seek through those mists—albeit along a path strewn with obstacles. When man rebels against Me, I hurl My wrathful ire upon him, and so man may perish by his rebelliousness. When he obeys Me, I remain hidden from him, in this way exciting a love in the depth of his heart, a love that seeks not to wheedle Me, but to afford Me enjoyment. So many times, in man's quest for Me, have I closed My eyes and kept silent, in order to elicit his true faith. But when I do not speak, man's faith changes in an instant, and all I see are his

“false goods,” for man has never sincerely loved Me. It is only when I manifest Myself that men all make a tremendous show of “faith”; but when I am hidden in My secret place, they grow weak and faint of heart, as if afraid of offending Me; there are even some who, unable to see My face, subject Me to a “deep processing,” thus negating the truth of My existence. So many people remain in this state; so many have this mentality. It is no more than the predilection of all men to cover up what is ugly in themselves. Because of this, they are reluctant to call attention to their own inadequacies, and only admit to the truth of My words with gritted teeth and concealed faces.

March 17, 1992

Chapter 19

Taking My words as the basis for their survival—this is humanity's obligation. People must establish their own share in each and every part of My words; not to do so would be seeking their own destruction and inviting contempt. Humanity does not know Me, and because of this, instead of bringing their own lives to Me to offer in exchange, all they do is parade in front of Me with the trash in their hands, trying thereby to give Me satisfaction. However, far from being satisfied with things as they are, I continue to make demands on humanity. I love people's contributions, but hate their demands. All humans have hearts full of greed; it is as if the human heart is held in thrall by the devil, and no one can break free and offer their heart up to Me. When I speak, people listen to My voice with rapt attention; when I fall silent, though, they again begin their own "enterprises" and cease entirely to heed My words, as if My words were simply an adjunct to their "enterprises." I have never been lax with humanity, and yet I have been patient with and tolerant toward humanity. And so, as a result of My leniency, human beings all overestimate themselves and are incapable of self-knowledge and self-reflection; they merely take advantage of My patience to deceive Me. Not a single one among them has ever sincerely cared for Me, and not a single one has truly treasured Me as an object dear to their heart; only when they have idle moments to spare do they give Me their perfunctory regard. The effort I have expended on humanity is already beyond measure; furthermore, I have worked on humans in unprecedented ways, and apart from this, I have given them an additional burden, in order that, out of what I have and what I am, they might gain some knowledge and undergo some change. I do not ask people to be mere "consumers"; I also ask them to be "producers" who

defeat Satan. Though I may not demand that humanity do anything, nonetheless, I do have standards for the demands I make, for there is a purpose in what I do, as well as a basis for My actions: I do not, as people imagine, play around haphazardly, nor did I fashion the heaven and earth and the myriad objects of creation howsoever I wished. In My work, humans should see something, and gain something. They should not squander away the springtime of their youth, or treat their own lives like garments on which dust is carelessly allowed to gather; rather, they should stand strict guard over themselves, taking from My bounty to provide for their own enjoyment, until, because of Me, they cannot turn back toward Satan, and, because of Me, they mount attacks against Satan. Are not My demands of humanity so simple?

When a faint glimmer of light begins to show in the East, all the people within the universe pay a bit more attention to it. No longer steeped in slumber, humans venture forth to observe the source of this eastern light. Due to their limited capability, no one has yet been able to see the place whence the light originates. When all within the universe is fully illuminated, humans rouse from sleep and dream, and only then do they realize that My day has gradually come upon them. All humanity celebrates because of the coming of the light, and therefore no longer lies sound asleep or is in a stupor. Under the radiance of My light, all humanity becomes clear of mind and sight, and suddenly awakens to the joy of living. Under cover of a shrouding mist, I look out over the world. The animals are all at rest; because of the arrival of a faint glimmer of light, everything has become conscious that a new life is approaching. For this reason, the animals, too, are all crawling out from their burrows, looking for food. Plants, of course, are no exception, and in the light's radiance their green leaves glisten with a lustrous sheen, waiting to play their own part for Me

while I am on earth. All human beings wish for the coming of the light, and yet they fear its advent, deeply anxious that their own ugliness will no longer find concealment. This is because humans are stark naked, and lack anything to cover them. Thus, so many people have fallen into panic as a result of the light's coming, and are in a state of shock because of its appearance. So many people, upon seeing the light, are filled with boundless remorse, abhorring their own uncleanness, yet, powerless to alter the facts, can do nothing but wait for Me to pronounce sentence. So many people, refined by suffering in the darkness are, upon seeing the light, suddenly struck by its profound meaning, and thenceforth hug the light close to their bosoms, deeply afraid of losing it again. So many people, instead of being thrown out of orbit by the light's sudden appearance, simply go about the daily work in hand because they have been blind for long years and therefore not only do not notice that the light has come, but are also not gratified by it. In humans' hearts, I am neither lofty nor lowly. As far as they are concerned, it makes no difference if I exist or not; it is as though people's lives would not get any lonelier if I did not exist, and if I did exist, their lives would not become any more joyful. Because human beings do not cherish Me, the enjoyments that I afford them are few. However, as soon as humans give Me even just an ounce more adoration, I will also make a change in the attitude I bear toward them. For this reason, only when humans have grasped this law will they be fortunate enough to dedicate themselves to Me and ask for the things that I hold in My hand. Surely their love for Me is not bound solely to their own interests? Surely their faith in Me is not bound solely to the things that I give? Could it be that, unless they see My light, humans are unable to love Me sincerely by means of their faith? Surely their strength and vigor are not really restricted

to the conditions of today? Could it be that humanity needs courage in order to love Me?

As a result of My existence, the myriad objects of creation make obedient submission in the places where they reside, and do not, in the absence of My discipline, indulge in licentious abandon. Therefore, the mountains become boundaries between nations upon the land, the waters become barriers to keep people of different lands apart, and the air becomes that which flows from person to person in the spaces above the earth. Only humanity is incapable of truly obeying the requirements of My intentions; this is the reason I say that, out of all creation, humans alone belong in the category of the rebellious. Humanity has never truly submitted to Me, and for this reason I have, all along, kept humans under strict discipline. If, in the midst of humanity, it should come to pass that My glory extends across the entire universe, then I will surely take all of My glory and make it manifest before humankind. Because in their defilement humans are unfit to look upon My glory, for thousands of years I have never come into the open, remaining hidden instead; for this reason, My glory has never been manifest before them, and they have always fallen into the abyss of sin. I have forgiven humans for their unrighteousness, but they all know not how to preserve themselves, and are instead always leaving themselves open to sin, allowing it to harm them. Does this not show humanity's lack of self-respect and self-love? In humanity's midst, can anyone truly love? How many ounces can humanity's devotion weigh? Are there not adulterated goods mixed into people's so-called authenticity? Is their devotion not a complete mishmash? What I require is their undivided love. Humans do not know Me, and though they may seek to know Me, they will not give Me their true and earnest hearts. From humans I do not exact what they are unwilling to give. If they give Me their devotion, I will accept it without a

polite demurral. If they do not trust Me, however, and refuse to offer up even one iota of themselves to Me, then, rather than growing more vexed on that account, I will simply dispose of them in some other way and arrange a suitable destination for them. The thunder, rolling across the skies, will strike humans down; the high mountains, as they topple, will bury them; the wild beasts in their hunger will devour them; and the oceans, surging, will close over their heads. As humanity engages in fratricidal conflict, all humans will seek their own destruction in the calamities arising from amongst them.

The kingdom is expanding in humanity's midst, it is forming in humanity's midst, and it is standing up in humanity's midst; there is no force that can destroy My kingdom. Of My people who are in the kingdom of today, which of you is not a human being among human beings? Which of you lies outside the human condition? When My new starting point is announced to the multitude, how will humanity react? You have seen with your own eyes the state of humankind; surely you do not still harbor hopes of enduring forever in this world? I am now walking abroad amongst My people and I live in their midst. Today, those who bear genuine love for Me —such people are blessed. Blessed are those who submit to Me, they will surely stay in My kingdom. Blessed are those who know Me, they will surely wield power in My kingdom. Blessed are those who seek after Me, they will surely escape from Satan's bonds and enjoy My blessings. Blessed are those who are able to rebel against themselves, they will surely enter into My possession and inherit My kingdom's bounty. Those who run around for Me I will remember, those who make expenditures for Me I will joyfully embrace, and to those who make offerings to Me I will grant enjoyments. Those who find enjoyment in My words I will bless; they will surely be the pillars that hold up the ridgepole in My kingdom, they will

surely have matchless abundance in My house, and no one can compare with them. Have you ever accepted the blessings that you were given? Have you ever sought the promises that were made for you? You will surely, under the guidance of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance of My light. You will surely be the masters of all creation. You will surely be overcomers before Satan. You will surely, at the downfall of the kingdom of the great red dragon, stand up amid the myriad throngs as proof of My victory. You will surely stand firm and unwavering in the land of Sinim. Through the sufferings you endure, you will inherit My blessings, and will surely radiate My glory throughout the entire universe.

March 19, 1992

Chapter 20

The riches of My household are beyond counting and unfathomable, yet man has never come to Me to enjoy them. Man is incapable of enjoying himself alone, nor of protecting himself using his own efforts; instead, he has always placed his trust in others. Of all those I look upon, no one has ever sought Me deliberately and directly. They all come before Me at the urging of others, following the majority, and they are unwilling to pay the price or spend the time to enrich their lives. Hence, among man, no one has ever lived in reality, and all people live lives that are without meaning. Because of the long-established ways and customs of man, the bodies of all people are suffused with the odor of earthly soil. As a result, man has grown numb, insensitive to the world's desolation, and he instead busies himself with the work of enjoying himself in this frozen world. Man's life has not the slightest warmth, and is devoid of any trace of humanity or light—yet he has been ever self-indulgent, abiding a lifetime bereft of value in which he rushes about without achieving anything. In the blink of an eye, the day of death draws near, and man dies a bitter death. In this world, he has never accomplished anything, or gained anything—he arrives here in a hurry, and departs in a hurry. None of those in My eyes have ever brought anything, or taken anything away, and so man feels that the world is unfair. Yet none are willing to hurry away. They merely await the day when My promise from heaven will suddenly come among man, allowing them, at the time when they have gone astray, to once more behold the way of eternal life. Thus, man fixates upon My every deed and action to see whether I have really kept My promise to him. When he is in the midst of affliction, or in extreme pain, or beset by trials and about to fall, man curses the day of his birth so that he may sooner escape his troubles and move to another ideal place. But

when the trials have passed, man is filled with joy. He celebrates the day of his birth on earth and asks that I bless his day of birth; at this time, man no longer mentions the oaths of the past, deeply fearful that death will come upon him a second time. When My hands raise up the world, people dance with joy, they are no longer sorrowful, and they all depend on Me. When I cover My face with My hands, and press people beneath the ground, they immediately feel short of breath, and are barely able to survive. They all cry out to Me, terrified that I will destroy them, for they all wish to behold the day when I gain glory. Man takes My day as the capital of his existence, and it is only because people long for the day when My glory will arrive that mankind has survived until today. The blessing decreed by My mouth is that those who are born during the last days are fortunate enough to behold all of My glory.

Throughout the ages, many have departed from this world in disappointment, and with reluctance, and many have come into it with hope and faith. I have arranged for many to come, and have sent many away. Countless people have passed through My hands. Many spirits have been cast into Hades, many have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them had the opportunity to enjoy the blessings of the kingdom today. I have given man so much, yet he has gained little; due to the onslaught of Satan's forces, he has been left unable to enjoy all of My riches. He has only had the good fortune to look upon them, but has never been able to fully enjoy them. Man has never discovered the treasure house in his body to receive the riches of heaven, and so he has lost the blessings that I have bestowed upon him. Is man's spirit not the very faculty that connects him to My Spirit? Why has man never engaged Me with his spirit? Why does he draw near to Me in the flesh, yet is incapable of doing so in spirit? Is My true face a face of the

flesh? Why does man not know My essence? Has there really never been any trace of Me in the spirit of man? Have I completely disappeared from the spirit of man? If man does not enter into the spiritual realm, how can he grasp My intentions? In the eyes of man, is there that which can directly penetrate the spiritual realm? Many are the times that I have called out to man with My Spirit, yet man acts as if he has been pricked by Me, regarding Me from a distance, in great fear that I will lead him into another world. Many are the times that I have inquired in the spirit of man, yet he remains utterly oblivious, profoundly afraid that I will enter into his home and seize the opportunity to strip him of all his belongings. Thus, he shuts Me outside, leaving Me faced with nothing but a cold, tightly-closed door. Many are the times that man has fallen and I have saved him, yet after waking he immediately leaves Me and, untouched by My love, shoots Me a guarded look; never have I warmed the heart of man. Man is an emotionless, cold-blooded animal. Even though it is warm in My embrace, never has he been deeply moved by it. Man is like a mountain savage. Never has he treasured all of My cherishment of mankind. He is unwilling to approach Me, preferring to dwell among the mountains, where he endures the threat of wild beasts—yet still he is unwilling to take refuge in Me. I do not compel any man: I merely do My work. The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea.

As My words are consummated, the kingdom is gradually formed on earth and man is gradually returned to normality, and thus there is established on earth the kingdom in My heart. In the kingdom, all the people of God recover the life of normal man. Gone is the frosty winter, replaced by a world of cities of spring, where spring lasts all year. No

longer are people faced with the gloomy, miserable world of man, and no longer do they endure the cold chill of the world of man. People do not fight with each other, countries do not go to war against each other, no longer is there carnage and the blood that flows from carnage; all lands are filled with happiness, and everywhere teems with warmth between men. I move throughout the world, I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me. Today, you all live before Me; tomorrow, you will all exist in My kingdom. Is this not the greatest blessing that I bestow upon man? Because of the price you pay today, you will inherit the blessings of the future and will live among My glory. Do you still not wish to engage with the essence of My Spirit? Do you still wish to slay yourselves? People are willing to pursue the promises that they can see, even though they are ephemeral, yet none are willing to accept the promises of tomorrow, even though they will last for eternity. The things that are visible to man are the things that I will annihilate, and the things that are impalpable to man are the things that I will accomplish. This is the difference between God and man.

Man has calculated when My day will come, yet no one has ever known the exact date, and thus man can live only in the midst of stupor. Because man's longings resound across the limitless skies and then disappear, man has lost hope over and over again, such that he has descended to his current circumstances. The goal of My utterances is not to make man pursue dates, nor to drive him to his own destruction as a result of his despair. I wish to make man accept My promise, and I wish for people all over the world to have a share of My promise. What I want are

living creatures that are full of life, not corpses that have been steeped in death. Since I recline at the table of the kingdom, I will command all people on earth to receive My inspection. I do not allow the presence of any unclean thing before Me. I do not brook any man's interference in My work; all those who interfere in My work are cast into dungeons, and after they are released they are still beset by catastrophe, receiving the scorching flames of earth. When I am in My incarnate flesh, whosoever debates My work with My flesh will be loathed by Me. Many are the times that I have reminded all men that I am without kin on earth, and whosoever looks upon Me as an equal, and pulls Me to them so that they may reminisce about times past with Me, will be subject to destruction. This is what I command. In such matters I am not in the least bit lenient toward man. All those who interfere in My work and offer counsel to Me are chastised by Me, and will never be forgiven by Me. If I do not speak plainly, man will never come to his senses, and will unwittingly fall into My chastisement—for man does not know Me in My flesh.

March 20, 1992

Chapter 21

Man falls down in the midst of My light, and stands fast because of My salvation. When I bring salvation to the entire universe, man tries to find ways to enter among the flow of My restoration, yet there are many who are washed away without trace by this torrent of restoration; there are many who are drowned and engulfed by the torrential waters; and there are many, too, who stand fast amid the torrent, who have never lost their sense of direction, and who have thus followed the torrent until today. I advance in step with man, yet still, man has never known Me; he knows only the clothes that I wear on the outside, but is ignorant of the riches hidden within Me. Though I provide to man and give to him each day, he is incapable of true acceptance, is unable to receive all the riches given by Me. Nothing of man's corruption escapes My notice; to Me, his inner world is as clear as the bright moon on the water. I do not treat man in a slipshod manner, nor go through the motions with him; it is just that man is unable to take responsibility for himself, and thus the whole of mankind has always been depraved, and even today remains incapable of extricating itself from such depravity. Poor, pitiable mankind! Why is it that man loves Me, but is unable to follow the intentions of My Spirit? Have I really not revealed Myself to mankind? Has mankind really never seen My face? Could it be that I have shown too little mercy toward mankind? Oh the rebels of all mankind! They must be crushed beneath My feet; they must vanish amid My chastisement, and they must, on the day on which My great enterprise is completed, be cast out from among mankind, so that the whole of mankind knows their ugly face. The fact that man rarely sees My face or hears My voice is because the whole world is too turbid, and its clamor is too great, and thus man is too lazy to search for My face and to try to understand My

heart. Is this not the cause of man's corruption? Is this not why man is in need? The whole of mankind has always been among My provision; if it were not so, if I were not merciful, who would have survived until today? The riches in Me are without equal, yet all disaster is also held within My hands—and who is able to escape from disaster whenever they please? Do the prayers of man, or the weeping within his heart allow him to do so? Man has never truly prayed to Me, and so among all of mankind, no one has ever lived their entire life amid true light; people only live in light that flickers fitfully in and out of appearance. It is this that has led to mankind's deficiency today.

Everyone is chomping at the bit, willing to go all out for Me in order to get something from Me, and so, in keeping with man's psychology, I give him promises to inspire true love in him. Is it really man's true love that gives him strength? Is it man's loyalty to Me that has moved My Spirit in heaven? Heaven has never been the slightest bit affected by the actions of man, and if My treatment of man were based on his every action, then the whole of mankind would live amid My chastisement. I have seen many people with tears coursing down their cheeks, and I have seen many people offer up their hearts in exchange for My riches. Despite such "piousness," I have never freely given My all to man as a result of his sudden urges, for man has never been gladly willing to devote himself before Me. I have plucked off the masks of all people and thrown these masks into the lake of fire, and as a result, man's supposed loyalty and pleas have never held firm before Me. Man is like a cloud in the sky: When the wind howls, he fears the mightiness of its force and so floats hurriedly after it, deeply fearful that he will be struck down for his rebellion. Is this not the ugly face of man? Is this not the so-called submission of man? Is this not the "true feeling" and phony goodwill of man? Many people refuse to be convinced by all the

utterances that issue from My mouth, and many do not accept My evaluation, and hence their words and actions reveal their intent to betray Me. Is what I speak of contrary to the old nature of man? Have I not given man a fitting definition according to the “laws of nature”? Man does not truly submit to Me; if he truly searched for Me, I would not have to say so much. Man is worthless trash, and I must use My chastisement to force him onward; if I did not do so, how—even though the promises I give him are sufficient for his enjoyment—could his heart be moved? Man has always lived amid painful struggle for many years; he has, it can be said, always lived in despair. As a result, he has been left despondent, and physically and mentally exhausted, and so he does not joyfully accept the riches that I give him. Even today, no one is able to accept all the sweetness of the spirit from Me. People can only remain poor, and await the last day.

Many people wish to truly love Me, but because their hearts are not their own, they have no control over themselves; many people truly love Me as they experience the trials given by Me, yet they are incapable of grasping that I really exist, and merely love Me in emptiness, and not because of My actual existence; many people lay their hearts before Me and then pay no attention to their hearts, and thus their hearts are snatched away by Satan whenever it gets the chance, and then they leave Me; many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it. Man searches for Me amidst pain, and he looks unto Me among trials. During times of peace he enjoys Me, when in peril he denies Me, when he is busy he forgets Me, and when he is idle he goes through the motions for Me—yet never has anyone loved Me throughout their whole life. I wish for man to be earnest before Me: I do not ask that he give Me anything, but only that

all people take Me seriously, that, instead of wheedling Me, they allow Me to obtain the sincerity of man in return. My enlightenment, illumination, and My painstaking efforts pervade all people, yet so too does the true fact of man's every action pervade all people, as does their deception of Me. It is as if the ingredients of man's deception have been with him since the womb, as if he has possessed these special skills of trickery since birth. Furthermore, he has never given the game away; no one has ever seen through to the source of these deceitful skills. As a result, man lives amid deception without realizing it, and it is as if he forgives himself, as if it is the arrangements of God rather than his deliberate deception of Me. Is this not the very source of man's deception of Me? Is this not his cunning scheme? Never have I been befuddled by the false sweet talk of man, for I figured out his substance long ago. Who knows how much impurity is in his blood, and how much of Satan's venom is within his marrow? Man grows more accustomed to it with each passing day, such that he does not feel the harm done by Satan, and thus has no interest in finding out the "art of a healthy existence."

When man is distant from Me, and when he tests Me, I hide Myself from him among the clouds. As a result, he is unable to find any trace of Me, and lives only by the hand of the evil, doing all that they ask. When man is close to Me, I appear to him and I do not hide My face from him, and at this time, man sees My kind countenance. He suddenly comes to his senses, and though he does not realize it, in him is born love for Me. In his heart, he suddenly feels an incomparable sweetness, and wonders how he could not have known of My existence in the universe. Thus man has a greater sense of My loveliness, and, moreover, of My preciousness. As a result, he wishes to never leave Me again, he sees Me as the light of his survival, and, deeply fearful that I will leave him, he hugs Me tight. I am

not moved by man's zeal, but am merciful to him because of his love. At this time, man instantly lives amid My trials. My face disappears from his heart, and he immediately feels that his life is empty, and his thoughts turn to escaping. At this moment, man's heart is laid bare. He does not embrace Me because of My disposition, but asks that I protect him because of My love. Yet when My love hits back at man, he immediately changes his mind; he tears up his covenant with Me and breaks away from My judgment, unwilling to look upon My merciful face ever again, and so he changes his view of Me, and says that I have never saved man. Does true love really involve nothing but mercy? Does man only love Me if he lives beneath My shining light? He looks back to yesterday but lives in today—is this not the human condition? Will you really still be like this tomorrow? What I want is for man to have a heart that yearns for Me in its very depths, not one that satisfies Me with superficialities.

March 21, 1992

Chapter 22

Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the essence of the light, and the source of the light, and, moreover, to whom the light belongs. When I confer the light among man, I immediately examine the conditions among man: Because of the light, all people are changing and growing, and have left the darkness. I look upon every corner of the universe, and see that the mountains are engulfed in fog, that the waters have frozen in the cold, and that, because of the coming of the light, people look to the East, that they might discover something more precious—yet man remains incapable of discerning a clear direction within the mist. Because the whole world is blanketed by fog, when I look on from among the clouds, there is never a man who discovers My existence. Man is searching on earth for something; he seems to be foraging; he intends, it seems, to await My arrival—yet he does not know My day, and can only look often to the glimmer of light in the East. Among all peoples, I seek those who accord truly with My intentions. I walk among all peoples, and live among all peoples, but man on earth is safe and sound, and so there are none who accord truly with My intentions. People do not know how to show consideration for My intentions, they cannot see My actions, and they cannot move within the light and be shone on by the light. Although man once treasured My words, he is incapable of seeing through the deceitful schemes of Satan; because man's stature is too small, he is unable to do as his heart wishes. Man has never loved Me sincerely. When I exalt him, he feels himself unworthy, but this does not make him try to satisfy Me. He merely holds the "station" I have given him in his hands and scrutinizes it; insensible to My loveliness, he instead persists in engorging himself on the benefits of his station. Is this not the deficiency of man?

When the mountains move, could they make a detour for the sake of your station? When the waters flow, could they cease before man's station? Could the heavens and the earth be reversed by man's station? I was once merciful toward man, over and over again—yet no one cherishes or treasures this. They merely listened to it as a story, or read it as a novel. Do My words really not touch the heart of man? Do My utterances really have no effect? Could it be that no one believes in My existence? Man does not love himself; instead, he unites with Satan to attack Me, and uses Satan as an "asset" with which to serve Me. I will penetrate all the deceitful schemes of Satan, and stop the people of earth from being misled by Satan, so that they do not oppose Me because of its existence.

In the kingdom, I am King—but instead of treating Me as its King, man treats Me as the "Savior that has descended from heaven." As a result, he longs for Me to give him alms and does not pursue knowledge of Me. So many have pleaded before Me like beggars; so many have opened their "sacks" to Me and implored Me to give them food to survive; so many have fixed greedy eyes upon Me like hungry wolves, wishing they could gobble Me up and fill their bellies; so many have bowed their heads in silence because of their transgressions and felt ashamed, praying for My clemency, or willingly accepting My chastisement. When I issue My utterances, the various follies of man appear preposterous, and his true form is revealed within the light; and in the shining light, man is unable to forgive himself. Thus, he hurries before Me to bow down and confess his sins. Because of man's "honesty," I draw him once more atop the chariot of salvation, and hence he is grateful to Me, and casts Me a loving look. Yet he remains unwilling truly to take refuge in Me, and has not given his heart to Me fully. He merely boasts of Me, yet he does not truly love Me, for he has not turned his mind to Me; his body is before Me, yet his heart is behind Me.

Because man's understanding of rules is too poor and he has no interest in coming before Me, I provide him with appropriate support, so that he may turn toward Me from amid his pertinacious ignorance. This is precisely the mercy that I give unto man, and the method by which I strive to save him.

People throughout the universe celebrate the arrival of My day, and angels walk among all My people. When Satan causes disturbance, the angels, because of their service in heaven, always help My people. They are not misled by devils because of human weakness but, because of the onslaught of the forces of darkness, endeavor all the more to experience the life of man through the fog. All My people yield beneath My name, and never does anyone rise up to oppose Me openly. Because of the work of the angels, man accepts My name, and all are amid the stream of My work. The world is falling! Babylon is in paralysis! Oh, the religious world! How could it not be destroyed by My authority on earth? Who still dares to rebel against and oppose Me? The scribes? Every religious official? The rulers and authorities on earth? The angels? Who does not celebrate the perfection and fullness of My body? Among all peoples, who does not sing My praises without cease, who is not unfailingly happy? I live in the land of the great red dragon's lair, yet this does not cause Me to tremble with fear or run away, for all of its people have already begun to loathe it. Never has anything done its "duty" before the dragon for the dragon's sake; instead, all things act as they see fit, and each goes its own way. How could the countries on earth not perish? How could the countries on earth not fall? How could My people not cheer? How could they not sing with joy? Is this the work of man? Is it the doing of man's hands? I gave man the root of his existence, and provided him with material things, yet he is dissatisfied with his current circumstances and asks to enter My kingdom. But how could he enter My kingdom so easily, without having paid a price, unwilling to offer

his selfless devotion? Instead of exacting anything from man, I make requirements of him, so that My kingdom on earth may be filled with glory. Man has been guided by Me into the present age, he exists in this condition, and he lives amid the guidance of My light. If it were not thus, who among the people on earth would know their prospects? Who would understand My intentions? I add My provisions to the requirements of man; is this not in line with the laws of nature?

Yesterday, you lived amid wind and rain; today, you have entered into My kingdom and become its people; and tomorrow, you will enjoy My blessings. Who ever imagined such things? How much adversity and hardship will you experience in your life—do you know? I advance amid wind and rain, and have spent year after year among man, and have come in time to the present day. Are these not precisely the steps of My management plan? Who has ever added to My plan? Who can break away from the steps of My plan? I live in the hearts of hundreds of millions of people, I am King among hundreds of millions of people, and I have been rejected and slandered by hundreds of millions of people. My image is not truly within the heart of man. Man only perceives My glorious countenance dimly in My words, but because of the disturbance of his thoughts, he does not trust his own feelings; there is only a vague Me in his heart, but it does not remain there long. And so, his love of Me is also thus: His love before Me appears fitfully, as if each man loved Me according to his own temperament, as if his love winked in and out of view beneath hazy moonlight. Today, it is only because of My love that man remains and has had the good fortune to survive. If it were not thus, who among man would not, as a result of their emaciated body, be cut down by the laser? Man still does not know himself. He shows off before Me, and brags behind My back, yet no one dares to oppose Me before Me. However, man does not

know the meaning of the opposition of which I speak; instead, he continues trying to fool Me, and continues exalting himself—in this, does he not openly oppose Me? I tolerate the weakness of man, but I am not lenient in the slightest toward opposition of his own making. Although he knows its meaning, he is unwilling to act in accordance with this meaning and merely acts according to his preferences, deceiving Me. I make plain My disposition in My words at all times, yet man is not reconciled to defeat—at the same time, he reveals his disposition. Amid My judgment, man will be utterly convinced, and amid My chastisement, he will finally live out My image and become My manifestation on earth!

March 22, 1992

Chapter 23

As My voice sounds out, as My eyes shoot forth fire, I am watching over the whole earth, I am observing the entire universe. All humanity is praying to Me, turning their gaze up to Me, beseeching Me to cease My anger, and swearing to rebel against Me no more. But this is no longer the past; it is now. Who can turn back My resolve? Surely not the prayers within men's hearts, nor the words in their mouths? Who has been able to survive until the present, if not because of Me? Who survives except by the words in My mouth? Who is not supervised by My eye? I carry out My new work on the whole earth, and who has ever been able to escape from it? Can the mountains evade it by dint of their height? Can the waters, by their multitudinous vastness, fend it off? In My plan, I have never lightly let any thing go, and so there has never been any person, nor any thing, that has eluded the grasp of My hands. Today, My holy name is extolled throughout humanity, and again, words of protest rise up against Me throughout humanity, and legends about My being on earth are rife throughout humanity. I do not tolerate men's judging Me, nor do I tolerate their dividing up My body, and still less do I tolerate their vituperations against Me. Because he has never truly known Me, man has always resisted and deceived Me, failing to cherish My Spirit or treasure My words. For his every deed and action, and for the attitude he bears toward Me, I give man the "reward" that is his due. And so, all men act with an eye to their reward, and not a single one has ever done any work involving self-sacrifice. Human beings are unwilling to render selfless dedication, but instead delight in rewards that can be got for nothing. Though Peter consecrated himself before Me, it was not for the sake of tomorrow's reward, but for the sake of the knowledge of today. Humanity has never genuinely communed

with Me, but time and time again has dealt with Me in a superficial manner, thinking thereby to win My approval effortlessly. I have looked deep into man's heart, so I have unearthed in its innermost recesses "a mine of many riches," something of which even man himself is not yet aware, yet I have discovered anew. And so, only when they have seen "material evidence" do human beings cease their sanctimonious self-abasement and, with palms outstretched, admit to their own unclean state. Among men, there is much more that is new waiting for Me to "extract" it for the enjoyment of all humanity. Far from stopping My work on account of man's incapacitation, I prune him in accordance with My original plan. Man is like a fruit tree: Without pruning, the tree will fail to bear fruit and, in the end, all one sees are withered branches and fallen leaves, with no fruit dropping to the ground.

As I decorate the "inner chamber" of My kingdom day by day, no one has ever suddenly burst into My "workroom" to disrupt My work. All people are doing their utmost to cooperate with Me, deeply afraid of "being dismissed" and "losing their position" and thus reaching a dead end in their lives, where they may even fall into the "desert" that Satan has occupied. Because of man's fears, I comfort him every day, move him to love every day, and furthermore give him instruction amidst his daily life. It is as if human beings are all babies who have just been born; unless supplied with milk, they will soon depart this earth, to be seen no more. Amidst humanity's supplications, I come into the world of men and, straight away, humanity lives in a world of light, no longer sealed up inside a "room" from which they cry out their prayers to heaven. As soon as they see Me, men insistently make plaint of the "grievances" stored in their hearts, opening their mouths before Me to beg that food be dropped into them. But afterward, their fears allayed and composure restored, they no longer ask

anything of Me, but fall soundly asleep, or else, denying My existence, they go off to mind their own affairs. In mankind's "abandonment" it is clearly evident how human beings, devoid of "feeling," carry out their "impartial justice" toward Me. Therefore, seeing man in his unlovely aspect, I depart silently and will no longer come down again readily at his earnest supplication. Unbeknownst to him, man's troubles grow day by day, and so, in the midst of his toil and moil, when he suddenly discovers My existence, he refuses to take "no" for answer and grabs hold of My lapels and ushers Me into his house as a guest. But, though he may set forth a sumptuous meal for My enjoyment, he has never once considered Me to be one of his own, instead treating Me as a guest in order to obtain a modicum of help from Me. And so, at this time, man unceremoniously presents his sorry condition before Me, hoping to get My "signature," and, like one in need of a loan for his business, he "tackles" Me with all his might. In his every gesture and motion, I catch a fleeting glimpse of man's intent: It is as though, in his view, I do not know how to read the meaning hidden in a person's facial expression or tucked away behind his words, or how to look deep into a person's heart. And so man confides in Me every experience in every encounter he has ever had, without error or omission, and afterward sets out his demands before Me. I hate and despise man's every deed and action. Among humanity, there has never been a single one who has done work that I love, as if humanity is intentionally antagonizing Me, and purposefully attracting My wrath: They all parade back and forth in front of Me, following their own resolutions before My eyes. There is not a single one among humanity who lives for My sake, and in consequence, the existence of the entire human race has neither value nor meaning, causing humanity to live in an empty void. Even so, humanity still refuses to awaken, but continues to rebel against Me, persisting in its vanity.

In all the trials they have passed through, human beings have never once been in accordance with My intentions. Because of their cruel iniquity, mankind does not aim to bear witness to My name; rather, they "run the other way" while relying on Me for sustenance. Man's heart does not wholly turn to Me, and so Satan lays waste to him until he is a mass of wounds, his body covered in filth. But man still does not realize how repulsive is his countenance: All along he has kept venerating Satan behind My back. For this reason, with wrath I cast man down into the bottomless pit, making it so that he will never be able to free himself. Even so, in the midst of his piteous wailing, man still refuses to reform his mind, intent on opposing Me to the bitter end, and hoping thereby willfully to stir up My wrath. On account of what he has done, I treat him as the sinner he is and deny him the warmth of My embrace. From the first, the angels have served Me and submitted to Me without change or surcease, but man has always done the exact opposite, as if he came not from Me, but was born of Satan. The angels in their respective places all give Me their utmost devotion; they are unswayed by Satan's forces, and only perform their duty. Suckled and nourished by the angels, the multitudes of My sons and My people all grow strong and healthy, not one among them weak or feeble. This is My doing, My miracle. As salvo after salvo of cannon fire inaugurates the founding of My kingdom, the angels, walking to the rhythmic accompaniment, come before My rostrum to submit to My inspection, because their hearts are free of impurity and idols, and they do not shy away from My inspection.

At the howling of the gale, the heavens come pressing down in an instant, suffocating all mankind so that they are no longer able to call upon Me as they wish. Without knowing it, all humanity has collapsed. The trees sway back and forth in the wind, from time to time branches are heard to snap, and all the withered leaves are blown away. The earth feels bleak and

desolate all of a sudden, and people hug themselves tight, braced for the disaster that follows upon the autumn to strike them at any moment. The birds on the hills fly hither and thither, as if crying out their sorrow to someone; in mountain caves, lions roar, terrifying people with the sound, freezing their marrow and making their hair stand on end, and it is as if there is an ominous feeling, a presage of the end of mankind. Unwilling to await My pleasure in disposing of them, all men pray silently to the Sovereign in heaven. But how can a gale be blocked by the noise of water flowing in a little brook? How can it suddenly be stopped by the sound of men's invocations? How can the rage in the heart of the thunderclap be stilled for the sake of man's timidity? Man sways back and forth in the wind; he runs hither and thither to hide himself from the rain; and amidst My wrath, human beings quake and tremble, deeply afraid that I will place My hand on their bodies, as if I am the muzzle of a gun pointed at all times at man's breast, and again, as if he is My enemy, and yet he is My friend. Man has never discovered My true intentions for him, has never understood My true aims, and so, unawares, he offends against Me; unawares, he opposes Me; and yet, without meaning to, he has also seen My love. It is difficult for man to see My face in the midst of My wrath. I am hidden in the black clouds of My anger, and I stand, amid thunderclaps, above the entire universe, sending My mercy down to man. Because man does not know Me, I do not chastise him for failing to understand My intent. In the eyes of men, I vent My wrath from time to time, I show My smile from time to time, but even when he sees Me, man has never truly seen the whole of My disposition and is still unable to hear the mellifluous noise of the clarion, for he has grown too numb and insensate. It is as if My image exists in man's memories, and My form in his thoughts. However, through humanity's progress unto the present day, there has never been a single

person who has truly seen Me, because man's brain is too impoverished. For all that man has "dissected" Me, because his science is so inadequately developed, his scientific research has yielded no results as yet. And so, the subject of "My image" has always been a complete blank, with no one to fill it in, no one to break a world record, for even mankind's maintenance of his foothold in the present is already an inestimable consolation in the midst of great misfortune.

March 23, 1992

Chapter 24

My chastisement comes upon all people, yet it also remains distant from all people. The whole life of every person is filled with love and hate toward Me, and no one has ever known Me—and so man's attitude toward Me blows hot and cold, and is incapable of being normal. Yet I have always cared for and protected man, and it is only because of his dull-wittedness that he is incapable of seeing all of My deeds and understanding My eager intentions. I am the leading One among all nations, and I am the Most High among all people; it is simply that man does not know Me. For many years I have lived among man and experienced life in the world of man, yet he has always ignored Me and treated Me like a being from outer space. In consequence, because of differences in disposition and language, people treat Me like a stranger in the street. My clothing, it seems, is also too idiosyncratic, as a result of which man lacks the confidence to approach Me. Only then do I feel the desolation of life among man, and only then do I sense the injustice of the world of man. I walk among passers-by, observing all their faces. It is as if they live amidst an illness, an illness that fills their faces with melancholy; and it is as if they live also amidst chastisement, which prevents their release. Man constrains himself, and makes a show of modesty. Most people create a false impression of themselves before Me so that I might applaud them, and most people deliberately make themselves appear pitiable before Me so that they might gain My help. Behind My back, people all wheedle and rebel against Me. Am I not right? Is this not man's survival strategy? Who has ever lived Me out in their lives? Who has ever exalted Me among others? Who has ever been restrained before the Spirit? Who has ever stood firm in their testimony to Me before Satan? Who has ever added truthfulness to the

“loyalty” they have toward Me? Who has ever been eliminated by the great red dragon because of Me? People have cast their lot in with Satan and now wallow with it in the mire; they are experts at rebelling against Me, they are the inventors of opposition to Me, and they are “advanced students” in their perfunctory ways of dealing with Me. For the sake of his own destiny, man searches here and there on earth, and when I beckon him, he remains unable to feel My preciousness, and continues to have “faith” in his reliance upon himself, unwilling to be a “burden” on others. Man’s “aspirations” are precious, yet never have anyone’s aspirations achieved full marks: They all crumble before Me, toppling without sound.

I speak each and every day, and each day I do new things. If man does not draw upon all of his strength, then he will have difficulty hearing My voice, and he will find it hard to see My face. The beloved may be extremely fine, and His speech of the utmost gentleness, but man is incapable of easily beholding His glorious face and hearing His voice. Throughout the ages, no one has ever easily beheld My face. I once spoke to Peter and “appeared” to Paul, but no one else—with the exception of the Israelites—has ever truly seen My face. Today, I have personally come among man to live together with him. Could it be that this does not seem rare and precious to you? Do you not wish to make the best use of your time? Do you want to let it pass you by in this way? Could the hands of the clock of time suddenly stop in people’s minds? Or could time flow backward? Or could man become young again? Could the blessed life of today ever come again? I do not give man an appropriate “reward” for his “waste.” I merely persist in doing My work, detached from all else, and do not stop the flow of time because man is busy, or because of the sound of his cries. For several thousand years, no one has been able to divide My strength, and no one has been able to upset My original plan. I will

transcend space, and span the ages, and embark upon the core of My entire plan both above and among all things. Not a single person has been able to receive special treatment from Me or "rewards" from My hands, even though they open their mouths and pray for these things, and even though they stretch out their hands, and forgetting everything else, demand these things of Me. Not a single one of these people ever caused Me to be moved, and they have all been pushed back by My "heartless" voice. Most people still believe that they are "too young," and so wait for Me to show great mercy, to be compassionate toward them for a second time, and they ask that I allow them to come in through the back door. Yet how could I casually meddle with My plan? Could I stop the earth rotating for the sake of man's youth, so that he could live a few more years on earth? Man's brain is so complex, yet it seems that there are also things it lacks. In consequence, in man's mind there often appear "wonderful ways" to deliberately disrupt My work.

Although many are the times that I have forgiven man his sins and shown him special favor because of his weakness, many are also the times that I have given him appropriate treatment because of his ignorance. It is simply that man has never known how to appreciate My kindness, such that he has sunk to his present situation: covered in dust, his clothes in tatters, his hair covering his head like a growth of weeds, his face caked in grime, his feet shod in crude, self-made shoes, his hands like the claws of a dead eagle hanging weakly at his sides. When I open My eyes and look, it is as if man has just climbed out of the bottomless pit. I cannot help but be angry: I have always been tolerant of man, yet how could I allow a devil to come and go as it pleases from My holy kingdom? How could I allow a beggar to eat for free in My household? How could I tolerate having an unclean demon as a guest of My household? Man has always been "strict with

himself" and "lenient toward others," yet he has never been the least bit courteous toward Me, for I am the God in heaven, and so he treats Me differently, and has never had the slightest affection for Me. It is as if man's eyes are especially astute: As soon as he encounters Me, the look on his face immediately changes and he adds a little more expression to his cold, impassive visage. I do not impose appropriate sanctions on man because of his attitude toward Me, but merely look upon the skies from above the universes and thence carry out My work on earth. In the memories of man, I have never shown kindness to any person, but neither have I ever mistreated anyone. Because man does not leave an "empty seat" for Me in his heart, when I fling caution to the wind and reside within him, he unceremoniously forces Me out, and then uses smooth talk and flattery to make excuses, saying he is too lacking and incapable to provide himself for My enjoyment. As he talks, his face frequently becomes overcast with "dark clouds," as if disaster might come among man at any time. Yet still he asks Me to leave, without any consideration of the dangers involved. Even though I give to man with My words and the warmth of My embrace, he seems to have no hearing organ, and so he pays not the slightest attention to My voice, instead clutching his head as he swiftly makes his exit. I depart from man feeling a little disappointed, but also a little wrathful. Man, meanwhile, immediately vanishes amid the onslaught of great gales and mighty waves. Soon after, he cries out to Me, but how could he affect the movement of the wind and waves? Gradually, all trace of man is lost, until he is nowhere to be found.

Before the ages, I looked upon all lands from above the universes. I planned a great undertaking on earth: the creation of a mankind that was in accordance with My intentions, and the building of a kingdom on earth like the one in heaven, allowing My power to fill the skies and My wisdom to

spread throughout the entire universe. And so today, thousands of years later, I continue with My plan. Yet no one knows of My plan or management on earth, and much less do they see My kingdom on earth. Hence, man chases shadows, and comes before Me to try to fool Me, wanting to pay a "silent price" for My blessings in heaven. In consequence, he provokes My wrath and I bring judgment upon him, but still he does not awaken. It is as if he is working underground, completely ignorant of that which is above ground as he pursues nothing other than his own prospects. Among all people, I have never seen anyone who lives beneath My shining light. They live in a world of darkness, and they seem to have become used to living amid the gloom. When the light comes they stay far away, and it is as if the light has disturbed their work; as a result, they look a little averse toward it, as if the light has shattered all their peace and left them unable to sleep soundly. In consequence, man summons all his strength to drive away the light. The light, too, seems to lack awareness, and so rouses man from his sleep, and when man awakens, he closes his eyes, overcome with anger. He is somewhat displeased with Me, yet in My heart I know the score. I gradually intensify the light, causing all people to live amid My light, such that before long they become adept at associating with the light, and, furthermore, all treasure the light. At this time, My kingdom has come among man, all people dance with joy and celebrate, the earth is suddenly filled with jubilation, and several thousand years of silence is broken by the arrival of the light …

March 26, 1992

Chapter 25

Time passes, and in the blink of an eye, the present day has arrived. Under the guidance of My Spirit, all people live amid My light, and no longer does anyone think of the past or pay any attention to yesterday. Who has not ever lived and existed in the present day? Who has not spent wonderful days and months in the kingdom? Who has not lived beneath the sun? Though the kingdom has descended among man, no one has truly experienced its warmth; man only regards it from the outside, uncomprehending of its essence. During the time that My kingdom is formed, who does not rejoice because of it? Can the countries on earth really escape? Is the great red dragon really able to escape with its cunning? My administrative decrees are announced throughout the universe, they institute My authority among all people, and they come into effect across the cosmos; nevertheless, man has never truly known this. When My administrative decrees are revealed to the universe, that is also the time when My work on earth is about to be completed. When I rule and wield power among all men and when I am recognized as the one God Himself, My kingdom will fully descend to earth. Today, all people have a new beginning upon a new path. They have begun a new life, yet no one has ever truly experienced a life on earth akin to heaven. Do you truly live amid My light? Do you truly live among My words? Who does not give thought to their own prospects? Who is not distressed by their own fate? Who does not struggle amid a sea of affliction? Who does not wish to free themselves? Are the blessings of the kingdom given in exchange for man's hard work on earth? Could all of man's desires be fulfilled just as he wishes? I once presented the beautiful sight of the kingdom before man, yet he merely stared at it with greedy eyes, and there were none who truly

aspired to enter it. I once “reported” the true situation on earth to man, but he did no more than listen, and did not face the words that came from My mouth with his heart; I once told man of the circumstances in heaven, yet he treated My words as wonderful tales, and did not accept with a sincere heart that which My mouth described. Today, scenes of the kingdom flash among man, but has anyone ever “crossed peak and vale” in search of it? Without My urging, man would still not have awoken from his dreams. Is he really so enthralled by his life on earth? Are there really no high standards in his heart?

Those whom I predestined as My people are able to dedicate themselves to Me and live in harmony with Me. They are precious in My sight, and shine with love for Me in My kingdom. Among the people of today, who fulfills such conditions? Who is able to make the grade as per My requirements? Do My requirements really cause difficulties for man? Do I deliberately cause him to make mistakes? I am lenient toward all people, and give them preferential treatment. However, this is only toward My people in China. It is not that I underestimate you, nor that I look at you askance, but that I am practical and realistic toward you. People inevitably encounter setbacks in their lives, whether in regard to their families or the wider world. Yet whose hardship has been arranged by their own hand? Man is incapable of knowing Me. He has some understanding of My external appearance, yet he is ignorant of My essence; he does not know the ingredients of the food he eats. Who is able to carefully perceive My heart? Who is able to truly understand My intentions in My presence? When I come down to earth, it is cloaked in darkness and man is “fast asleep.” I walk among all places, and all that I see is torn and tattered and unbearable to look at. It is as if man is only willing to enjoy, and has no desire to heed “things from the outside world.” Unbeknownst to all people, I survey the

entire earth, yet I see nowhere that is filled with life. Straight away, I blaze forth light and heat and look upon the earth from the third heaven. Although the light falls upon the land and the heat spreads over it, only the light and heat seem to be rejoicing; they arouse nothing in man, who is reveling in comfort. Seeing this, I immediately bestow among man the "rod" that I have prepared. As the rod falls, the light and the heat are gradually dispersed and the earth immediately becomes desolate and dark—and because of the darkness, man seizes the opportunity to carry on enjoying himself. Man has some, dim awareness of the arrival of My rod, but he does not react, and carries on enjoying his "blessings on earth." Next, My mouth proclaims the chastisement of all men, and people throughout the universe are nailed to the cross upside down. When My chastisement comes, man is shaken by the noise of the mountains toppling and the earth tearing apart, after which he is startled awake. Shocked and terrified, he wishes to run away, but it is too late. As My chastisement falls, My kingdom descends upon earth and all countries are smashed to pieces, disappearing without trace and leaving nothing behind.

Each day I look upon the face of the universe, and each day I do My new work among man. Yet people all lose themselves in their work, and no one pays attention to the dynamics of My work or takes notice of the state of things beyond themselves. It is as if people live in a new heaven and a new earth of their own making, and want no one else to disturb. They all are engaged in the work of enjoying themselves, and admiring themselves as they do their "physical training exercises." Is there really no place at all for Me in man's heart? Am I really incapable of being the Sovereign within man's heart? Has man's spirit really left him? Who has ever carefully pondered the words from My mouth? Who has ever perceived the desire of My heart? Has man's heart really been taken over by some other thing?

Many are the times that I have cried out to man, yet has anyone ever felt compassion? Has anyone ever lived in humanity? Man may live in the flesh, but he is without humanity. Was he born in the animal kingdom? Or was he born in heaven, and is possessed of divinity? I make My requirements of man, yet it is as if he does not understand My words, as if I am an unapproachable monster that is alien to him. So many times have I been disappointed by man, so many times have I become enraged by his poor performance, and so many times have I been aggrieved by his weakness. Why am I unable to arouse the spiritual feeling in man's heart? Why am I unable to inspire love in man's heart? Why is man unwilling to treat Me as the apple of his eye? Is man's heart not his own? Has some other thing taken up residence in his spirit? Why does man wail without cease? Why is he miserable? Why, when he is sorrowful, does he ignore My existence? Could it be that I have pricked him? Could it be that I have intentionally abandoned him?

In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water. Yet instead of being happy because of this, man is beset by anxiety. His entire life is one of anguish and rushing about, of fun added to emptiness; in his whole life there are no new inventions and creations. No one is able to extricate themselves from this hollow life, no one has ever discovered a life of meaning, and no one has ever experienced a real life. Although the people of today all live beneath My shining light, they know nothing of life in heaven. If I am not merciful toward man and do not save mankind, then all people have come in vain, their lives on earth are without meaning, and they will depart in vain, with nothing to be proud of. The people of every religion, every sector of society, every nation, and every

denomination all know the emptiness on earth, and they all seek Me and await My return—yet who is capable of knowing Me when I arrive? I made all things, I created mankind, and today I have descended among man. Man, however, hits back at Me, and takes revenge on Me. Is the work I do upon man of no benefit to him? Am I really incapable of satisfying man? Why does man reject Me? Why is man so cold and indifferent toward Me? Why is earth covered with corpses? Is this really the state of the world I made for man? Why is it that I have given man incomparable riches, yet he offers Me two empty hands in return? Why does man not sincerely love Me? Why is he never in My presence? Have all My words really been for nothing? Have My words vanished like heat from water? Why is man unwilling to cooperate with Me? Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed? Why, during My entire management plan, has no one ever grasped My intentions? Why, instead of cherishing the utterances from My mouth, does man spurn them? I condemn no one, but merely cause all people to return to calmness and carry out the work of self-reflection.

March 27, 1992

Rejoice, All Ye People!

In My light, people see the light again. In My word, people find the things that they enjoy. I have come from the East, I hail from the East. When My glory shines forth, all nations are lighted, all is brought into the light, not one thing remains in darkness. In the kingdom, the life that God's people live with God is happy beyond measure. The waters dance with joy at the blessed lives of the people, the mountains enjoy with the people My abundance. All men are striving, working hard, showing their loyalty in My kingdom. In the kingdom, rebellion is no more, resistance no more; the heavens and the earth depend on each other, man and I draw close in deep feeling, through life's sweet felicities, leaning one against the other…. At this time, I formally begin My life in heaven. Satan's disturbance is no more, and the people enter into rest. Throughout the universe, My chosen people live within My glory, blessed beyond compare, not as people living among people, but as people living with God. All humanity has gone through Satan's corruption, and drunk the bitter and the sweet of life to the lees. Now, living in My light, how can one not rejoice? How can one lightly forgo this beautiful moment and let it slip away? Ye People! Sing the song in your hearts and dance with joy for Me! Lift your sincere hearts and offer them up to Me! Beat your drums and play joyfully for Me! I radiate My delight through all the universe! To the people I reveal My glorious face! I shall call out in a loud voice! I shall transcend the universe! Already I reign among the people! I am exalted by the people! I drift in the blue heavens above and the people go walking along with Me. I walk among the people and My people surround Me! The people's hearts are joyous, their songs shake the universe, cracking the empyrean! The universe is no longer shrouded in fog; there is no more mud, no more sewage gathering. Holy

people of the universe! Under My inspection you show your true countenance. You are not men covered in filth, but saints pure as jade, you are all My beloved, you are all My delight! All things come back to life! The saints have all returned to serve Me in heaven, entering My warm embrace, no longer weeping, no longer anxious, offering themselves up to Me, coming back to My home, and in their homeland they will love Me without surcease! Never changing in all eternity! Where is the sorrow! Where are the tears! Where is the flesh! The earth passes away, but the heavens are forever. I appear to all peoples, and all peoples praise Me. This life, this beauty, from time immemorial till the end of time, shall not change. This is the life of the kingdom.

Chapter 26

Who has abided in My home? Who has stood up for My sake? Who has suffered on My behalf? Who has pledged his word before Me? Who has followed Me to the present and yet has not become indifferent? Why are all human beings cold and unfeeling? Why has mankind abandoned Me? Why does humanity feel averse toward Me? Why is there no warmth in the human world? While in Zion, I have tasted the warmth that is in heaven, and while in Zion I have enjoyed the blessing that is in heaven. Again, I have lived in mankind's midst, I have tasted the bitterness of the human world, and I have seen with My own eyes all the different states that exist amongst men. Unawares, man has changed as I have "changed," and only in this way has he arrived at the present day. I do not require that man be able to do anything for My sake, nor do I require that he make any increase on My account. I only want him to be able to act in accordance with My plan, and not to rebel against Me or be a mark of shame to Me, but to bear resounding witness unto Me. Among men, there have been those who have borne Me good witness and glorified My name, but how can man's practices or conduct possibly satisfy My heart? How can he possibly align with My heart or satisfy My intentions? Of the mountains and waters on the earth, and of the flowers, grasses, and trees on the earth, all show the work of My hands, all exist for My name. Yet why can man not achieve the standard of My demand? Could this be due to his abject lowliness? Could it be due to My exaltation of him? Could it be that I am too cruel to him? Why is man always fearful of My demands? Today, among the multitudes in the kingdom, why is it you only listen to My voice but do not wish to see My face? Why do you look only at My words without matching them to My Spirit? Why do you separate Me so, to heaven and to earth? Could it be that

I, when on earth, am not the same as I am in heaven? Could it be that I, when in heaven, cannot come down to the earth? Could it be that I, when on earth, am unworthy to be borne up to heaven? It is as though I, when on earth, am a lowly creature, as though I, when in heaven, am an exalted being, and as though there lies between heaven and earth an unbridgeable chasm. Yet in the world of man they seem to know nothing of the origins of these things, but have been running always against Me, as though My words have only sound and no meaning. All mankind spends effort on My words, undertaking investigations of their own into My outward semblance, but they all meet with failure, their efforts bearing no fruit, and instead are struck down by My words and dare not get up again.

When I try people's faith, not one human being bears true witness, not one is capable of offering his all; rather, man continues to hide and refuses to open himself, as if I were going to ravish his heart. Even Job never truly stood firm during his trial, nor did he emanate sweetness in the midst of suffering. All people produce a faint hint of green in the warmth of springtime; they never stay green in the cold blasts of winter. With his bony and emaciated stature, man cannot meet My intentions. In all of humanity, there is no one who can serve as a model for others, because all men are basically alike and are no different from each other, with little to distinguish them one from another. For this reason, even today men are still unable to know My works fully. Only when My chastisement descends on all mankind will they, unbeknownst to themselves, become aware of My works, and without My doing anything or compelling anyone, man will come to know Me, and thereby witness My works. This is My plan, it is the aspect of My works that is made manifest, and it is what man should know. In the kingdom, the myriad things of creation begin to revive and regain their life force. Due to changes in the state of the earth, the boundaries

between one land and another also begin to shift. I have prophesied that when land is divided from land, and land unites with land, this will be the time I will smash all nations to pieces. At this time, I will renew all of creation and repartition the entire universe, thereby putting the universe in order and transforming the old into the new—this is My plan and these are My works. When the nations and the peoples of the world all return before My throne, I will then take all the bounty of heaven and confer it upon the human world, so that, thanks to Me, that world will brim with matchless bounty. But so long as the old world continues to exist, I will hurl forth My rage upon its nations, openly promulgate My administrative decrees throughout the universe, and visit chastisement upon whosoever violates them:

As I turn My face to the universe to speak, all mankind hears My voice, and thereupon sees all the works I have wrought throughout the universe. Those who set themselves against My intentions, that is to say, who oppose Me with the deeds of man, will fall under My chastisement. I will take the multitudinous stars in the heavens and make them anew and, thanks to Me, the sun and the moon will be renewed—the skies will no longer be as they were and the myriad things on the earth will be renewed. All will become complete through My words. The many nations within the universe will be partitioned afresh and replaced by My kingdom, so that the nations upon the earth will disappear forever and all will become a kingdom that worships Me; all the nations of the earth will be destroyed and cease to exist. Of the human beings within the universe, all those belonging to the devil will be exterminated, and all who worship Satan will be laid low by My burning fire—that is, except for those now within the stream, all will be turned to ashes. When I chastise the many peoples, those in the religious world will, to varying extents, return to My kingdom, conquered by My

works, because they will have seen the advent of the Holy One riding on a white cloud. All people will be separated according to their own kind, and will receive chastisements commensurate with their actions. All those who have stood against Me will perish; as for those whose deeds on earth have not involved Me, they will, because of how they have acquitted themselves, continue to exist on the earth under the governance of My sons and My people. I will reveal Myself to the myriad peoples and the myriad nations, and with My own voice, I will sound forth upon the earth, proclaiming the completion of My great work for all mankind to see with their own eyes.

As My voice deepens in intensity, I also observe the state of the universe. Through My words, the myriad things of creation are all made new. Heaven changes, as does the earth. Humanity is exposed in its original form and, slowly, each person is separated according to their kind, and finds their way unawares back into the bosom of their families. This will please Me greatly. I am free from disturbance and, imperceptibly, My great work is accomplished, and all the myriad things of creation are transformed. When I created the world, I fashioned all things according to their kind, placing all things with forms together with their kind. As the end of My management plan draws near, I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan. The time has come! The last stage of My plan is about to be accomplished. Ah, unclean old world! You shall surely fall beneath My words! You shall surely be reduced to nothingness by My plan! Ah, the myriad things of creation! You will all gain new life within My words—you shall have your Sovereign! Ah, pure and unblemished new world! You shall surely revive within My glory! Ah, Mount Zion! Be silent no more—I have returned in triumph! From the midst of creation, I scrutinize the whole earth. On earth, mankind has begun

a new life and has won new hope. Ah, My people! How can you not come back to life within My light? How can you not jump for joy under My guidance? The lands are shouting in jubilation, the waters are raucous with gleeful laughter! Ah, the resurrected Israel! How can you not feel pride on account of My predestination? Who has wept? Who has wailed? The Israel of old has ceased to be, and today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people! Ah, hateful Egypt! Surely you do not still stand against Me? How can you take advantage of My mercy and try to escape My chastisement? How can you not exist within My chastisement? All those I love will surely live for eternity, and all those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done. I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!

March 29, 1992

Chapter 27

Never has human conduct touched My heart, nor has it ever struck Me as precious. In the eyes of man, I am always strict toward him, and am always exercising authority over him. In all of man's actions, there is scarcely anything that is done for My sake, scarcely anything that stands firm before My eyes. Ultimately, everything of man topples before Me without a whisper; only afterward do I make My actions manifest, making everyone know Me through their own failure. Human nature remains unchanged. What is in their hearts is not in accordance with My intentions —it is not what I need. What I detest most is man's obduracy and recidivism, but what is the force that provokes humanity to keep on failing to know Me, to keep Me always at a distance, and never to act according to My intentions before Me but rather to oppose Me behind My back? Is this their loyalty? Is this their love for Me? Why can they not repent and be born again? Why are people forever willing to live in the swamp instead of a place free of mud? Could it be that I have mistreated them? Could it be that I have pointed them in the wrong direction? Could it be that I am leading them to hell? Everyone is willing to live in "hell." When the light comes, their eyes go instantly blind, for everything in them comes from hell. Yet people are ignorant of this, and simply enjoy these "infernal blessings." They even clutch them to their chests as treasures, terrified that I will snatch these treasures away, leaving them without the "root of their existence." People are all afraid of Me, which is why, when I come to the earth, they stay far away from Me, hating to draw near to Me, for they are unwilling to "bring trouble on themselves," but wish instead to maintain harmony within their family so that they might enjoy "happiness on earth." But I cannot allow humanity to do as they want, since destroying the family of man is

precisely what I am here to do. From the moment I arrive, peace is gone from their homes. I intend to smash all nations to smithereens, to say nothing of the family of man. Who can escape My grasp? Can it be that those who receive blessings may escape by virtue of their unwillingness? Can it ever be that those who suffer chastisement may gain My sympathy by virtue of their terror? In all of My words, people have seen My intentions and My actions, but who can ever break free of the entanglement of their own thoughts? Who can ever find a way out either from within or from without My words?

Man has experienced My warmth, man has earnestly served Me, and man has earnestly submitted before Me, doing everything for Me in My presence. Yet this is unachievable by people today; they do nothing but weep in their spirit as if they have been snatched by a hungry wolf, and they can only look at Me helplessly, crying out to Me without cease. But in the end, they are unable to escape their predicament. I think back to how people in the past made promises in My presence, swearing on heaven and earth in My presence to repay My kindness with their affection. They wept sorrowfully before Me, and the sound of their cries was heartbreaking, hard to bear. Because of their resolve, I would often provide aid to people. Countless times, people have come before Me to submit to Me, their lovely manner hard to forget. Countless times, they have loved Me, unwavering in their loyalty, their earnestness admirable. Countless times, they have loved Me to the point of sacrificing their very lives, they have loved Me more than their own selves—and seeing their sincerity, I have accepted their love. Countless times, they have offered themselves up in My presence, for My sake indifferent in the face of death, and I have smoothed the worry from their brows and carefully taken stock of their countenances. There have been countless times where I have loved them like a cherished treasure, and

there have been countless times where I have hated them as My own enemy. Nonetheless, what is in My mind remains beyond man's grasp. When people are sad, I come to comfort them, and when they are weak, I come to help them along. When they are lost, I give them direction. When they weep, I wipe away their tears. But when I am sad, who can comfort Me with their hearts? When I am worried sick, who is considerate of My feelings? When I am sorrowful, who can remedy the wounds in My heart? When I need someone, who volunteers to cooperate with Me? Can it be that people's former attitude toward Me is now lost, never to return? Why is it that nothing of it remains in their memories? How is it that people have forgotten all these things? Is this not all because of mankind's corruption by his enemy?

When the angels play music in praise of Me, this cannot but stir up My sympathy for man. My heart is instantly filled with sadness, and it is impossible to rid Myself of this painful emotion. In the joys and sorrows of being sundered from and then reunited with man, we are unable to exchange sentiments. Separated in heaven above and on earth below, rare are the times that man and I can meet. Who can break free from nostalgia for former feelings? Who can stop reminiscing about the past? Who would not hope for the continuance of the sentiments of the past? Who would not pine for My return? Who would not long for My reunion with man? My heart is deeply troubled, and man's spirit is deeply worried. Though alike in spirit, we cannot often be together, and we cannot often see each other. Thus the life of all mankind is fraught with grief and lacking in vitality, for man has always yearned for Me. It is as if human beings were objects knocked down out of heaven; they cry out My name upon the earth, lifting up their gaze to Me from the ground—but how can they escape the jaws of the ravening wolf? How can they free themselves from its threats and its

temptations? How can human beings not sacrifice themselves because of submission to the arrangement of My plan? When they loudly entreat, I turn My face away from them, I cannot bear to look on any longer; but how could I not hear their tearful cries? I will correct the injustices of the human world. I will do My work with My own hands throughout the world, forbidding Satan from harming My people again, forbidding the enemies from doing whatever they please again. I will become King on earth and move My throne there, making all My enemies fall to the ground and confess their crimes before Me. In My sadness, anger is commingled, I will trample the whole universe flat, sparing no one, and striking terror into the hearts of My enemies. I will reduce the whole earth to ruins, and make My enemies fall into the ruins, that henceforth they may corrupt mankind no more. My plan is already fixed, and no one, no matter who they are, must change it. As I roam in majestic pomp above the universe, all humanity will be made new, and everything will be revived. Man will no longer weep, no longer cry out to Me for help. Then My heart will rejoice, and the people will return in celebration to Me. The whole universe, from top to bottom, will roil in jubilation …

Today, among the nations of the world, I am doing the work that I have set out to accomplish. I move about in the midst of humankind, doing all the work within My plan, and all humanity is breaking up the sundry nations according to My intentions. The people on the earth have their attention fixed on their own destination, for the day is indeed drawing closer and the angels are sounding their trumpets. There will be no more delays, and all creation will thereupon begin to dance in jubilation. Who can extend My day at their will? A human of the earth? Or the stars in the sky? Or the angels? When I make an utterance to initiate the salvation of Israel’s people, My day presses in upon all of mankind. Every man fears the

return of Israel. When Israel returns, that will be My day of glory, and so, too, will it be the day when everything changes and becomes renewed. As righteous judgment imminently faces the whole universe, all men grow timid and fearful, because in the human world, righteousness is unheard of. When the Sun of righteousness appears, the East will be illuminated, and then it will in turn illuminate the whole universe, reaching everyone. If man can really carry out My righteousness, what would there be to fear? My people all await the arrival of My day, they all long for the coming of My day. They wait for Me to bring retribution upon all mankind and to arrange mankind's destination in My role as the Sun of righteousness. My kingdom is coming into shape above the whole universe, and My throne occupies the hearts of hundreds of millions of people. With the angels' cooperation, My great accomplishment will soon be brought to fruition. All My sons and My people eagerly await My return, longing for Me to reunite with them, never to be separated again. How could the multitudinous populace of My kingdom not race toward one another and rejoice because of My being together with them? Can this be a reunion for which no price need be paid? I am honorable in all men's eyes, I am proclaimed in the words of all. When I return, moreover, I shall conquer all enemy forces. The time has come! I will put My work in motion, I will reign as King among men! I am on the point of return! And I am about to depart! This is what everyone is hoping for, it is what they wish. I shall let the whole of humanity behold the arrival of My day, and they shall all welcome the coming of My day with joy!

April 2, 1992

Chapter 28

When I came from Zion, I was awaited by all things, and when I returned to Zion, I was greeted by all men. As I came and went, never were My steps hindered by things that were hostile to Me, and hence My work progressed smoothly. Today, when I come among all creatures, all things greet Me with silence, deeply fearful that I will depart once more and that they will thus lose that which they rely upon for support. All things follow My guidance, and all watch the direction indicated by My hand. The words from My mouth have made perfect many created beings and chastised many sons of rebellion. Thus, all men gaze intently upon My words, and listen closely to the utterances from My mouth, and are profoundly afraid of missing this good opportunity. It is for this reason that I have continued to speak, so that My work may be carried out more quickly, and so that gratifying conditions may appear sooner on earth and remedy the scenes of desolation on earth. When I look upon the skies, that is the time when I once more turn to face mankind; all lands are instantly filled with life, dust no longer hangs in the air, and silt no longer blankets the ground. My eyes at once shine forth, causing the people of all lands to look up to Me and take refuge in Me. Among the people of today's world—including all those who are present in My household—who truly takes refuge in Me? Who gives their heart in exchange for the price I have paid? Who has ever dwelt in peace inside My household? Who has ever truly offered themselves before Me? When I make requirements of man, he immediately closes up his "little storehouse." When I give to man, he quickly opens his mouth to sneakily take My riches, and in his heart he often trembles, deeply fearful that I will strike back at him. Thus the mouth of man is half open and half closed, and he is incapable of truly enjoying the riches that I bestow. I do

not easily condemn man, yet he always pulls at My hand and asks Me to bestow mercy upon him; only when man entreats Me do I once again bestow “mercy” upon him, and I give unto him the harshest words of My mouth, such that he immediately feels ashamed, and, being incapable of directly receiving My “mercy,” instead makes others pass it on to him. When he has thoroughly grasped all of My words, man’s stature meets My intentions, and his pleas are fruitful, and not in vain or futile; I bless the pleas of mankind that are sincere, those that are not a pretense.

I have been acting and speaking throughout the ages, yet never has man heard such utterances as I speak today, and never has he had a taste of My majesty and judgment. Although some people in the world of the past have heard legends of Me, no one has ever truly discovered the extent of My riches. Though the people of today hear the words from My mouth, they remain ignorant of how many mysteries are in My mouth, and thus consider My mouth to be a cornucopia. All people wish to acquire something from My mouth. Whether it be the secrets of state, or the mysteries of heaven, or the dynamics of the spiritual realm, or the destination of mankind, all people wish to receive such things. Thus, if I were to assemble people together and tell “stories” to them, they would immediately rise from their “sickbed” to hear My way. Too much is lacking within man: He requires not just “nutritional supplements,” but more than that, he needs “mental support” and a “spiritual supply.” This is what is lacking in all people; this is the “sickness” of all men. I provide a cure for man’s sickness in order that better effects may be achieved, so that all may be restored to health, and so that, thanks to My cure, they may return to normality. Do you truly hate the great red dragon? Do you truly, sincerely hate it? Why have I asked you so many times? Why do I keep asking you this question, again and again? What image is there of the great red dragon

in your hearts? Has it really been removed? Do you truly not consider it to be your father? All people should perceive My intention in My questions. It is not to provoke the anger of the people, nor to incite rebellion among man, nor that man may find his own way out, but is to allow all people to liberate themselves from the bondage of the great red dragon. Yet no one should be anxious. All will be accomplished by My words; no man may partake, and no man can do the work that I will carry out. I will wipe clean the air of all lands and eradicate all trace of the demons on earth. I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon. Thus it can be seen that My chastisement has befallen the entire universe, and that the great red dragon and all kinds of unclean spirits will be powerless to escape My chastisement, for I look upon all lands. When My work on earth is completed, that is, when the era of judgment comes to an end, I will formally chastise the great red dragon. My people will surely see My righteous chastisement of the great red dragon, will surely pour forth praise because of My righteousness, and will surely forever extol My holy name because of My righteousness. Hence you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!

When the era of judgment reaches its peak, I will not hasten to conclude My work, but will integrate into it the evidence of the era of chastisement and allow this evidence to be seen by all My people; in this will be borne greater fruit. This evidence is the means by which I chastise the great red dragon, and I will cause My people to behold it with their own eyes so that they will know more of My disposition. The time when My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and this is the method by which I make perfect My people, and it is a great

opportunity for all My people to grow in life. When the bright moon rises, the tranquil night is at once shattered. Though the moon is in tatters, man is in fine spirits, and sits peacefully under the moonlight, admiring the beautiful scene by the moonlight. Man cannot describe his emotions; it is as if he wishes to cast his thoughts back to the past, as if he wishes to look ahead to the future, as if he is enjoying the present. A smile appears on his face, and amidst the pleasant air there permeates a crisp scent; as a gentle breeze begins to blow, man detects the rich fragrance, and he seems intoxicated by it, unable to rouse himself. This is the very time that I have personally come among man, and man has a heightened sense of the rich aroma, and thus all men live amid this fragrance. I am at peace with man, man lives in harmony with Me, no longer is he deviant in his regard of Me, no longer do I prune the deficiencies of man, no longer is there a distressed look upon the face of man, and no longer does death threaten the whole of mankind. Today, I advance together with man into the era of chastisement, going forth with him side by side. I am doing My work, which is to say, I strike down My rod among man and it falls upon that which is rebellious in man. In the eyes of man, My rod seems to have special powers: It comes upon all those who are My enemies and does not easily spare them; among all who oppose Me, the rod performs its inherent function; all those who are in My hands perform their duty according to My intentions, and never have they gone against My intentions or changed their substance. As a result, the waters will roar, the mountains will topple, the great rivers will disintegrate, man will be ever given to change, the sun will grow dim, the moon will darken, man will have no more days of living in peace, there will be no more times of tranquility upon the land, the heavens will never again remain calm and quiet, and will endure no longer. All things will be renewed and will recover their original appearance. All households upon

earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me. I do not give people the opportunity to express their feelings, for I am without fleshly feelings, and have grown to detest the feelings of people to an extreme degree. It is because of the feelings between people that I have been cast to one side, and thus I have become an "other" in their eyes; it is because of the feelings between people that I have been forgotten; it is because of the feelings of man that he seizes the opportunity to pick up his "conscience"; it is because of the feelings of man that he is always averse to My chastisement; it is because of the feelings of man that he calls Me unfair and unjust, and says that I am heedless of man's feelings in My handling of things. Do I also have kin upon earth? Who has ever, like Me, worked day and night, without thought for food or sleep, for the sake of My entire management plan? How could man be comparable to God? How could man be compatible with God? How could God, who creates, be of the same kind as man, who is created? How could I always live and act together with man on earth? Who is able to feel concern for My heart? Is it the prayers of man? I once agreed to join man and walk together with him—and yes, unto this day man has lived under My care and protection, but will there ever come a day when man can separate himself from My care? Though man has never laden himself with concern for My heart, who can keep living in a land without light? It is only because of My blessings that man has lived until today.

April 4, 1992

Chapter 29

On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him. Only at this point does man sense a little of My approachability, and as his interaction with Me becomes more frequent, he sees some of what I have and am—as a result, he gains some knowledge of Me. Among all people, I raise My head and watch, and they all see Me. Yet when disaster befalls the world, they immediately grow anxious, and My image vanishes from their hearts; panic-stricken by the arrival of the disaster, they pay no regard to My exhortations. Many years have I passed among man, yet he has always remained unaware, and has never known Me. Today I tell him this with My own mouth, so that all people may come before Me to receive something from Me, but still they keep their distance from Me, and so they do not know Me. When My footsteps tread across the universe and to the ends of the earth, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day I gain glory, the day of My return, and also the day of My departure. Now, I have begun My work among all mankind, have formally embarked throughout the entire universe upon the finale of My management plan. From this moment onward, any who are not cautious are liable to be plunged amid merciless chastisement, and this could happen at any moment. This is not because I am heartless; rather, it is a step of My management plan; all must proceed according to the steps of My plan, and no man can change this. When I formally begin My work, all people move as I move, such that people throughout the universe occupy themselves in step with Me, the whole universe is in a state of “joyful busyness,” and man is spurred onward by Me. In consequence, the great red dragon itself is whipped into a state of

frenzy and bewilderment by Me, and it serves My work, and, despite being unwilling, it is unable to follow its own desires, but is left with no choice but to "submit to My orchestrations." In all of My plans, the great red dragon is My foil, My enemy, and also My servant; as such, I have never relaxed My "requirements" of it. Therefore, the final stage of the work of My incarnation is completed in its household—this is more conducive to the great red dragon doing service for Me properly, through which I will conquer it and complete My plan. As I work, all angels embark upon the decisive battle with Me and resolve to satisfy My intentions in the final stage, so that the people on earth surrender before Me like the angels, and have no desire to oppose Me, and do nothing that betrays Me. These are the dynamics of My work throughout the universe.

The purpose and significance of My arrival among man is to save all mankind, to bring all mankind back to My household, to reunite heaven with earth, and to make man convey the "signals" between heaven and earth, for such is the inherent function of man. At the time when I created mankind, I had made all things ready for mankind, and later, I allowed mankind to receive, according to My requirements, the riches I gave him. Thus, I say that it is under My guidance that all mankind has reached today. And this is all My plan. Among all mankind, countless numbers of people exist under the protection of My love, and countless numbers live under the chastisement of My hate. Though people all pray to Me, still they are unable to change their present circumstances; once they have lost hope, they can only let nature take its course and cease to rebel against Me, for this is all that can be accomplished by man. When it comes to the state of man's life, man has yet to find the real life, he still has not seen through to the injustice, desolation, and miserable conditions of the world—and so, were it not for the advent of disaster, most people would still embrace

Mother Nature, and would still engross themselves in the flavors of “life.” Is this not the reality of the world? Is this not the voice of salvation that I speak forth to man? Why, among mankind, has no one ever truly loved Me? Why does man love Me only when amidst chastisement and trials, yet no one loves Me while being under My protection? I have bestowed My chastisement many times upon mankind. They take a look at it, but then they ignore it, and they do not study and contemplate it at this time, and so all that comes upon man is merciless judgment. This is only one of My methods of working, but it is still in order to change man and make him love Me.

I reign in the kingdom, and, moreover, I reign throughout the entire universe; I am both the King of the kingdom and the Head of the universe. From this time onward, I will assemble all those who are not the chosen ones and will begin My work among the Gentiles, and I will announce My administrative decrees to the whole universe, so that I may successfully embark upon the next step of My work. I will use chastisement to spread My work among the Gentiles, which is to say, I will use “force” against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones. When My people rule and wield power on earth, that will also be the day that all people on earth have been conquered, and, moreover, it will be the time when I rest—and only then will I appear to all those who have been conquered. I appear to the holy kingdom, and hide Myself from the land of filth. All who have been conquered and become submissive before Me are able to see My face with their own eyes, and able to hear My voice with their own ears. This is the blessing of those who are born during the last days, this is the blessing predestined by Me, and this is unalterable by any man. Today, I work in this way for the sake of the work of the future. All of My work is interrelated, in

all of it, there is a call and response: Never has any step halted suddenly, and never has any step been carried out independently of any other. Is this not so? Is the work of the past not the foundation of the work of today? Are the words of the past not the precursor to the words today? Are the steps of the past not the origin of the steps of today? When I formally open the scroll, that is when people throughout the universe are chastised, when people all over the world are subjected to trials, and it is the climax of My work; all people live in a land without light, and all people live amid the threats posed by their environment. In other words, it is the life that man has never experienced from the time of creation until the present day, and no one throughout the ages has ever "enjoyed" this kind of life, and so I say that I have done work that has never been done before. This is the true state of affairs, and this is the inner meaning. Because My day draws near to all mankind, because it does not appear distant but is right before man's eyes, who could not be fearful as a result? And who could not be delighted in this? The filthy city of Babylon has finally come to its end; man has met with a brand-new world again, and heaven and earth have been changed and renewed.

When I appear to all nations and all peoples, the white clouds churn in the sky and enshroud Me. So, too, do the birds on earth sing out and dance with joy for Me, highlighting the atmosphere on earth, and thus causing all things on earth to come alive, to no longer "drift slowly downward," but to instead live amid an atmosphere of vitality. When I am among the clouds, man dimly perceives My face and My eyes, and at this time he feels a little afraid. In the past, he has heard historical records about Me in legends, and as a result he is only half believing and half doubtful toward Me. He knows not where I am, or just how large My face is—is it as wide as the sea, or as boundless as the green pastures? No one knows these things. It is only when

man sees My face in the clouds today that man feels that the Me of legend is real, and so he becomes a little more favorably disposed toward Me, and it is only because of My deeds that his admiration for Me becomes a little greater. But man still does not know Me, and he only sees one part of Me in the clouds. Thereafter, I stretch out My arms and show them to man. Man is astonished, and claps his hands over his mouth, deeply afraid of being struck down by My hand, and so he adds a little fear to his admiration. Man fixes his eyes upon My every move, profoundly afraid that he will be struck down by Me when he is not paying attention—yet I am not restricted because of being watched by man, and I continue to do the work on My hands. It is only in all the deeds I do that man has some favor toward Me, and thus gradually comes before Me to associate with Me. When I am revealed to man in My entirety, man will see My face, and from then on I will no longer hide or obscure Myself from man. Throughout the universe, I will appear publicly to all people, and all those who are of flesh and blood will behold all of My deeds. All those who are of the spirit will surely dwell in peace in My household, and will assuredly enjoy wonderful blessings together with Me. All those whom I care for will surely escape chastisement and will certainly avoid the pain of the spirit and the agony of the flesh. I will appear publicly to all peoples and rule and wield power, so that the smell of corpses no longer will pervade the universe; instead, My crisp fragrance will spread across the whole world, because My day is drawing near, man is awakening, everything on earth is in order, and the days of survival of the earth are no more, for I have arrived!

April 6, 1992

Chapter 30

Among man, I once summarized man's rebelliousness and weakness, and thus I understood man's weakness and knew his rebelliousness. Prior to arriving among man, I had long since come to understand the joys and sorrows of man—and because of this, I am capable of doing that which man cannot, and of saying that which man cannot, and I do so easily. Is this not the difference between Me and man? And is this not a clear difference? Could it be that My work is achievable by people of flesh and blood? Could it be that I am of the same kind as created beings? People have ranked Me as being a "like term"—and is this not because they do not know Me? Why, instead of rising high among man, must I humble Myself? Why does mankind keep renouncing Me, why is mankind incapable of proclaiming My name? There is great sorrow in My heart, but how could people know? How could they see? Never treating that which concerns Me as being of the utmost importance in all their lives has left people dazed and confused, as if they have just taken a sleeping pill; when I call out to them, they simply carry on dreaming, and so no one has ever been aware of My deeds. Today, most people are still fast asleep. Only when the kingdom anthem sounds do they open their sleepy eyes and feel a little melancholy in their hearts. When My rod strikes among mankind, they still pay scant attention, as if their fate is as worthless as the sand in the sea. Although most of them have some awareness, they still do not know how far My steps have come—for people do not care to understand My heart, and so have never been able to free themselves from Satan's bondage. I move above all things, and live among all things, and at the same time, I take center stage in the hearts of all people. For this reason, people look upon Me as different, believing that I am extraordinary, or else that I am unfathomable—and as a result, their

trust in Me becomes stronger each day. I once reclined in the third heaven, observing all people and things in the universe. When I sleep, people fall quiet, deeply fearful of disturbing My rest. When I awake, they immediately grow animated, as if they are doing the work of expressly bringing Me joy. Is this not people on earth's attitude toward Me? Who among the people of today sees the Me in heaven and on earth as one? Who does not venerate the Me in heaven? And who does not look down on the Me on earth? Why does man always tear Me apart? Why does man always have two different attitudes toward Me? Is the incarnate God on earth not the God who commands all in heaven? Is the Me in heaven not now on earth? Why do people see Me but do not know Me? Why is there such a great distance between heaven and earth? Are these things not worthy of deeper examination by man?

When I do My work, and during the times that I make utterances, people always wish to add "flavoring" to it, as if their sense of smell is more acute than Mine, as if they prefer strong flavor, and as if I am unaware of what man needs, and thus must "trouble" man to "supplement" My work. I do not deliberately dampen people's positivity, but ask them to cleanse themselves based on the foundation of knowing Me. Because they lack too much, I suggest that they make more effort, and so offset their deficiencies in order to satisfy My heart. People once knew Me in their notions, yet were utterly unaware of this, and thus their cherishment was like treating sand as gold. When I reminded them, they only dispensed with part of this, but instead of replacing the part that had gone with things of silver and gold, they have continued enjoying the part that still remains in their hands—and as a result, they are always humble and patient before Me; they are incapable of being compatible with Me, for they have too many notions. Thus, I made up My mind to seize all that man has and is and hurl it far

away, so that all can live with Me and no longer be apart from Me. It is because of My work that man does not understand My intentions. Some believe that I will conclude My work for a second time and cast them into hell. Some believe I will adopt a new way of speaking, and most of them tremble with fear: They are deeply fearful that I will finish My work and leave them with nowhere to go, and are profoundly afraid that I will abandon them once more. People always use old notions to measure My new work. I said people had never grasped the method by which I work—could they give a good account of themselves this time? Are people's old notions not the weapons that disrupt My work? When I speak to people, they always avoid My gaze, deeply afraid that My eyes will settle on them. Thus, they lower their heads, as if accepting an inspection from Me—and is this not caused by their notions? Why is it that I have humbled Myself until today, but no one has ever noticed? Must I bow down for man? I came from heaven to earth, I descended from upon high to a secret place, and came among man and revealed all that I have and am to him. My words are sincere and earnest, patient and kind—but who has ever seen what I am and have? Am I still hidden to man? Why is it so difficult for Me to meet with man? Is it because people are too busy in their work? Is it because I am neglecting My duties and people are all intent on pursuing success?

In people's minds, God is God, and is not easily engaged with, while man is man, and should not easily become dissolute—yet people's deeds still cannot be brought before Me. Could it be that My requirements are too high? Could it be that man is too weak? Why do people always look upon the standards that I require from afar? Are they really unattainable by man? My requirements are calculated based on people's "constitution," and so have never exceeded man's stature—but even so, people remain incapable of achieving the standards I require. Countless times have I been forsaken

among man, countless times have people looked at Me with mocking eyes, as if My body were covered in thorns and loathsome to them, and thus people abhor Me, and believe that I am without worth. In this way, I am shoved back and forth by man. Countless times have people brought Me home for a low price, and countless times have they sold Me for a high price, and it is because of this that I find Myself in the situation I am in today. It is as if people are still cooking up schemes for Me; most of them still want to sell Me for a profit of hundreds of millions of dollars, for man has never cherished Me. It is as if I have become an intermediary between people, or a nuclear weapon with which they fight amongst each other, or an agreement signed between them—and as a result, I am, in sum, utterly without value in man's heart, I am a dispensable household item. Yet I do not condemn man because of this; I do nothing but save man, and have always been compassionate toward man.

People believe that I will feel at ease when I cast people into hell, as if I am specially doing a deal with hell, and as if I am some sort of department that specializes in selling people, as if I am a specialist in swindling people and will sell them at a high price once I have them in My hands. People's mouths do not say it, but in their hearts this is what they believe. Although they all love Me, they do so secretly. Have I paid such a great price and expended so much in return for this little bit of love from them? People are tricksters, and I always play the role of the tricked. It is as if I am too guileless: Once they have seen this weak point, they keep tricking Me. The words from My mouth do not mean to put people to death or to stick random labels on them—they are the reality of man. Perhaps some of My words "go too far," in which case I can only "beg" for people's forgiveness; because I am not "skilled" in the language of man, much of what I say is incapable of satisfying people's demands. Perhaps some of My words

pierce people's hearts, so I can only "beg" that they be tolerant; because I am not proficient in the philosophy for worldly dealings and not particular about the way I speak, many of My words may evoke embarrassment in people. Perhaps some of My words speak to the root of people's illness and expose their sickness, and so I advise taking some of the medicine I have prepared for you, for I have no intention of hurting you and this medicine has no side effects. Perhaps some of My words do not sound "realistic," but I "beg" people not to panic—I am not "nimble" of hand and foot, so My words have yet to be carried out. I ask that people be "forbearing" toward Me. Are these words of help to man? I hope that people can gain something from these words, so that My words are not always in vain!

April 9, 1992

Chapter 31

I have never had a place in people's hearts. When I truly search for people, they squeeze their eyes shut and ignore My actions, as if all I do is an attempt to please them, as a result of which they are always disgusted by My doings. It is as if I lack any self-awareness, as if I am always flaunting Myself before man, thereby infuriating them who are "upstanding and righteous." Yet I endure even under such adverse conditions, and I continue My work. Thus, I say that I have tasted the sweet, sour, bitter, and pungent flavors of human experience, and I come in the wind and go with the rain; I say that I have experienced the persecution of family, have experienced the ups and downs of life, and have experienced the pain of parting from the body. However, when I came to earth, instead of welcoming Me because of the hardship I had suffered for them, people "politely" declined My good intentions. How could I not be pained by this? How could I not be aggrieved? Could it be that I became flesh only for it to all end like this? Why does man not love Me? Why has My love been repaid with man's hate? Could it be that I am supposed to suffer in this way? People have shed tears of sympathy because of My hardship on earth, and people have railed at the injustice of My misfortune. Yet who has ever truly known My heart? Who can ever perceive My feelings? Man once had a profound affection toward Me, and he once longed for Me often in his dreams—but how could the people on earth understand My intentions in heaven? Though people once perceived My feelings of sorrow, who has ever had sympathy, as a fellow sufferer, for My afflictions? Could it be that the conscience of people on earth can move and change My sorrowful heart? Are the people on earth unable to tell Me of the unspeakable hardship within their hearts? The spirits and the Spirit are dependent upon one another, but because of the

barriers of the flesh, people's brains have "lost control." I once reminded people to come before Me, but My calls did not cause people to fulfill what I asked; they merely looked into the sky, eyes filled with tears, as if they were bearing unspeakable hardship, as if there was something standing in their way. Thus, they clasped their hands and bowed down beneath heaven in supplication to Me. Because I am merciful, I bestow My blessings among man, and in the blink of an eye, the moment of My personal advent among man arrives—yet man has long since forgotten his oath to Heaven. Is this not the very rebelliousness of man? Why does man always suffer from "amnesia"? Have I stabbed him? Have I struck down his body? I tell man of the feelings within My heart; why does he always avoid Me? In people's memories, it is as if they have lost something and it is nowhere to be found, but it is also as if their memories are inaccurate. Thus, people always suffer forgetfulness in their lives, and the days of the lives of all mankind are in disarray. Yet no one does anything to address this; people do nothing but trample and murder each other, which has led to a state of disastrous defeat today, and caused everything in the universe to collapse into the filthy water and the mire, with no chance of salvation.

When I arrived among all people, that was the very moment when people became loyal to Me. At this time, the great red dragon also began to lay its murderous hands on people. I accepted the "invitation," and I came to "sit at the banquet table" among man, holding the "letter of invitation" given to Me by mankind. When they saw Me, people paid Me no heed, for I did not adorn Myself with opulent clothes and had brought only My "identity card" to sit at table with man. There was no expensive make-up upon My face, no crown upon My head, and I wore but a pair of ordinary home-made shoes upon My feet. What disappointed people most was the lack of lipstick upon My mouth. Furthermore, I did not speak polite words,

and My tongue was not the pen of a ready writer; instead, each of My words pierced the innermost heart of man, which added somewhat to people's "favorable" impression of My mouth. The aforementioned appearance was sufficient for people to give Me "special treatment," and thus they treated Me as a simple bumpkin from the countryside who was without knowledge of the world, and no wisdom. Yet when everyone handed over "gifts of money," people still did not regard Me as honorable, but merely came before Me without any respect, dragging their heels and with short tempers. When My hand reached out, they were immediately astonished, and they knelt down and let out great shouts. They collected up all My "monetary gifts." Because the amount was great, they instantly thought Me a millionaire and tore the ragged clothes from My body without My consent, replacing them with new clothes—yet this did not make Me happy. Because I was not accustomed to such an easy life and despised this "first-class" treatment, because I was born of the holy house, and, it can be said, because I was born into "poverty," I was not used to a life of luxury with people waiting on hand and foot. I wish only that people might be able to understand the feelings in My heart, that they might be able to endure a little hardship in order to accept the uncomfortable truths from My mouth. Because I have never been able to talk of theory, nor capable of using mankind's secret ways of conducting oneself in society in order to engage with people, and because I am incapable of tailoring My words according to people's countenance or their psychology, people have always loathed Me, have believed Me to be unworthy of interaction, and have said that I have a sharp tongue and always hurt people. Yet I have no choice: I once "studied" the psychology of man, once "emulated" man's philosophy for worldly dealings, and once went to "language college" to learn the language of man, so that I might master the means by which people talk, and speak as befits

their countenance—but although I expended much effort and visited many "experts," it all came to nothing. Never has there been anything of humanity in Me. For all these years, My efforts have never yielded the slightest effect, and I have never had the slightest faculty in the language of man. Thus, the words of man that "hard work pays off" have "ricocheted" away from Me, and as a result, these words come to an end on earth. Without people realizing it, this aphorism has been disproved by the God from heaven, sufficiently verifying that such words are untenable. Thus I apologize to man, but there is nothing to be done—that is what I get for being so "stupid." I am incapable of learning the language of man, of becoming proficient in philosophy for worldly dealings, of socializing with people. I only advise people to be forbearing, to suppress the anger within their hearts, to not hurt themselves because of Me. Who made us interact with each other? Who made us meet at this moment? Who made us share the same ideals?

My disposition runs throughout all of My words, yet people are incapable of grasping it in My words. They merely split hairs about what I say—what use is that? Can their notions about Me make them perfect? Could things on earth fulfill My will? I kept trying to teach people how to speak My words, but it was as if man was tongue-tied, and he was never able to learn how to speak My words as I would wish. I taught him mouth-to-mouth, yet he has never been able to learn. Only after this did I make a new discovery: How could the people on earth speak the words of heaven? Does this not violate the laws of nature? But, because of people's zeal and inquisitiveness toward Me, I embarked on another part of work on man. I have never shamed man because of his deficiencies, but instead provide for man in accordance with what he lacks. It is only because of this that people have a somewhat favorable impression of Me, and I use this opportunity to

gather people together once again, that they might enjoy another part of My riches. At this moment, people are once more immersed in happiness, cheers and laughter drifting around the many-hued clouds in the sky. I open up man's heart, and man immediately has new vitality, and he is unwilling to hide from Me anymore, for he has sampled the sweet taste of honey, and so he brings out all of his junk to be exchanged—as if I have become a garbage collection point, or a waste management station. Thus, after seeing the "advertisements" that have been posted, people come before Me and take part eagerly, for they seem to think they can acquire a few "souvenirs," so they all send Me "letters," that they might partake in the events I have set out. At this moment they are not fearful of losses, because the "capital" involved in these activities is not great, and so they dare to risk participation. If there were no souvenirs to be gained from taking part, people would leave the arena and ask for their money back, and they would also work out the "interest" I owed them. It is because today's living standards have increased, reaching a "modest level of prosperity" and achieving "modernization," with the "senior official" personally "going to the countryside" to arrange work, that people's faith has immediately multiplied many times—and because their "constitution" is becoming better and better, they look upon Me with admiration, and are willing to engage with Me in order to gain My trust.

April 11, 1992

Chapter 32

When people gather together with Me, My heart is filled with joy. Immediately, I bestow the blessings in My hand among man, that people may convene with Me, and not be enemies who rebel against Me but friends who are compatible with Me. Thus, I also treat man in a heartfelt way. In My work, man is seen as a member of a high-level organization, so I pay more attention to him, for he has always been the object of My work. I have established My place in people's hearts, so that their hearts may look up to Me—yet they remain totally ignorant of why I do this, and they do nothing but wait. Although there is a place I have established in people's hearts, they do not require that I reside there. Instead, they wait for the "Holy One" in their hearts to suddenly arrive. Because My identity is too "lowly," I do not match up to people's demands and am thus eliminated by them. What they want is the "Me" that is high and mighty, but when I came I did not appear in this way to man, and so they kept looking off into the distance, waiting for the one in their hearts. When I came before people, they rejected Me in front of the masses. I could only stand to one side, waiting to be "dealt with" by man, watching to see what people would end up doing with Me, this deficient "product." I do not look at people's scars, but at the part of them that is unscarred, and from this I gain gratification. In people's eyes, I am but a "little star" that has descended from the sky; I am merely the least in heaven, and My arrival on earth today was commissioned by God. As a result, people have come up with more interpretations of the words "Me" and "God," deeply fearful of considering God and Me to be one and the same. Because My image bears nothing of the appearance of God, people all believe that I am a servant who is not of God's family, and they say that this is not the image of God. Perhaps there

are people who have seen God—but because of My lack of insight on earth, God has never "appeared" to Me. Perhaps I have too little "faith," and so people see Me as lowly. People imagine that if someone really is God, then he will surely be proficient in the language of man, for God is the Creator. But the facts are precisely the opposite: Not only am I no expert in the language of man, but there are times when I cannot even "provide" for the "deficiencies" of man. As a result, I feel a little "guilty," for I do not act as people "demand," but merely prepare the materials and work in accordance with what they "lack." The demands I make of man are by no means great, yet people believe otherwise. Thus, their "humility" is revealed in their every move. They are always liable to walk before Me, leading the way for Me, profoundly afraid that I will get lost, terrified that I will wander into the ancient forests deep within the mountains. As a result, people have always led Me onward, deeply fearful that I will walk into the dungeon. I have a somewhat "favorable impression" of people's faith, for they have "toiled" for Me without thought for food or sleep, to the extent that this toil has left them sleepless day and night and even white-haired—this is enough to show that their faith has "transcended" the universes, and "surpassed" the apostles and prophets throughout the ages.

I do not clap with glee because of people's great skill, and nor do I look upon them coldly because of their shortcomings. I merely do that which is within My hands. I do not give anyone special treatment, but simply work according to My plan. Yet people are unknowing of My intentions and keep praying for things from Me, as if the riches I have bestowed upon them are incapable of meeting their requirements, as if demand outstrips supply. But in today's age, people all sense there is "inflation"—as a result, their hands are full of what I have given them to enjoy. It is because of this that they feel averse toward Me, and so their

lives are filled with chaos and they are ignorant of what they should and should not eat. Some even clutch the things I have given them to enjoy, watching them closely. Because people used to suffer from famine, and it is no easy thing for them to have come by the enjoyments of today, they are all “endlessly grateful,” and there has been some change in their attitude toward Me. They keep crying before Me; because I have given them so much, they keep taking My hand and making “sounds of gratitude.” I move above the universes, and as I walk I observe the people of the entire universe. Amongst the throngs of people on earth, never have there been any who are suitable for My work or who truly love Me. Thus, at this moment I sigh in dismay, and people immediately disperse, to assemble no more, deeply fearful that I will “catch them all in one net.” I use this chance to come among man, to do My work—work which is appropriate—among these dispersed people, selecting those who are suitable for Me to work within them. I do not wish to “detain” people amid My chastisement so that they may never escape. I simply do the work that I must. I have come to ask for man’s “help”; because My management lacks the deeds of man, it is not possible to successfully complete My work, which prevents My work from proceeding effectively. I hope only that people have the resolve to cooperate with Me. I do not ask that they cook Me nice food, or that they arrange somewhere suitable for Me to lay My head, or that they make pretty clothes for Me—I have not the slightest regard for these things. When people can understand My intentions and advance with Me, side by side, I will be satisfied in My heart.

Who on the earth has ever received Me with their heart? Who has ever loved Me with their heart? People’s love is always diluted; even I “do not know” why their love cannot be dried and undiluted. Thus, there are also many “mysteries” contained within man. Among created beings, man is

seen as the one who is “miraculous” and “unfathomable,” and so he has “qualifications” before Me, as if he is of equal status with Me—but he sees nothing strange about this “status” of his. In this, it is not that I do not allow people to stand in this position and enjoy it, but that I wish for them to have a sense of propriety, for them to not think too highly of themselves; there is a distance between heaven and earth, to say nothing of that between God and man. Is the distance between God and man not even greater? On earth, man and I are “in the same boat,” and we “weather the storm together.” My identity does not exempt Me from experiencing the hardship of the human world, and it is because of this that I have fallen into the circumstance I am in today. Never have I had a place to peacefully reside on earth, which is why people say, “The Son of man has never had a place to lay His head.” As a result, people have also cried tears of compassion for Me and put aside a few dozen yuan for a “relief fund” for Me. Only because of this do I have a place of rest; if it were not for people’s “help,” who knows where I would have ended up!

When My work ends, no longer shall I seek this “financial relief” from man; instead, I shall perform My inherent function, and shall bring down all of the “things of My house” to people for their enjoyment. Today, everyone is tested amid My trials. When My hand formally comes upon man, people will no longer look upon Me with admiring eyes, but will treat Me with hatred, and at this moment their hearts will immediately be gouged out by Me to serve as a sample. I scrutinize man’s heart beneath a “microscope”—there is no true love for Me there. For years, people have been deceiving Me and fooling Me—it turns out both their left atrium and right ventricle contain the venom of hate toward Me. No wonder, then, that I have such an attitude toward them. And yet they remain utterly ignorant of this, and do not even acknowledge it. When I show them the results of My

investigation, still they do not awaken; it is as if, in their minds, these are all matters of the past, and ought not to be brought up again today. Thus, people just look upon the "laboratory results" with indifference. They hand the spreadsheet back and stride off. Furthermore, they say things like, "These aren't important, they don't have any effect on my health." They give a small smile of contempt, and then there is a slight threatening look in their eyes, as if implying that I should not be so ingenuous, that I must be perfunctory. It is as if My revelation of their inner secrets has broken the "laws" of man, and so they become more hateful toward Me. Only then do I see the source of people's hate. This is because when I am watching, their blood is flowing, and after passing through the arteries in their bodies it enters the heart, and only at this time do I have a new "discovery." Yet people think nothing of this. They are completely careless and they give no thought to what they gain or lose, which is enough to show their spirit of "selfless" devotion. They give no consideration to the state of their own health, and "rush about" for Me. This is also their "faithfulness," and what is "commendable" about them, so I once more send a letter of "praise" to them, that they may be made happy by this. But when they read this "letter," they immediately feel a little irked, for all that they do has been rejected by My silent letter. Always have I directed people as they act, yet it seems they abhor My words; thus, as soon as I open My mouth, they squeeze their eyes shut and clap their hands over their ears. They do not look upon Me with respect because of My love, but have ever hated Me, for I pointed out their deficiencies, exposing all the goods in their possession, and thus they have suffered losses in their business, and their livelihood has disappeared. As such, their hate for Me therefore increases.

April 14, 1992

Chapter 33

In My house, there were once those who extolled My holy name, who worked tirelessly so that My glory on earth would fill the firmament. Because of this, I was overjoyed, and My heart was filled with delight—yet who could work in My stead, forgoing sleep night and day? Man's resolve before Me gives Me pleasure, but his rebelliousness provokes My anger, and thus, because man can never abide by his duty, My sorrow for him grows greater. Why are people always incapable of devoting themselves to Me? Why do they always try to bargain with Me? Am I the general manager of a trade center? Why is it that I wholeheartedly fulfill what people demand of Me, yet what I ask of man comes to nothing? Could it be that I am not proficient in the ways of business, but man is? Why do people always deceive Me with smooth talk and flattery? Why do people always come bearing "gifts," asking for a back way in? Is this what I have taught man to do? Why do people do such things quickly and cleanly? Why are people always motivated to deceive Me? When I am among man, people look upon Me as a created being; when I am in the third heaven, they regard Me as the Almighty, who holds dominion over all things; when I am in the firmament, they see Me as the Spirit that fills all things. In sum, there is no suitable place for Me in people's hearts. It is as if I am an uninvited guest, people loathe Me, and thus when I pick up a ticket and take My seat, they drive Me out, and say that there is nowhere for Me to sit here and that I have come to the wrong place, and so I have no choice but to leave, infuriated. I resolve to engage with man no more, for people are too small-minded, their magnanimity is too meager. I will eat at the same table as them no longer, I will pass no more time with them on earth. But when I speak, people are astonished; they are afraid I will depart, and so they keep

detaining Me. Seeing their affectations, I immediately feel somewhat gloomy and forlorn in My heart. People are afraid I will leave them, and thus when I part ways with them, the sound of crying immediately fills the land, and people's faces are covered in tears. I wipe away their tears, I lift them up once more, and they gaze at Me, their pleading eyes seemingly begging Me not to go, and because of their "sincerity," I am with them. Yet who can understand the pain within My heart? Who is mindful of My things which cannot be spoken about? In people's eyes, it is as if I am without emotions, and so we have always been from two different families. How could they see the feeling of sorrow within My heart? People only covet their own pleasures, and they are not considerate of My intentions, because, up until the present, people have remained ignorant of the purpose of My management plan, and so today they still make silent pleas—and of what benefit is this?

When I live among man, I hold a certain place in people's hearts; because I have appeared in the flesh and people live in the old flesh, they always treat Me with the flesh. Because people possess only flesh and have no further adjuncts, they have given "all they have" to Me. Yet they know nothing; they merely "offer their devotion" before Me. What I reap is worthless trash—yet people do not think so. When I compare the "gifts" they have given to My things, people instantly recognize My preciousness, and only then do they see My immeasurability. I do not feel proud because of their praise, but continue to appear to man, that people might all know Me fully. When I show My entirety to them, they look upon Me with wide eyes, standing before Me motionless, like a pillar of salt. And when I behold their oddness, I can hardly stop Myself from laughing. Because they are reaching out to ask for things from Me, I give them the things in My hand, and they hold them to their breast, cherishing them like a newborn

baby, a motion they engage in but momentarily. When I change the environment in which they reside, they immediately toss the “baby” to one side and run off with their heads in their hands. In people’s eyes, I am the assistance that is present regardless of time or place; it is as if I am a waiter who comes as soon as he is called. Thus, people have always “looked up” to Me, as if I am possessed of limitless power to fight catastrophe, and so they have always held My hand, leading Me on travels across the land, that all things may see that they have a Sovereign, so that none dare to deceive them. I have long since seen through people’s trick of the “fox assuming the majesty of the tiger,” for they are all “hanging out their shingles,” wishing to profit through trickery. I have long since seen through their insidious, malicious scheme, and it is merely that I do not wish to hurt our relationship. I do not make trouble out of nothing—there is no value or importance in that. I merely do the work that I must in view of people’s weaknesses; if not, I would turn them to ashes and allow them to exist no longer. But the work I do has meaning, and so I do not chastise man lightly. It is for this reason that people have always given free rein to their flesh. They do not observe My intentions, but have ever wheedled Me before My seat of judgment. People are so brave: When all the “torture devices” threaten them, they do not waver in the least. Before the facts, they remain incapable of coming up providing any facts, and do nothing but stubbornly resist Me. When I ask that they bring out all that is filthy, they still show Me two empty hands—how could others not use this as an “exemplar”? It is because people’s “faith” is so great that they are “admirable.”

I have embarked upon My work across the universe; the people of the universe suddenly awaken and move around a core, which is My work, and when I “travel” within them, all escape Satan’s bondage, and are not tormented amid Satan’s affliction. Because of the arrival of My day, people

are filled with happiness, the sorrow within their hearts vanishes, the clouds of sadness in the sky turn to oxygen in the air and float there, and at this moment, I enjoy the happiness of being together with man. Man's actions give Me something to take pleasure in, and thus I am no longer aggrieved. And, accompanying the arrival of My day, things of the earth that are possessed of vitality regain the root of their existence, all things upon the earth come alive again, and they take Me as the fundament of their existence, for I cause all things to shine forth with life, and so, too, do I cause them to silently disappear. Thus, all things await the commands from My mouth, and are pleased by that which I do and say. Among all things, I am the Most High—yet I also live among all people, and I use the deeds of man as manifestations of My creation of heaven and earth. When people give great praise before Me, I am exalted among all things, and thus the flowers on earth grow more beautiful beneath the hot sun, the grass becomes more verdant, and the clouds in the sky acquire more of a blue tinge. Because of My voice, people run hither and thither; today the faces of the people in My kingdom are filled with joy, and their life grows. I work among all My chosen people, and do not allow My work to be tainted with human ideas, for I personally carry out My own work. When I work, the heavens and earth and everything in them change and are renewed, and when I complete My work, man is completely renewed, he no longer lives in distress because of what I ask, for the sounds of happiness can be heard across the earth, and I take this opportunity to bestow among man the blessings I give unto him. When I am the King of the kingdom, people are all afraid of Me, yet when I am the King among man, and live among man, people find no joy in Me, for their notions of Me are too grievous, such that they are so deeply embedded as to be difficult to remove. Because of man's manifestation, I do My work, which is appropriate, and when I rise high

into the sky and unleash My wrath upon man, people's various opinions toward Me immediately turn to ashes. I ask that they speak several more of their notions toward Me, but they are dumbstruck, as if they have nothing, and as if they are humble. The more I live in people's notions, the more they come to love Me, and the more I live outside of people's notions, the more they move away from Me, and they have more opinions about Me, for, from when I created the world until today, I have always lived in people's notions. When I come among man today, I dispel all people's notions, and so people simply refuse—yet I have suitable methods by which to prune their notions. People should not be worried or anxious; I shall save all mankind by My own methods, making all people love Me, and allowing them to enjoy My blessings in heaven.

April 17, 1992

Chapter 34

I once invited man as a guest to My house, yet he ran hither and thither because of My calls—as if, rather than inviting him as a guest, I had brought him to the execution ground. Thus, My house was left empty, for man always shunned Me, and was always on his guard against Me. This left Me with no means of carrying out part of My work, which is to say, it is such that I took back the feast I had prepared for him, for man was unwilling to enjoy this feast, and so I did not force him to. Yet man suddenly finds himself beset by hunger, so he comes knocking on My door asking for My help—seeing him in such dire straits, how could I not save him? Thus, I once more lay out a feast for man, that he may enjoy it, and only then does he feel how admirable I am, and thus he comes to depend on Me. Gradually, because of My attitude toward him, he comes to love Me "without reservations," and he no longer suspects that I will send him into the "land of cremation," for this is not My intention. And so, only after seeing My heart does man truly depend on Me, which shows just how "cautious" he is. Yet I am not wary of man because of his deceit, but rather I move the hearts of people with My warm embrace. Is this not what I am doing at present? Is this not what is manifested in people in the present stage? Why are they capable of doing such things? Why are they possessed of such a sentiment? Is it because they truly know Me? Is it because they really have boundless love for Me? I do not force anyone to love Me, but merely give them the free will to make their own choice; in this, I do not interfere, nor do I help them to make choices about their fate. People have set their resolve before Me, they have brought it before Me for Me to inspect, and when I pulled open the bag containing "man's resolve," I saw things inside, which although jumbled, were nonetheless quite "bounteous."

People looked at Me with wide eyes, deeply afraid that I would pluck out their resolve. But because of man's weakness, I did not make a judgment at the very start, and instead closed the bag and continued to do the work that I must do. Man, however, does not enter My guidance in the wake of My work, but continues to concern himself with whether his resolve has been praised by Me. I have done so much work and spoken so many words, but to date, man remains incapable of grasping My intentions, and thus his every bewildering action leaves My head spinning. Why is he always incapable of grasping My intentions, and does things rashly as he pleases? Has his brain suffered a shock? Could it be that he does not understand the words I speak? Why does he always act with his eyes looking straight ahead, but is incapable of beating a path and setting an exemplar for the people of the future? Was there anyone to set an exemplar before Peter? Was it not under My guidance that Peter survived? Why are the people of today incapable of this? Why, after having an exemplar to follow, are they still unable to satisfy My intentions? This shows that man still has no trust in Me, which is what has led to the miserable circumstances of today.

I delight in observing the little birds flying in the sky. Though they have not set their resolve before Me and have no words to "provide" to Me, they find enjoyment in the world I have given unto them. Man, however, is incapable of this, and his face is full of melancholy—could it be that I owe him an unpayable debt? Why is his face always streaked with tears? I admire the lilies blooming in the hills; the flowers and grasses stretch across the slopes, but the lilies add luster to My glory on earth before the arrival of spring—can man achieve such things? Could he testify to Me on earth prior to My return? Could he dedicate himself for the sake of My name in the country of the great red dragon? It is as if My utterances are suffused with requirements toward man—he loathes Me as a result of these requirements;

he fears My words because his body is too weak, and he is fundamentally incapable of attaining what I ask. When I open My mouth, I see the people on earth fleeing in every direction, as if trying to escape famine. When I cover My face and when I turn My body, people are immediately stricken by panic. They do not know what to do, for they fear My departure; in their notions, the day when I will leave shall be the day upon which disaster descends from heaven, the day on which their punishment begins. Yet what I do is precisely the opposite of man's notions; I have never acted according to the notions of man, and have never allowed his notions to be consonant with Me. The time when I act is precisely when man is laid bare. In other words, My actions cannot be measured by human notions. From the time of creation until today, no one has ever discovered a "new continent" in the things I do; no one has ever grasped the laws by which I act, and no one has ever opened up a new way out. Thus, people today remain incapable of entering onto the right track—this is precisely what they lack, and this is what they ought to enter into. From the time of creation until today, I have never before embarked upon such an enterprise. I have merely added several new pieces to My work in the last days. Yet even under such obvious circumstances, people are still incapable of grasping My intentions—is this precisely not what they lack?

After I enter into the new work, I have new requirements of man. For man, it is as if the requirements of the past have had no effect, which is why he forgets them. What is the new means by which I work? What do I ask of man? People themselves are able to measure whether what they did in the past was in accordance with My intentions, and whether their actions were within the bounds of what I asked. There is no need for Me to inspect everything individually; they have a grasp of their own stature, and so in their minds, they are clear about how far they can act, and there is no need

for Me to tell them explicitly. When I speak, perhaps, some people will stumble; thus, I have avoided speaking this part of My words to prevent people from becoming weak as a result. Is this not of greater benefit to man's pursuit? Is it not of greater benefit to man's progress? Who does not wish to forget their past and strive onward? Because of My "thoughtlessness," I am ignorant of whether people understand that the means by which I speak has already entered a new realm. In addition, because My work "occupies" Me so, I have not had time to inquire whether people understand the tone by which I speak. Thus, I ask only that people are more understanding toward Me. Because My work "occupies" Me so, I am unable to personally visit the bases of My work to direct people, and so I have "little understanding" of them. In sum, regardless of anything else, I have now begun leading man to formally enter into a new start and into a new method. In all My utterances, people have seen that there is drollness, humor, and a particularly strong tone of mockery in what I say. Thus, the harmony between Myself and man is disrupted unwittingly, causing a dense covering of clouds to come upon people's faces. I am, however, not constrained by this, but continue My work, for all that I say and do is a necessary part of My plan; all that is spoken from My mouth helps man, and nothing I do is trivial; all that I do is edifying to all people. It is because man is lacking that I let loose and keep on speaking. Some people, perhaps, are desperately waiting for Me to make new requirements of them. If so, then I satisfy their needs. But there is one thing I must remind you: When I speak, I hope that people gain more insight. I hope that they become more discerning, so that they can gain more from My words and thus fulfill My requirements. Previously, in the churches, people paid attention to accepting being pruned and broken. Eating and drinking My words was done upon the foundation of understanding their aims and source—but today is unlike the

past, and people are utterly incapable of grasping the source of My utterances, and thus they have no chance of being pruned and broken by Me, for they have expended all of their energy merely in eating and drinking My words. But even under these circumstances, they remain incapable of satisfying My demands, and so I make new demands of them: I ask that they enter trials together with Me, that they enter chastisement. Yet let Me remind you of one thing: This is not putting man to death, but rather this is what is required by My work, for, in the current stage, My words are too incomprehensible to man, and man is incapable of cooperating with Me—there is nothing to be done! I can but make man enter into the new method together with Me. What else is there to do? Because of man's deficiencies, I too must enter the stream that man enters into—am I not the one who shall make people perfect? Am I not the one who devised this plan? Though the other requirement is not difficult, it is not secondary to the first. My work among the group of people of the last days is an unprecedented enterprise, and thus, so that My glory may fill the cosmos, all people must suffer the last hardship for Me. Do you understand My intention? This is the final requirement I make of man, which is to say, I hope that all people can bear strong, resounding testimony to Me before the great red dragon, that they can offer themselves up for Me a final time, and fulfill My requirements one last instance. Can you truly do this? You were incapable of satisfying My heart in the past—could you break this pattern in the final instance? I give people the chance to reflect; I let them ponder carefully before finally giving Me an answer—is it wrong to do this? I wait for man's response, I await his "letter of reply"—do you have the faith to fulfill My requirements?

April 20, 1992

Chapter 35

I have begun carrying out My work among mankind, allowing people to live in the same stream as I. When I complete My work, I will still be among mankind, for they are what is managed throughout My entire management plan, and it is My wish that they become masters of all things. For this reason, I continue to walk among mankind. As mankind and I enter the current era, I feel quite at ease, because the pace of My work has quickened. How can humans keep up? I have done much work on numb and dull-witted people, yet they have gained next to nothing because they do not cherish Me. I have dwelled among all people and observed their every move wherever they may be, both above ground and below. All those categorized as "humans" are resisting Me, as if "resisting Me" were man's job, as if not doing this job would cause them to become vagrant orphans, adopted by no one. However, I do not sentence people arbitrarily on the basis of their actions and behavior. Rather, I support and provide for them in accordance with their stature. Because humans are the central characters of My entire management plan, I give more guidance to those who have been cast in the role of "human," so that they may play that role wholeheartedly and to the best of their ability, and so that this play that I am directing will be a rousing success. This is My appeal to humankind. If I did not pray for mankind, would they be unable to play their role? Would it then be the case that I can accomplish what people ask of Me, but they cannot accomplish what I ask of them? It can be said that I do not use My might to oppress mankind. Instead, this is My final request, which I implore of them in all earnestness and sincerity. Are they truly unable to do what I ask? I have been giving to people for many years, yet have received nothing in return. Who has ever given Me anything? Are My blood, sweat, and tears to be like

mountain mist? I have given people “vaccinations” many times, and told them that My requirements of them were not exacting. Why, then, do people constantly avoid Me? Is it because I will treat them like baby chicks, to be killed as soon as they are caught? Am I really so brutal and inhumane? Humans always measure Me with their own notions. Am I, as I am in their notions, the same as I am in heaven? I do not consider people’s notions to be objects for My enjoyment. Rather, I see their hearts as things to be appreciated. However, I do feel quite averse toward their consciences, because, according to them, I Myself do not possess one. I therefore have several more opinions about the consciences of them. However, I refuse to criticize their consciences directly; rather, I continue to guide them patiently and systematically. After all, humans are weak, and unable to do any work.

Today, I officially step into the realm of boundless chastisement, which I enjoy alongside humankind. With My hand, I also issue command, and under My command, mankind is well-behaved; no one dares oppose Me. All are under My guidance, carrying out the work I have assigned, for this is their “job.” Among all things in heaven and under heaven, who does not submit to My plans? Who is not in My grasp? Who does not utter praise and extolment for My words and My work? Humans admire My deeds and actions, and so, because of My every move, they pour themselves into the stream of My work. Who can extricate themselves? Who can escape the work I have arranged? By My administrative decree, humans are compelled to stay; without it, they would all have sneaked back from the “front line” and become “deserters.” Who is unafraid of death? Can people truly put their lives on the line? I do not impose on anyone, because I gained a thorough understanding of human nature long ago. Thus, I have always been undertaking projects that people have never done before. Because no one could carry out My work, I have set foot upon the battleground in

person to engage in a struggle of life and death with Satan. Nowadays, Satan is rampant in the extreme. Why do I not take this opportunity to show off the focus of My work and reveal My power? As I have said before, I use Satan's ruse as My foil; is this not the best opportunity? Only now do I reveal a gratified smile, for I have achieved My goal. I will no longer run about and ask humans for "help." I have stopped bustling about, and no longer live the life of a vagrant. From now on, I will live in peace. Humans will likewise be safe and sound, for My day has come. On earth, I have led the busy life of a man, a life in which many injustices seem to have occurred. In humans' eyes, I have shared their joys and sorrows, as well as their adversities. Like humans, I, too, have lived on earth and under heaven. They have therefore always seen Me as a created being. Because humans have not seen Me as I am in heaven, they have never expended much effort on My behalf. However, given today's situation, people have no choice but to admit that I am the Sovereign of their fate and the speaker orating from the clouds. Humans have therefore touched their heads to the ground before Me in worship. Is this not the proof of My triumphant return? Is this not a portrayal of My victory over all hostile forces? All people have had premonitions that the world is coming to an end, that humanity will undergo a great cleansing. However, they cannot in truth do what I ask of them consciously, so they have no choice but to weep under My chastisement. What can be done? Who told humans to be disobedient? Who told them to enter into the final age? Why were they born into the human world in the last days? Every single thing is arranged and planned by Me personally. Who can utter a complaint?

Since the world's creation, I have roved among mankind, keeping them company in their earthly existence. In previous generations, however, not a single person was ever chosen by Me; all were rebuffed by My silent

letter. This is because people in the past did not serve Me exclusively, so I, in return, did not love them exclusively. They took Satan's "presents" and then turned around and offered them to Me. Was this not slander against Me? And as they made their offerings, I did not reveal My disgust; rather, I turned their scheme to My own use by adding these "presents" to the materials of My management. Later, once they had been processed by machine, I would burn the dross within. In the current age, humans have not offered Me many "presents," yet I do not reproach them for this. These people have always been destitute and empty-handed; thus, having observed the reality of their situation, I have never subjected them to any unreasonable demands since I came to the human world. Rather, after giving them "materials," I have sought the "finished product" that I want, for this is the extent of what humans can achieve. I spent so many years in hardship, learning what it means to live as a human, before making an appropriate demand. Had I not experienced human life, how could I have understood the matters that people find difficult to discuss? Nevertheless, humans do not see it thus; they say I am the all-powerful, supernatural God Himself. Is this not precisely the notion all humans have harbored throughout history, that they harbor even today? I said that on earth, there is no one who can truly and fully know Me. This remark has its implications; it is not mere empty talk. I have experienced and observed this Myself, so I have an understanding of the details. Had I not come down to the human world, who would have a chance to know Me? Who could listen to My words in person? Who could see My figure among them? Throughout the ages, I have always remained hidden in the clouds. Early on, I made a prediction: "I will come down to the human world in the last days to serve as their exemplar." This is why only the people of today have the good fortune of being able to broaden their horizons. Is this not a kindness I have

bestowed upon them? Could they really not understand My grace at all? Why are humans so numb and dull-witted? They have come so far; why have they still not awoken? I have been in this world for many years, but who knows Me? It is no wonder I chastise people. It seems they are the objects on which to exercise My authority; it seems that they are bullets in My gun, which, having been fired, will all "escape." People imagine it so. I have always respected humans; I have never arbitrarily exploited them or traded them like slaves. This is because I cannot leave them, nor can they leave Me. Thus, a bond of life and death has formed between us. I have always cherished mankind. Although mankind has never cherished Me, they have always looked to Me, which is why I continue to expend efforts on them. I love people like My own treasure, because they are the "capital" of My management on earth; I therefore will certainly not eliminate them. My intentions toward humans will never change. Can they truly trust in My oath? How can they satisfy Me for My sake? This is the task that has been set for all humankind; it is the "homework" I have assigned them. It is My hope they will all work hard to complete it.

April 23, 1992

Chapter 36

Everything is arranged by My hand. Who dares to do as they please? Who can easily change it? People float about in the air, moving as the dust moves, their faces begrimed, making them repulsive from head to toe. I watch from among the clouds with a heavy heart: Why has man, who was once full of vitality, become like this? And why is he unaware of this, and insensible to this? Why does he "let himself go" and allow himself to become covered in filth? Such is his lack of love and respect for himself. Why does man always avoid what I ask? Am I really cruel and inhumane toward him? Am I truly peremptory and unreasonable? So why do people always look at Me with glaring eyes? Why do they always hate Me? Have I brought them to the end of the road? Man has never discovered anything in My chastisement, for he does nothing but grasp the yoke around his neck with both hands, both eyes fixed on Me, as if watching an enemy—and only at this moment do I sense how emaciated he is. It is because of this that I say none has ever stood firm amid trials. Is man's stature not precisely thus? Do I need to tell him the figures for his "measurements"? Man's "height" is no greater than that of a little worm wriggling along the ground, and his "chest" is but the width of a snake's. In this, I am not belittling man—are these not the exact figures of his stature? Have I degraded man? Man is like a frolicking child. There are even times when he plays with animals, yet he remains happy; and he is like a cat, living a life without care or worry. Maybe it is because of the sway of the Spirit, or the role of God in heaven, that I feel profoundly averse toward the extravagant lifestyles of people on earth. Because of the life of man—which is like that of a parasite—My "interest" in the words "human life" has increased somewhat, and so I have become a little more "fearful" toward human life. For it would seem that

only man is capable of creating a life that has meaning, whereas I am incapable of this. So I can but retreat to the "mountains," for I am not able to experience and observe the hardship among man. Yet man urgently forces Me to—I have no choice! I can but obey the arrangements of man, summarizing experience together with him and undergoing human life alongside him. In heaven, I once toured the whole city, and beneath heaven, I once toured all countries. Yet no one ever discovered Me; they merely heard the sound of My moving around. In people's eyes, I come and go without trace or shadow. It is as if I have become an invisible idol in their hearts, yet people do not believe so. Could it be that all of this is not facts confessed by the mouth of man? At this point, who does not acknowledge that they should be chastised? Could people still hold their heads high before concrete proof?

I am doing a "business deal" among man, I wipe away all of his impurity and unrighteousness, and thus "process" him so that he may be in accordance with My intentions. Yet man's cooperation is indispensable to this stage of work, for he is always leaping and jumping about like a fish that has just been caught. So, to prevent any accidents, I killed all the "fish" that had been caught, after which the fish became obedient, and had not the slightest complaint. When I need man, he is always hidden. It is as if he has never seen astonishing scenes, as if he was born in the countryside and knows nothing of city matters. I add My wisdom to the parts of man that are lacking, and cause him to know Me; because man is too poor, I personally come among man and give him "the path to riches," making him open his eyes. In this, am I not saving him? Is this not My compassion for man? Is love giving unconditionally? Is hate then chastisement? I have explained to man from different perspectives, but he treats this as but words and doctrines. It is as if My utterances are defective goods, which are sold as

write-offs in the hands of man. Thus, when I tell people that a great storm is coming to engulf the mountain village, no one thinks anything of it, only a few of them move their homes, their hearts doubtful. The rest do not move, as if indifferent, as if I am a swallow from the sky—they understand nothing of what I say. Only when the mountains topple and the earth is rent asunder do people think of My words, only then are they awoken from their dreams, but the time has already come, they are engulfed in the great flood, their corpses floating on the surface of the water. Seeing the misery in the world, I let out a sigh for man's misfortune. I expended much time, and paid a great price, for the sake of man's fate. In people's minds, I have no tear ducts—but I, this "freak" without tear ducts, have cried many tears for man. Man, however, knows nothing of this, he merely plays with the toys in his hands in the earth, as if I do not exist. Thus, in today's circumstances, people remain numbed and dull-witted; they are still "frozen" in the basements, as if they are still lying in a cave. Seeing man's actions, My only choice is to leave …

In people's eyes, I have done much that is good for man, and thus they look upon Me as a role model for the present age. Yet never have they regarded Me as the Sovereign of man's fate and the Creator of all things. It is as if they do not understand Me. Although people once cried "Long live the understanding," no one has spent much time analyzing the word "understanding," showing that people have no desire to love Me. In today's times, people have never treasured Me, I have no place in their hearts. Could they show a true love for Me in the days of suffering to come? Man's righteousness remains something without form, something that cannot be seen or touched. What I want is man's heart, for in the human body, the heart is what is most precious. Are My deeds not fit to be repaid with man's heart? Why do people not give Me their hearts? Why do they always hug

them to their own breasts, unwilling to let them go? Can the heart of man ensure peace and happiness throughout people's lives? Why, when I make demands of people, do they always grab a handful of dust from the ground and fling it at Me? Is this man's crafty scheme? It is as if they are trying to trick a passerby who has nowhere to go, enticing them back to their home, where they turn nasty and murder them. People have also wanted to do such things to Me. It is as if they are an executioner who will kill someone without blinking an eye, as if they are the king of devils, for whom it is second nature to kill people. But now people come before Me, still wishing to employ such means—yet they have their plans, and I have My countermeasures. Even though people do not love Me, how could I not make My countermeasures public to man at this time? I have infinite, immeasurable skill in handling man; every part of him is personally handled by Me, and personally processed by Me. Ultimately, I shall make man endure the pain to part from what he loves, and make him submit to My arrangements, and at that time, what will people have to complain about? Is all that I do not for the sake of man? In times gone by, I never told man of the steps of My work—but today, in a time that is unlike the past, because the content of My work is different, I have told people of My work in advance to prevent them falling down as a result of this. Is this not the vaccination that I have injected into man? For whatever reason, people have never seriously considered My words; it is as if there is hunger in their bellies and they are not particular about what they eat, which has weakened their stomachs. But people take their "healthy constitution" as capital and take no notice of the "doctor's" admonishments. Seeing their imperviousness, I find Myself concerned for man. Because people are immature, and have yet to experience human life, they have no fear; in their hearts, the words "human life" do not exist, they have no regard for them,

and merely feel averse toward My words, as if I have become a rambling old lady. In sum, whatever the case, I hope that people can understand My heart, for I have no desire to send man into the land of death. I hope that man can understand what My mood is at this moment, and be considerate of the burden I carry at precisely this time.

April 26, 1992

Chapter 37

Throughout the ages, in all the work I have done, every stage of it has involved My appropriate work methods. For this reason, My beloved people have been made purer and purer and more and more suitable for My use. For the same reason, however, the "unfortunate thing" is that as My methods of work increase, the number of people decreases, and this causes them to sink into deep contemplation. Of course, this work of today is still no exception, and most people have once again been caught up in contemplation; as such, due to changes to My methods, there are still some who will have to withdraw. It may be described this way: This was something predestined by Me, but not something I did. Since creation, so many people have fallen, and so many have lost their way, as a result of the methods of My work. However, I care not what people do—whether they feel that I am not affectionate or too cruel—regardless of whether their understanding is correct or not, I avoid providing an explanation. Let us first have fellowship about the main point of this discussion so that everyone may gain a thorough understanding, to prevent them from not understanding why they suffer. I will not compel people to suffer in silence like mutes; rather, I will describe everything clearly to keep them from complaining against Me. One day, I will cause everyone to utter sincere praise in the midst of their chastisement. Is this method agreeable to you? Does that meet people's requirements?

In the prologue to the era of chastisement, I shall first tell people the general meaning behind this "era" so that they do not offend Me. Namely, I will make arrangements for My work that shall be changed by no one, and I will absolutely not let off lightly anyone who alters them: I will condemn them. Will you remember that? These are all "vaccinations." In the new

methods, all people must first comprehend that the first and foremost goal to achieve is to gain an understanding of their own actual conditions. Before having gained some understanding of oneself, no one will be allowed to speak carelessly in the church, and I shall surely chastise anyone who violates this rule. From this day forward, all apostles shall be listed in the churches and forbidden from moving here and there at will—that will bear little fruit. They all seemed to be performing their duties, but were actually fooling Me. Despite what happened, today it is all in the past, and must not be brought up again. Henceforth, the term “apostle” shall be abolished and never used again, so that all people may come down from their “positions” and get to know themselves. This is, of course, for the sake of their salvation. A “position” is not a crown; it is merely a term of address. Do you get My meaning? Those who lead the churches will still live the church life within their own churches, though of course this is not a rigid rule. When necessary, they may visit churches in coordination with other former apostles. The most crucial thing is that the fellowship of the churches must be increased—unless none of their members is actually living the life of the church. Nevertheless, I must emphasize that you must all be united in self-knowledge and in rebellion against the great red dragon: This is My intention. How much people say is not important; rather, it is most vital that all My people be able to come together as one, for that is the only way to truly bear witness. In the past, people all said they would come to know themselves, yet I have uttered countless words—and how much have you come to understand of yourselves? The higher one’s position, the harder it is for one to put oneself aside, the greater one’s hopes, and the more one will suffer when being chastised. This is My salvation of humankind. Do you understand? Do not simply take this at face value; doing so would be too shallow and have no value. Do you understand the underlying

connotations here? If members of the church are truly capable of understanding themselves, then this will demonstrate that those types of people truly love Me. That is to say, if you do not break bread with the people, you will not understand their hardships. How do you interpret this saying? In the end, I will cause all people to know themselves during their time of chastisement, and make them sing and laugh while it is happening. Will you truly have the faith to satisfy Me? So, what should you do in your practice? From now on, the affairs of each church will be handled by the appropriate persons in that church, and apostles will merely live the life of the church. This is called "experiencing life." Do you understand?

Before chastisement has officially come upon humanity, I shall first do the "work of greeting" on people so that in the end, they may all satisfy Me. Even for those who are going to withdraw, they must suffer and finish bearing testimony before leaving, otherwise I will not let them off lightly. This shows My disposition of intolerance of people's offenses, as well as My disposition of accomplishing what I say. As such, I will have fulfilled My promise that "I mean what I say, what I say shall be done, and what I do shall last forever." As the words leave My mouth, so does My Spirit begin His work. Who would dare to willfully play with the "toys" they hold in their hands? Everyone must deferentially and obediently accept My chastisement. Who could escape it? Could there be another path but Mine? Today I have allowed you to be upon the earth, and you rejoice; tomorrow I shall allow you into heaven, and you will give praise. The day after that, I shall put you below the ground, where you will be chastised. Are these not all requirements of My work? Who does not suffer misfortune and receive blessings for the sake of My requirements? Could you be the exceptions? As My people upon the earth, what should you do for the sake of My requirements and My will? Can it be that you verbally praise My holy name

while detesting Me in your heart? Doing work for Me and satisfying My heart, as well as understanding yourselves and rebelling against the great red dragon—these are no easy tasks, and you must pay the price of doing so. When I say "price," what do you think I mean? I will not discuss this now and I will not give direct answers to people. Rather, I allow them to mull it over by themselves, and afterward, to answer My questions practically by way of their actions and behavior. Are you able to do that?

April 27, 1992

Chapter 38

Never has there been any trace of Me, never has there been the guidance of My words, in what is experienced by man. As a result, I always kept man at a distance and, later on, left him. I despise mankind's rebelliousness. I do not know why; it seems as if I have hated man since the beginning, and yet I feel deep sympathy for him. Thus have people always had two attitudes toward Me—for I love man, and I also hate him. Who among men is truly mindful of My love? And who is mindful of My hate? In My eyes, man is a dead thing, devoid of life, like a clay statue in the midst of all things. Because of his rebelliousness, man provokes My anger from time to time. When I live among men, they give a faint smile when I suddenly arrive, because they are always consciously "seeking" Me, as if I were playing with humanity on earth. They never take Me seriously, and because of their attitude toward Me, I have no choice but to "retire" from the "work unit" of mankind. Nevertheless, I wish to state that, although I "retire," My "pension" cannot be lacking by a single penny. Because of My "seniority" in the "work unit" of mankind, I continue to demand from them the payment still owing to Me. Although they have left Me, how can they escape My grasp? I once loosened My grip on people to a certain extent, allowing them to freely indulge in their fleshly desires—and because of this they dared to behave in an unbridled manner, without any restraint, from which it can be seen that they do not truly love Me, for they are all living in the flesh. Can it be that true love is given in return for the flesh? Can it be that what I ask of man is merely the "love" of the flesh? If this were truly the case, then what value would man have? Human beings are all worthless trash! Were it not for My "special powers" of endurance, I would have left mankind long ago—why bother staying with them to be "bullied"? Still I

endure. I want to get to the bottom of man's "business." Once My work on earth is finished, I will ascend high into the sky to judge the "master" of all things; this is My primary work, for My detestation toward man has already reached a certain degree. Who would not hate his enemy? Who would not exterminate his enemy? In heaven, Satan is My enemy; on earth, man is My foe. Because of the union between the heaven and earth, I hold them all guilty, unto the ninth degree of kinship, and not a single one will be pardoned. Who told them to resist Me? Who told them to rebel against Me? Why is it that people are incapable of severing their lingering ties to their old nature? Why is it that their flesh is always burgeoning within them? All of this is evidence of My judgment of man. Who dares not to submit to the facts? Who dares to say My judgment is colored by emotion? I am different from man, and so I leave him, for I am simply not one of the human race.

There is a basis, a foundation, for all that I do; when man "reveals" the "true facts" to Me with his mouth, I escort him to the "execution ground," for mankind's offense is sufficient to merit My chastisement. And so I do not blindly mete out chastisement, but chastise people according to the true circumstances of their offense. If not, because of their rebelliousness, humanity would never bow down and admit their guilt to Me. It is only because they have arrived at the present state of affairs that people all reluctantly bow their heads—but in their hearts, they remain unconvinced. I have given people a "barium meal" to drink, and so their internal organs show up nice and clear under the "fluoroscope." The filth and impurity have not been expunged from people's bellies; all sorts of dirty things flow through their veins, and so the poison within their bodies grows ever more. Because people have lived in such circumstances for so many years, they have grown accustomed to them and no longer find them strange. As a result, the germs within their bodies mature, becoming their nature, and

everyone lives under their domination. This is why people go running about all over the place like wild horses. Yet they never fully acknowledge this; they merely nod their heads to indicate their acquiescence. The truth is that humanity does not take My words to heart. If they took My words as a good remedy, then they would "follow the doctor's orders," and allow this remedy to cure the sickness inside them. However, to My mind, the way they behave cannot fulfill this wish, and so all I can do is "bite the bullet" and continue speaking to them regardless of whether they listen or not: I am only doing My duty. Humanity is not willing to enjoy My blessings, but would rather undergo the torments of hell—so all I can do is to accede to their request. However, so that My name and My Spirit are not shamed in hell, I will first discipline them, and then "submit" to their wishes, making it so they are "filled with delight." I am not willing to allow man at any time or in any place to shame Me while flying My banner, which is why I discipline him time and time again. Without the constraints of My stern utterances, how would man have been able to continue standing before Me until today? Do people not refrain from sin only because they fear I will go away? Is it not true that they do not complain only because they fear chastisement? Are there any whose resolutions are made entirely for the sake of My plan? People all think that Mine is a divine nature that lacks "caliber of intellect," but who can grasp that I am able to see through everything in My humanity? As people say, "Why use a sledgehammer to hit a nail?" Men "love" Me, not because their love for Me is inborn, but because they fear chastisement. Who among men was born loving Me? Is there anyone who treats Me as they treat their own heart? And so I sum this up with an aphorism for the human world: Among men, there is no one who loves Me.

It is only because I wish to bring My work on earth to an end that I have thus accelerated the pace of My work, lest people be flung far away by Me, so far that they fall into the boundless ocean. It is precisely because I have told them the truth of the matter in advance that they are somewhat on guard. If not for this, is there anyone who would raise the sails on the brink of stormy weather? Everyone is at work taking precautions. It is as though, in their hearts, I have become a robber. They fear that I will seize everything from their homes, and so they push against their doors with all the strength they can muster, deathly afraid that I will suddenly burst in. Seeing them behave like cowardly rats, I depart in silence. In people's imagination, it seems the world is about to undergo an apocalypse, and so they all flee in disarray, scared out of their wits. Only at this time do I see the ghosts wandering everywhere upon the earth. I cannot help but laugh, and amid the sounds of My laughter man is astonished and terror-struck. Only then do I realize the truth of the matter, and so I hold back My smile and cease to look upon what is happening on earth, instead returning to work according to My original plan. No longer do I regard humanity as a model that serves as a specimen for My research, because they are nothing more than scraps. Once I discard them, they no longer have any use—they are bits of waste. At this juncture, I annihilate them and cast them into the fire. In the mind of humanity, My mercy and lovingkindness are contained within My judgment, majesty, and wrath. But little do they know that I have long disregarded their weaknesses, and that I have long since retracted My mercy and lovingkindness, and that is why they are in the state they are in now. No one is able to know Me, nor can they understand My words or see My face, or make sense of My intentions. Are these not the states in which man now finds himself? Then how can it be said that I have mercy and lovingkindness? I do not take man's weakness into consideration, nor do I

“take care” of his inadequacies. Could this still be My mercy and lovingkindness? Or could it still be My love for humanity? People all think that I am speaking “empty pleasantries,” and so they do not believe the words I speak. But is there anyone who knows this: “This being a different era, My mercy and lovingkindness do not exist in the present day; nevertheless, I am forever a God who does as He says He will do”? When I am in mankind’s midst, people see Me in their minds as the Most High, and so they believe that I love to speak from within My wisdom. This causes them always to take My word with a grain of salt. But is there anyone who can grasp the rules behind My speech? Or the origins of My words? Is there anyone who can fathom what it is that I actually wish to accomplish? Or who can penetrate the details of the conclusion of My management plan? Who is able to become a confidant to Me? Among all things, who apart from Me can know what exactly I am doing? And who can know what is My ultimate purpose?

April 30, 1992

Chapter 39

Each day I move above the universes, observing all the things created by My hand. Above the heavens is My place of rest, and below is the land in which I move. I rule everything among all that there is, I command everything among all things, causing all that there is to follow the course of nature and to surrender to the command of nature. Because I despise those who are rebellious, and loathe those who oppose Me and do not fall into their own classification, I shall make everything submit to My arrangements, without resistance, I shall make all above and within the universe orderly. Who will still dare to arbitrarily resist Me? Who will dare not submit to the arrangements of My hand? How could man have any "interest" in betraying Me? I shall bring people before their "ancestors," shall make their ancestors lead them back to their families, and they shall not be allowed to rebel against their ancestors and return to My side. Such is My plan. Today, My Spirit moves across the earth, assigning numbers for all kinds of people, making different marks on every sort of person, so that their ancestors can successfully guide them back to their families and I need not continue "worrying" about them, which is too bothersome; thus, I also divide the labor, and distribute the efforts. This is part of My plan, and can be disrupted by no man. I shall select suitable representatives from all that there is to manage all things, bringing about the orderly submission of all before Me. I frequently wander above the heavens, and often walk beneath them. Watching the great world in which people come and go, observing mankind, densely packed upon the earth, and seeing the birds and the beasts that live upon the planet, I cannot help but feel emotional in My heart. Because, at the time of the creation, I made all things, and the entirety of everything performs its duty in its own place under My arrangements, I

laugh from up high, and when all things beneath the heavens hear the sound of My laughter, they are immediately inspired, for at this moment My great enterprise is completed. I add the wisdom of heaven within man, causing him to represent Me among all things, for I created man in order for him to be My representative, not rebelling against Me but praising Me in the depths of his heart. And who is able to achieve these simple words? Why does man always keep his heart for himself? Is his heart not for Me? It is not that I ask things of man unconditionally, but that he has always belonged to Me. How could I casually give away to others the things that belong to Me? How could I give "clothing" I have made to someone else to wear? In people's eyes, it is as if I have lost My mind, suffering from a mental illness, and understand nothing of human ways; it is as if I am an imbecile. And so, people always look upon Me as a naif, but they never truly love Me. Because all that man does is in order to deliberately fool Me, I eradicate all mankind in a fit of wrath. Among all the things I created, only mankind is always trying to come up with ways to trick Me, and it is only because of this that I say that man is "ruler" of all things.

Today, I cast all people into the "great furnace" to be refined. I stand up high watching closely as people burn in the fire and, forced by the flames, people offer forth the facts. This is one of the means by which I work. If it were not thus, people would profess themselves to be "humble," and no one would be willing to be the first to open their mouths to speak of their own experiences, but all would just look at each other. Precisely this is the crystallization of My wisdom, for I predestined the matters of today before the ages. Thus, people unwittingly enter the furnace, as if they have been pulled in by a rope, as if they have grown numb. None can escape the onslaught of the blaze, they "attack" each other, they "rush about rejoicing," still fretting about their own destiny in the furnace, deeply afraid that they

will be burnt to death. When I stoke the fire, it instantly grows, surging into the sky, and the flames frequently lick at My robes, as if trying to pull them into the furnace. People watch Me with wide eyes. Straight away, I follow the fire into the furnace, and at this moment, the flames grow, and people cry out. I wander amidst the blaze. The flames abound, but they have no intention of harming Me, and I hand over the robes upon My body to the flames once again—yet they keep their distance from Me. Only then do people clearly see My true face by the light of the flames. Because they are amidst the scorching of the furnace, they flee in all directions because of My face, and the furnace immediately begins to "boil." All who are in the flames behold the Son of man, who is refined in the blaze. Though the clothes on His body are ordinary, they are of the utmost beauty; though the shoes upon His feet are unremarkable, they provoke great envy; a fiery luster radiates from His face, His eyes glitter, and it seems that it is because of the light in His eyes that people see His true face clearly. People are awestruck, and they see a white garment upon His body, and His hair, white as wool, hangs down to His shoulders. Notably, a gold girdle about His breast shines with a blinding light, while the shoes upon His feet are even more impressive. And because the shoes worn by the Son of man remain amidst the fire, people believe them wondrous. Only during bursts of pain do people behold the mouth of the Son of man. Although they are amidst the refinement of fire, they do not understand any words from the mouth of the Son of man, and thus, at this moment, they hear nothing more of the pleasing voice of the Son of man, but see a sharp sword contained within His mouth, and He utters no more, but His sword hurts man. Besieged by the flames, people endure pain. Because of their curiosity, they continue to look upon the Son of man's extraordinary appearance, and only at this moment do they discover that the seven stars in His hand have disappeared.

Because the Son of man is in the furnace, and not upon earth, the seven stars in His hand are taken away, for they are but a metaphor. At this moment, they are no longer mentioned, but are allocated to the various parts of the Son of man. In people's memories, the existence of the seven stars brings discomfort. Today, I no longer make things hard for man, I take away the seven stars from the Son of man, and combine all parts of the Son of man into a whole. Only at this moment does man see My entire appearance. No more will people separate My Spirit from My flesh, for I have ascended from earth to upon high. People have beheld My true face, they no longer break Me apart, and I no longer endure the vilification of man. Because I walk into the great furnace alongside man, he still relies on Me, he senses My existence in his consciousness. Thus, all that is pure gold gradually amasses with Me amidst the burning of fire, which is the very moment when each is classed according to kind. I categorize each type of "metal," causing them all to return to their families, and only now do all things begin to be rejuvenated …

It is because man is so tainted that I throw him into the furnace to be burnt. Yet he is not eradicated by the flames, but refined, that I might take pleasure in him—for what I want is something made of pure gold, without impurities, not dirty, contaminated things. People do not understand My mood, so before climbing on the "operating table" they are beset by anxiety, as if, after dissecting them, I am going to murder them there and then as they lie on the operating table. I understand people's mood, and thus I seem to be a member of mankind. I have great compassion for man's "misfortune," and I do not know why man has "fallen ill." If he were healthy, and without disability, what need would there be to pay a price, and to spend time upon the operating table? But the facts cannot be retracted—who told man to pay no attention to "food hygiene"? Who told him to pay

no attention to being healthy? Today, what other means do I have? To show My compassion for man, I enter the “operating room” together with him—and who told Me to love man? Thus, I personally pick up the “surgeon’s knife” and begin to “operate” on man to prevent any sequelae. Because of My loyalty to man, people shed tears amidst the pain to show their gratitude to Me. People believe that I value righteousness, that I shall lend a hand when My “friends” are in difficulty, and people are even more grateful for My kindness, and say they will send Me “gifts” when the illness is cured—but I pay no heed to such expressions of intent, and instead focus on operating on man. Because of man’s physical weakness, under the effect of knife, he screws shut his eyes and lies shocked on the operating table—yet I take no notice, I simply continue to do the work at hand. When the operation has finished, people have escaped from the “tiger’s jaws” and I nourish them with rich nutrients, and though they do not know it, the nutrients within them gradually increase. Then I smile at them, and they only see My true face clearly after they have recovered their health, and so they love Me more, they take Me as their father—and is this not the connection between heaven and earth?

May 4, 1992

Chapter 40

People fixate upon My every move, as if I am about to bring down the heavens, and they are always bewildered by My doings, as if My deeds are utterly unfathomable to them. Thus, they take their cue from Me in all they do, deeply afraid that they will offend Heaven and be cast into the "world of mortals." I do not try to find anything that I can use against people, or make their deficiencies the target of My work. At this moment, they are very happy, and come to rely on Me. When I give to man, people love Me as they love their own lives, but when I ask for things from them, they shun Me. Why is this? Can they not bring the "fairness and reasonableness" of the human world into practice? Why do I make such demands of people over and over again? Is it really the case that I have nothing? People treat Me like a beggar. When I ask for things from them, they hold up their "leftovers" before Me for Me to "enjoy," and even say they are taking special care of Me. I look at their ugly faces and weird states, and I once again depart from man. Under such circumstances, people remain uncomprehending, and once more take back the things I have denied them, awaiting My return. I have expended much time and paid a great price for the sake of man—but at this time, for an unknown reason, people's consciences remain ever incapable of performing their original function. As a result, I list this "persistent doubt" among the "words of mystery," to serve as "reference" for future generations, because these are the "scientific research results" born of people's "toil"; how could I casually delete them? Would this not be "failing" people's good intentions? I do, after all, have a conscience, so I do not engage in cunning, conniving acts with man—are My deeds not thus? Is this not the "fairness and reasonableness" spoken of by man? Among man, I have worked unceasingly up to the present. With

the arrival of times like today, people still do not know Me, they still treat Me like a stranger, and even, because I have taken them to a “dead end,” grow more hateful toward Me. At this time, the love in their hearts has long since disappeared without a trace. I am not boasting, much less am I belittling man. I can love man for eternity, and I can also hate him for eternity, and this will never change, for I have perseverance. Yet man is not possessed of this perseverance, he always blows hot and cold toward Me, he only ever pays scant attention to Me when I open My mouth, and when I shut My mouth and say nothing, he soon becomes lost among the waves of the big world. Thus, I condense this into another aphorism: People lack perseverance, and thus they are incapable of fulfilling My heart.

Whilst people are dreaming, I travel the countries of the world spreading the “odor of death” in My hands among man. All people immediately leave behind vitality and enter the next tier of human life. Amongst mankind, no longer can any living things be seen, corpses are scattered everywhere, things that are filled with vitality immediately disappear without a trace, and the suffocating smell of corpses pervades the land. I immediately cover My face and depart from man, for I am beginning the next step of work, giving those who have come alive a place to live and causing all people to live in an ideal land. This is the blessed land—a land without sorrow or sighs—that I prepared for man. The water gushing from the valley springs is crystal clear to the bottom, it flows without cease and never runs dry; people live in harmony with God, the birds sing, and amidst the gentle breeze and warm sun, heaven and earth are both at rest. Today, here, the corpses of all people lie about in disarray. Without people knowing, I release the pestilence in My hands, and the bodies of man decay, leaving not a trace of flesh from head to toe, and I go far away from man. Never again will I congregate with man, never again will I come among

man, for the final stage of My entire management has come to an end, and I will not create mankind again, will not pay any heed to man again. After reading the words from My mouth, people all lose hope, for they do not want to die—but who does not "die" for the sake of "coming alive"? When I tell people I lack the magic to make them come alive, they burst out crying in pain; indeed, although I am the Creator, I only have the power to make people die, and lack the capability to make them come alive. In this, I apologize to man. Thus, I told man in advance that "I owe him an unpayable debt"—yet he thought I was being polite. Today, with the advent of the facts, I still say this. I will not go against the facts when I speak. In their notions, people believe there are too many ways by which I speak, and so they always clutch the words I give them whilst hoping for something else. Are these not the erroneous motivations of man? It is under these circumstances that I dare to "boldly" say that man does not truly love Me. I would not turn My back on conscience and distort the facts, for I would not take people into their ideal land; in the end, when My work finishes, I shall lead them to the land of death. So people had best not complain about Me. Is it not because people "love" Me? Is it not because their desire for blessings is too strong? If people did not want to seek blessings, how could there be this "misfortune"? Because of people's "loyalty" toward Me, because they have followed Me for many years, working hard despite never making any contribution, I reveal to them a little of what is going on in the "secret chamber": Given that, today, My work has yet to reach a certain point and people have yet to be cast into the fiery pit, I advise them to leave as soon as they can—all who remain will likely suffer misfortune and little luck, and they still will not be able to avoid death in the end. I open wide the "door to riches" for them; whosoever is willing to leave should strike out on the road as soon as they can—if they wait until the arrival of

chastisement, it will be too late. These words are not mockery—they are true facts. My words are uttered to man in good conscience, and if you do not go now, when will you? Are people truly able to trust in My words?

I have never given much thought to the fate of man; I simply follow My own will, unconstrained by people. How could I withdraw My hand because of their fears? Throughout the whole of My management plan, never have I made any extra arrangements for the experiences of man. I merely act according to My original plan. In the past, people "offered up" themselves for Me and I was neither hot nor cold toward them. Today, they have "sacrificed" themselves for Me, and I remain neither hot nor cold toward them. I am not complacent because people sacrifice their lives for Me, nor am I overcome with tremendous joy, but continue to send them to the execution ground in accordance with My plan. I pay no heed to their attitude during confession—how could My frosty, cold heart be touched by the hearts of man? Am I one of the emotional animals among mankind? Many times have I reminded people that I am without fleshly feelings, but they merely smile, believing I am only being polite. I have said that "I am ignorant of mankind's philosophies for worldly dealings," but people have never thought so, and said that the means by which I speak are so many. Because of the constraints of this notion of man, I know not with what tone, and by what means, to speak to people—and so, with no other choice, I can but bluntly speak. What else can I do? The means by which people speak are so many—they say "We should not rely on our feelings but practice righteousness," which is the kind of slogan they have cried for many years, but they are unable to act in accordance with their words, their words are empty—so I say that people lack the ability to make "their words and accomplishments occur simultaneously." In their hearts, people believe that acting thus is emulating Me—yet I have no interest in their emulation, I am

averse to it. Why do people always turn against the One who feeds them? Have I given man too little? Why do people always secretly worship Satan behind My back? It is as if they work for Me and the monthly salary I give them is insufficient to cover their living costs, because of which they look for another job outside working hours in order to double their wages—for people's expenditure is too great, and they do not seem to know how to get by. If it were really thus, I would ask them to leave My "factory." Long ago, I explained to man that working for Me does not involve any special treatment: Without exception, I treat people fairly and reasonably, adopting a system of "work hard, gain more, work less, gain less, and do no work, gain nothing." When I speak, I hold nothing back; if anyone believes My "factory rules" to be too strict, they should get out immediately, I will pay their "fare" out of town. I am "lenient" in My handling of such people, I do not force them to stay. Among these innumerable people, could I not find a "worker" who is in accordance with My intentions? People should not underestimate Me! If people still rebel against Me and want to seek "employment" elsewhere, I will not force them—I would welcome it, I have no choice! Is it not because I have too many "rules and regulations"?

May 8, 1992

Chapter 41

I once undertook a great endeavor among men, but they did not notice, so I had to use My word to reveal it to them, step by step. Still, man could not understand My words, and he remained ignorant of the purpose of My plan. And so, due to their deficiencies and shortcomings, men did things to disrupt My management, and this gave all manner of unclean spirits the opportunity to enter, so that mankind became their victims and were tortured by these unclean spirits until they were wholly polluted. Only then did I see clearly man's intentions and goals. I sighed from within the clouds: Why do men always act for themselves? Are My chastisements not meant to make them perfect? Am I deliberately striking at their positive attitude? The language of man is very beautiful and gentle, whereas his actions are in complete disarray. Why do the demands I make of man always come to nothing? Could it be that I am asking a dog to climb a tree? That I am making much ado about nothing? In the course of My entire management plan, I have hewn a variety of "experimental plots"; however, the terrain, on account of its poor condition and its lacking sunlight for many years, is constantly changing, which leads to a "breakdown" in the land. And so, within My memory, I have abandoned countless such parcels of land. Even now, much of the land continues to change. If, someday, the land truly changes into another type, I will cast it aside with a flick of My hand—is this not exactly My work in the current stage? But humanity is not aware of this in the least; they are merely "chastised" under My "guidance." What good is that? Could I be a God who comes expressly to chastise man? In the heavens above, I once planned that, when I came among men, I would become one with them, so that all those I love could be close to Me. Now, however, having arrived at this stage today, not only is man not in

contact with Me, but instead keeps Me at a distance because of My chastisement. I do not weep for his avoidance. What can be done about it? Men are all performers who sing along with whatever tune is being played. I am confident in My ability to let men “slip” from My grasp, and I am even more confident in My ability to bring them back to My “factory” from “other parts.” At this juncture, what grievance could man possibly have? And what can man possibly do to Me? Are men not the grass growing atop a wall? And yet, I do not harm men for this fault, but rather give them My nutrients. Men are weak, powerless, and lacking in nutrients; that is just how they are. I transform the cold hearts of men with My warm embrace: Who else can do such a thing? Why have I undertaken such work among man? Can man truly understand My heart?

Among all whom I have chosen, I have engaged in a “business,” so there is always a coming and going of people in My home, in an unending flow. They all engage in various formalities at My place, as if they were discussing business with Me, which makes My work overwhelmingly hectic, sometimes so much so that I have no chance to handle the squabbles among them. I urge people not to add to My burdens; they had better chart their own course rather than constantly relying on Me. They cannot always be children in My house; what benefit would there be in that? What I do is important business; I do not run some “neighborhood snack shop,” or some other little “convenience store.” Men all fail to understand My frame of mind, as if they were deliberately jesting with Me, as if they were all naughty children with an insatiable appetite for play, never considering serious matters, thus causing many to fail to complete the “homework” I have assigned them. How could people like these have the gall to show their faces to their “teacher”? Why do they never attend to what they should be doing? What kind of an object is the heart of man? Unto this day, I

remain unclear on this. Why does the heart of man change without cease? It is like a day in June: Now the sun is scorching, now the clouds are thick, and now a fierce wind howls. So, why is man unable to learn from experience? Perhaps what I have said is an exaggeration. Men do not even know to bring an umbrella along during the rainy season, and so, due to their ignorance, they have been soaked to the skin countless times by sudden downpours, as if I were deliberately teasing them and they were always being assaulted by rain from heaven. Or, perhaps it is that I am too "cruel," making men distracted and thus always scatterbrained, never knowing what to do. No man has ever truly grasped the goal or significance of My work. This being so, they are all doing this work of disturbing and chastising themselves. Do I really set out to chastise man? Why do men make trouble for themselves? Why do they always walk into traps? Why do they not negotiate with Me, but instead find ways of making work for themselves? Could it be that all I give to man is not enough?

I published My "maiden work" among all humanity, and because My publication arouses great admiration in men, they all subject it to detailed and careful study, and through this attentive study, they have gained much. My written work seems to be an amazing, highly convoluted novel; it seems to be a romantic prose poem; it seems to be a discussion of a political program; it seems to be a compendium of economic wisdom. As My written work is so rich, there are many differing opinions about it, and no one could provide a preface that summarizes this work of Mine. Men may have "outstanding" knowledge and talent, but this work of Mine is enough to baffle all those able and talented fellows. Even as they say, "Blood may flow, tears may be shed, but one is not to bow one's head," they have already unconsciously bowed their heads to express their surrender before My written work. From the lessons of his experience, man has summarized

My written work as being like a heavenly book that fell from the sky. Yet I urge man not to be too sensitive. In My view, what I have said is all very ordinary; however, I hope that in The Encyclopedia of Life My work contains, people will be able to find something of the way of livelihood; in Man's Destination, they may seek the meaning of life; in The Secrets of Heaven, they may seek out My intentions; and in The Path of Mankind, they may seek out the art of living. Would things not be better this way? I do not force man; if someone is "uninterested" in My written work, I will give them a "refund" on My book, plus a "service charge." I do not force anyone. As the author of this book, My only hope is that readers will love My work, but people's likes are always different. And so, I urge men not to compromise their future prospects merely because they cannot bear to let go of considerations of face. If they were to do so, how could I, kindhearted as I am, endure such great humiliation? If you are readers who love My work, I hope you will relay to Me your own precious suggestions, the better to advance My writing, and thus through man's errors improve the content of My writing. This would benefit both the author and the reader, would it not? I do not know whether My saying so is correct, and perhaps in this way I can improve My writing ability, or perhaps strengthen the friendship between us. On the whole, I hope that all people may cooperate with My work, without disrupting it, so that My word may be transmitted to every family and home, and so that all the people on earth may be able to live within My words. This is My goal. I hope that, by reading The Chapter on Life in My words, all may gain something, be it maxims about life, or knowledge of the errors that befall the human world, or what it is I require of man, or the "secrets" of the people of the kingdom today. However, I urge men to take a look at The Scandals of the Men of Today; this would be beneficial to all. Nor would it hurt to read often from The Latest Secrets,

which would be even more beneficial for people's lives. Again, read the Hot Topics column often—would this not be even more beneficial for people's lives? There is no harm in consulting My advice, seeing if it has any effect, and then relating to Me how you feel after reading it, that I may be better able to prescribe the correct medicine and, in the end, completely eradicate all of humanity's maladies. I do not know what you think of My suggestions, but I hope that you will regard them as materials for your reference. How would that be?

May 12, 1992

Chapter 42

As soon as the new work begins, all people have a new entry, and they advance with Me hand-in-hand. We walk on the great road of the kingdom together, and there is such close intimacy between man and Myself. To show My feelings and to display My attitude toward man, I have always spoken to man. Some of these words, however, may hurt people, while some may be of great help to them, and so I advise people to listen more often to the words that come from My mouth. My utterances might not be particularly elegant, but they are all words that come from the bottom of My heart. Because mankind is My friend, I have continued to carry out My work among man, and man, too, does his utmost to cooperate with Me, deeply afraid of disrupting My work. At this moment, My heart is filled with great delight, for I have gained a portion of people, and so My "enterprise" is no longer in recession; it no longer consists of empty words, and My "specialty product market" is no longer performing sluggishly. People are sensible after all—they are all willing to "offer themselves up" for My name and My glory, and it is only in this way that My "specialty store" gains some new "goods," and so in the spiritual realm many "customers" come to buy My "goods." Only from this moment onward do I gain glory; only then are the words spoken from My mouth no longer empty. I have triumphed and have returned in victory, and all people celebrate Me. At this moment the great red dragon also comes to "celebrate," to show its admiration for Me, to show that it yields at My feet, which I view as glory. From the time of creation until today, I have fought many victorious battles, and have done many admirable things. Many people once celebrated Me, offered praise to Me, and danced for Me. Although these were stirring and unforgettable scenes, I never showed My

smile, for I had yet to conquer man, and was merely doing part of the work similar to the creation. Today is unlike the past. I wear a smile from upon the throne, I have conquered man, and people all bow down in worship before Me. The people of today are not the people of the past. How could My work be for the sake of anything but the present? How could it be for anything except My glory? For the sake of a brighter tomorrow, I shall make plain all of My work in man many times over, so that all of My glory may "rest" in man, who was created. I shall take this as the principle of My work. To those who are willing to cooperate with Me, rise up and work hard so that more of My glory may fill the firmament. Now is the time to carry out grand plans. All those who are under the care and protection of My love have the chance to put their abilities to use here with Me, and I shall maneuver all things to "revolve" for the sake of My work. The birds flying in the sky are My glory in the sky, the seas upon the earth are My doings upon the earth, the master of all things is My manifestation among all things, and I employ all that there is upon the earth as the capital for My management, causing all things to multiply, flourish, and shine with life.

At the time of creation, I had already determined that My work on earth would come to a complete end in the final age. The time when My work comes to an end shall be the very time that all of My doings are made manifest in the firmament. I shall make the people on earth acknowledge My doings, and My deeds shall be proven before the "judgment seat," so that they may be acknowledged among people across the earth, who all shall yield. Thus, after this I shall embark upon an enterprise never before carried out in ages past. From today onward, I shall make plain My deeds step by step, so that My wisdom, My wondrousness, and My unfathomability shall be acknowledged and proven in every sector of society. In particular, all the ruling parties of the earth shall be made to

acknowledge My deeds, such that My doings shall be judged by “judges,” and “defended” by “lawyers,” and thus My doings shall be acknowledged, causing all people to lower their heads and yield. From this time onward, My actions shall be recognized by every sector of society, and this will be the moment when I gain all glory on earth. At that time, I shall appear to man and no longer be hidden. At present, My deeds have yet to reach their climax. My work is progressing onward, and when My deeds reach their zenith, it will be finished. I shall completely conquer the people of all nations, I shall cause ferocious beasts to become as tame as lambs before Me, and I shall cause the great red dragon to submit before Me like the people on earth. I shall defeat all My enemies in heaven, and I shall cause all My adversaries on earth to be conquered. This is My plan, and this is the wondrousness of My deeds. All that man can do is to live by nature’s influence, under My guidance—he cannot make his own decisions! Who can escape My hand? I have allocated all of nature to various categories, causing it to exist within laws, and it is only because of this that there are such laws upon earth as warmth in spring and coolness in autumn. The reason why the flowers on earth wither in winter and blossom in summer is because of the wondrousness of My hand; the reason why the geese fly south in winter is because I adjust the temperature; and the reason why the seas roar is because I want to drown the things upon the water’s surface. What is not arranged by Me? From this moment onward, man’s “economics of nature” is entirely vanquished by My words, and people no longer eradicate My presence because of the existence of “natural laws.” Who will ever again deny the existence of the Sovereign of all things? In heaven, I am Head; among all things, I am the Lord; and among all people, I am foremost. Who dares to lightly daub this over with “paint”? Could falsehoods disturb the existence of the truth? At this precious opportunity, I

once again begin the work in My hands, no longer suffering man's disturbance, and continuing the "turning" of the machines.

I have added various "seasonings" to My words, and thus it would seem as though I am one of humanity's star chefs. Though people do not know how to season their food, they relish its taste; holding the "plate," they all savor the "dishes" I have prepared. I do not know why, but people always want to eat more of the dishes that I personally prepare. It is as if they look too highly upon Me, as if they see Me as the highest of all condiments, and have no regard at all for other people. Because I have too much self-respect, I wish not to smash others' "iron rice bowl" for My own reasons. Thus, I take the chance to step back from the "kitchen" and allow others the chance to distinguish themselves. Only in this way is My heart steadfast; I do not want to make people look up to Me and look down on others; that would not be right. What is the value of having status in people's hearts? Am I really so boorish and unreasonable? Am I really willing to demand status? If so, then why do I embark on such a great enterprise? I wish not to struggle for fame and fortune against others, and I disdain earthly fame and fortune; this is not what I pursue. I do not see man as a role model, I do not fight or snatch, but make a living by relying on My "craft," and I do not commit unconscionable acts. Thus, when I walk around the earth, I act first and ask for "payment for My handiwork" later—only this is the fairness and reasonableness spoken of by man. There is no exaggeration in this, and nor is it in the least bit played down; I speak as per the true meaning of the facts. I walk back and forth among man, searching for those who are fair and reasonable, and yet this has yielded no fruit. And because people love to bargain, the price is either too high or too low, and so I am still doing the work that is in My hands that has "fallen to Me to do." Today, I still do not know why man does not abide by his duty, and

why he does not know how great his stature is. People do not even know whether their stature weighs several grams or several liang.[a] And thus, they still wheedle Me. It is as if all of My work has been in vain, as if My words are but an echo in the vast mountains, and no one has ever perceived the roots of My words and utterances. And so I use this as the foundation to summarize the third aphorism: People do not know Me, for they do not see Me. It is as if, having eaten My words, people drink some medicine to aid digestion, and because the side effects of the medicine are so strong they suffer memory loss, and so My words become that which is forgotten by mankind, and the place where I am becomes the corner they forget. Because of this, I sigh. Why have I done so much work, yet there is no proof of it in people? Have I not committed enough effort? Or is it because I have not grasped what man needs? There is already nothing I can do regarding this matter, and My only choice is to use My administrative decrees to conquer all people. I shall no longer be a loving mother, but shall manage all mankind as a stern father!

May 15, 1992

Footnotes:

a. The “liang” is a Chinese weight measurement; one liang is 50 grams.

Chapter 43

Perhaps it is only on account of My administrative decrees that people have taken a “great interest” in My words. Were they not governed by My administrative decrees, they would all be howling like tigers that have just been disturbed. Daily, I wander among the clouds, watching the humanity that covers the earth as they bustle about, subject to My restraint through My administrative decrees. In this way, the human race is kept in order, and I perpetuate My administrative decrees. From this time forth, those on earth receive all manner of chastisement on account of My administrative decrees, and as this chastisement descends on them, all humanity clamors loudly and flees in every direction. At this moment, the nations of earth immediately perish, the boundaries between nations cease to exist, place is no longer divided from place, and no more is there estrangement between men. I begin to do “ideological work” between men, so that people may coexist peacefully, one with another, no longer fighting, and, as I build bridges and establish connections in mankind’s midst, people become united. I shall fill the empyrean with the manifestations of My actions and make everything on earth fall prostrate under My power, thus implementing My plan for “global unity” and bringing this one wish of Mine to fruition, so that humanity will no longer “roam about” on the face of the earth, but find a suitable destination without delay. I take thought for the human race in every way, making it so that all mankind will soon come to live in a land of peace and happiness, so that the days of their lives will no longer be sad and desolate, and so that My plan will not come to naught upon the earth. Because man exists there, I shall build My nation upon the earth, for a part of the manifestation of My glory is upon the earth. In heaven above, I shall set My city aright and so make everything new above and below. I shall

render all that exists above and below heaven into one unity, so that all things on earth will be united with all that is in heaven. This is My plan; it is what I shall accomplish in the final age—let no one interfere with this part of My work! Spreading My work among the Gentile nations is the last part of My work on earth. No one is able to fathom the work I shall do, and because of this, people are quite befuddled. And because I am busily occupied by My work on earth, people take the opportunity to "play around." To keep them from being too unruly, I have first placed them under My chastisement to endure the discipline of the lake of fire. This is one step in My work, and I shall use the might of the lake of fire to accomplish this step of My work; otherwise, it would be impossible to carry out My work. I shall have human beings throughout the universe surrender before My throne, dividing them into different categories according to My judgment, classifying them according to these categories, and further sorting them into their families, so that the whole of humanity will cease to rebel against Me, falling instead into a neat and orderly arrangement according to the categories that I have named—let no one move about at random! Throughout the universe, I have wrought new work; throughout the universe, all humanity is dazed and dumbstruck by My sudden appearance, their horizons greatly expanded by My appearance in the open. Is today not just so?

I have taken My first stride among all nations and all peoples, and I have begun the first part of My work. I shall not disrupt My plan to begin anew: The sequence of the work among the Gentile nations is based on the procedure of My work in heaven. When all human beings lift up their eyes to look upon My every gesture and action, that is when I cast a fog upon the world. Men's eyes dim at once, and they are unable to make out any direction, like sheep in a desert waste, and, when the gale starts howling,

their cries are drowned by the howling wind. Amid the waves of the wind, human forms can faintly be seen, but no human voice can be heard, and though men are shouting at the top of their voice, the effort is futile. At this time, humanity weeps and wails loudly, hoping a savior will drop suddenly from the sky to lead them out of the boundless desert. But, no matter how great their faith, the savior remains immovable, and man's hopes are dashed: The fire of faith that has been lit is blown out by the gale from the desert, and man lies prostrate in a barren and uninhabited place, nevermore to raise a blazing torch, and he falls senseless…. Seizing the moment, I cause an oasis to appear before man's eyes. But, while his heart may be overjoyed, man's body is too frail to respond, weak and limp of limb; and though he sees the beautiful fruits growing in the oasis, he lacks the strength to pluck them, because man's "internal resources" have been exhausted entirely. I take the things man needs and offer them to him, but all he does is flash a fleeting smile, his face completely cheerless: Every jot of humanity's strength has disappeared without a trace, vanishing upon the moving air. For this reason, man's face is entirely without expression, and only a single ray of affection radiates from his bloodshot eyes, with a gentle benevolence like that of a mother watching over her child. From time to time, man's parched, cracked lips stir, as if he were about to speak but lacked the strength to do so. I give man some water, but all he does is shake his head. From these erratic and unpredictable actions, I learn that man has already lost all hope in his own self, and only keeps his supplicating gaze on Me, as if pleading for something. But, ignorant of the customs and mores of mankind, I am bewildered by humanity's facial expressions and actions. Only at this moment do I suddenly discover that the days of man's existence are fast drawing to a close, and I turn a sympathetic gaze toward him. And only at this moment does man show a smile of pleasure, nodding

his head at Me, as if his every wish has been fulfilled. Humanity is no longer sad; on earth, people complain no more of life's emptiness, and desist from all dealings with "life." Thenceforth, there are no more sighs on earth, and the days the human race lives shall be filled with delight …

I shall dispose of man's affairs properly before going about My own work, lest humanity constantly disturbs My work. To Me, man's affairs are not the central issue; the affairs of humankind are inconsequential. Because man is so small of spirit—it appears that humanity is unwilling to show mercy even to an ant, or that ants are mankind's enemies—there is always discord among men. Hearing the discord of men, I depart once more and give their tales no further heed. In humanity's eyes, I am a "resident's committee," specializing in the resolution of "family disputes" among "residents." When people come before Me, they invariably come with their own reasons and, with overbearing eagerness, recount their own "uncommon experiences," adding their own commentary as they do. I look at humanity's extraordinary demeanor: Their faces are covered with dust—a dust that, under the "irrigation" of sweat, loses its "independence" as it commingles at once with the sweat, and men's faces become further "enriched," like the sandy surface of a beach, on which footprints can occasionally be seen. Their hair resembles that of specters of the dead, lusterless, standing straight up, like bits of straw stuck into a globe. Because his temper is so inflamed, such that his very hair bristles in rage, his face sporadically gives off "steam," as if his sweat were "boiling." Scrutinizing him closely, I see that man's face is covered with "flames" like a blazing sun, which is why hot gas rises from it, and I truly worry his anger might immolate his face, though he himself pays no mind to this. At this juncture, I urge man to dampen his temper a little, for what good does this do? Why torture yourself so? For anger, the stalks of straw on the surface of this

“globe” are practically burnt up by the sun’s flames; in circumstances like this, even the “moon” turns red. I urge man to moderate his temper—it’s important to safeguard his health. But man does not listen to My advice; rather, he continues “lodging complaints” with Me. What use is there in this? Is My bounty insufficient for man to enjoy? Or does man refuse what I give him? In a sudden fit of anger, I upend the table, and man no longer dares to narrate exciting episodes from his story; he is terrified that I might lead him into a “detention center” to cool his heels for a few days, and he takes the opportunity afforded by My tantrum to slip away. Otherwise, man would never be willing to drop such things, but would keep rattling on about his own concerns. The very sound of it grates on Me. Why is humanity so complicated in their heart of hearts? Could it be that I have installed within man too many “components”? Why does he always put on a show in front of Me? Surely, it is not that I am a “consultant” for the resolution of “civil disputes”? Did I ask man to come to Me? Surely, I am not a county magistrate? Why are the affairs of people always brought before Me? I hope that man will see fit to take charge of his own self and not disturb Me, for I have too much work to do.

May 18, 1992

Chapter 44

People treat My work as something supplemental; they do not forgo food or sleep for its sake, so I have no choice but to make appropriate demands of man as befits his attitude toward Me. I recall I once gave man much grace and many blessings, but, after snatching these things, he left at once. It was as if I had unconsciously given them to him. So, man has always loved Me by means of his own notions. I want man to love Me truly; today, however, people still drag their feet, unable to give their true love to Me. In their imaginings, they believe that if they give their true love to Me, they will be left with nothing. When I object, their whole bodies tremble—yet they remain unwilling to give their true love to Me. It is as if they are waiting for something, so they look ahead, never telling Me the truth of what is happening. It is as if their mouths have been sealed with a sticker, so their speech constantly falters. Before man, it seems, I have become a merciless capitalist. People are always afraid of Me: At the sight of Me, they immediately disappear without a trace, terrified of what I will ask them about their circumstances. I do not know why people are capable of sincere love for their "fellow villagers," yet are unable to love Me, who am upstanding in spirit. Because of this, I sigh: Why do people always release their love in the world of man? Why can I not taste the love of man? Is it because I am not one of mankind? People always treat Me like a savage from the mountains. It is as if I lacked all the parts that form a normal person, and so, before Me, people always affect a high moral tone. They often drag Me before them to rebuke Me, scolding Me as they would a child of preschool age; people always play the part of the educator before Me because, in their memories, I am someone who is irrational and uneducated. I do not chastise people for their failings, but give them suitable assistance,

allowing them to receive regular “economic aid.” Because man has always lived amid catastrophe and finds it difficult to escape, and, amidst this disaster, he has always called out to Me, I punctually deliver “grain supplies” into his hands, allowing all people to live in the great family of the new era, and to experience the warmth of the great family. When I observe the work among man, I discover his many defects, and, as a result, I give him help. Even at this time, there is still exceptional poverty among man, and I have thus bestowed suitable care upon “impoverished areas,” lifting them from poverty. This is the means by which I work, allowing all people to enjoy My grace as much as they are able.

The people on earth unconsciously suffer chastisement, and so I open My great hand and pull them to My side, allowing them the good fortune of enjoying My grace on earth. What on earth is not empty and without value? I walk among all places in the world of man, and though there are multitudinous famous monuments and natural scenery that is pleasing to man, everywhere I go has long since become bereft of vitality. Only then do I feel the earth is gloomy and desolate: Upon the earth, life has long since disappeared. There is only the odor of death, and thus I have ever called upon man to hurry to leave this land of affliction. All that I see is redolent of emptiness. I take the chance to hurl the life in My hand toward those whom I have selected; instantly, there is a patch of green upon the land. People are willing to enjoy the things of vitality upon the earth, but I find no pleasure in this; people always cherish the things upon the earth, and never see their emptiness, such that, having reached this point today, they still do not understand why no life exists upon the earth. Today, as I walk within the universe, all people are able to enjoy the grace of the place where I am, and they use this as an asset, never pursuing the source of life. They all use what I give as an asset, yet none of them tries to perform the original

function of vitality. They do not know how to use or develop natural resources, and they are thus left destitute. I reside among man, I live among man, yet today man still does not know Me. Though people have given Me much help as a result of My being so far from home, it is as if I have yet to establish the right friendship with man, and I thus still feel the unfairness of the world of man; in My eyes, mankind, after all, is empty, and there is no treasure of any value among man. I do not know what view people have of human life, but, in sum, My own is inseparable from the word "empty." I hope people do not think badly of Me because of this, for I am quite forthright, and I do not try to be polite. However, I would advise people to pay closer attention to what I think, for My words, after all, are of help to them. I do not know what understanding people have of "emptiness." My hope is that they spend a little effort on this work. They would do well to experience human life in a practical way, and to see if they can find any valuable "hidden veins of ore" in it. I am not trying to dampen people's positivity; I simply want them to gain some knowledge from My words. I always rush about for the sake of human matters, but now, with things as they are, people still have not spoken a word of thanks, as if they were too busy and had forgotten to do so. Even today, I still do not understand what effect man's rushing about all day has had. Even today, there remains no place for Me in people's hearts, and so, once again, I fall into deep thought. I have begun setting Myself to the work of researching "why people do not have a heart that truly loves Me." I shall lift man onto the "operating table," I shall dissect his "heart," and look at what is blocking the way in his heart and stopping him from truly loving Me. Under the effect of the "knife," people squeeze their eyes shut, waiting for Me to begin, for, at this time, they have completely yielded; in their hearts, I find many other adulterations. Chief among these are people's own things. Although they

may have but a few things outside their bodies, those within their bodies are innumerable. It is as if man's heart were a great storage box, full of riches and everything people would ever need. Only at this moment do I understand why people never pay Me any regard: It is because they have great self-sufficiency—what need do they have for My help? So, I depart from man, for people have no need of My help; why should I "act shamelessly" and incur their disgust?

Who knows why, but I have always been willing to speak amongst man, as if I cannot help Myself. Thus, people look upon Me as worthless, and always treat Me as though I was worth even less than a copper penny; they do not treat Me as something to be respected. They do not cherish Me, and they drag Me home whenever they wish, and then again throw Me out, "exposing" Me before the public. I have the utmost loathing for man's ignoble behavior, and thus I baldly say that man is without conscience. But people are intransigent; they take their "swords and spears" and do battle with Me, saying that My words are at odds with reality, saying that I vilify them—but I do not wreak retribution upon them as a result of their violent behavior. I merely use My truths to win people over and to make them feel ashamed of themselves, after which they silently retreat. I do not compete with man, for there is no benefit in that. I will abide by My duty, and I hope that man can also abide by his and not act against Me. Would it not be better to get along peacefully in this way? Why hurt our relationship? We have gotten along all these years—what need is there to cause trouble for both of us? Would that not be totally without benefit to either of our reputations? Ours is a years-long "old friendship," an "old acquaintance"—what need is there to part on acrimonious terms? Would it be good to do so? I hope people pay attention to the impact, that they know what is good for them. My attitude toward man today is sufficient for a lifetime of his

discussion—why do people always fail to recognize My kindness? Is it because they lack the powers of expression? Do they lack sufficient vocabulary? Why are they always lost for words? Who is ignorant of how I conduct Myself? People are perfectly aware of My doings—it is only that they always like to take advantage of others, so they are never willing to put aside their own interests. If a phrase touches upon their own interests, they refuse to relax until they have gained the upper hand—and what is the point in that? People cannot compete over what they can contribute, but struggle over what they can obtain. Though there is no enjoyment in their status, they cherish it very much, even regarding it as a priceless treasure—and so they would rather endure My chastisement than give up the benefits of status. People think too highly of themselves, and thus are never willing to put themselves aside. Perhaps there are some small inaccuracies in My evaluation of man, or perhaps I have put on him a label that is neither harsh nor lenient, but, in sum, My hope is that people take this as a warning.

May 21, 1992

Chapter 45

I once chose fine goods to be kept in My house, so that within it there would be unparalleled riches and it would be thus adorned, and from this I gained enjoyment. But because of man's attitude toward Me, and because of people's motivations, I had no choice but to put this work aside and do other work. I shall use man's motivations to accomplish My work, I shall maneuver all things to serve Me, and cause My house to no longer be gloomy and forlorn as a result. I once watched among man: All that was of flesh and blood was in a stupor, and not a single thing experienced the blessing of My existence. People live amid blessings but do not know how blessed they are. If My blessings toward mankind had not existed unto today, who among mankind would have been able to persist until the present and not perished? That man lives is My blessing, and it means he lives amid My blessings, because he originally had nothing, and because he was originally without the capital to live on earth and under heaven; today I continue to help man, and only because of this does man stand before Me, lucky enough to escape death. People have summed up the secrets of man's existence, but no one has ever perceived that this is My blessing. As a result, all people curse the injustice within the world, and they all complain about Me because of the unhappiness in their lives. If not for My blessings, who would have seen today? People all complain about Me because they are unable to live amidst comfort. If man's life was bright and breezy, if the warm "spring breeze" was sent into the heart of man, causing unsurpassed pleasantness in his whole body and leaving him without the slightest pain, then who among man would die complaining? I have great difficulty gaining man's absolute sincerity, for people have too many crafty schemes —enough, quite simply, to make one's head spin. But when I raise

objections to them, they give Me the cold shoulder and they pay no attention to Me, for My objections have touched their souls, leaving them incapable of being edified from head to toe, and thus people loathe My existence, for I always love to "torment" them. Because of My words, people sing and dance; because of My words, they lower their heads in silence; and because of My words, they burst out weeping. In My words, people despair; in My words, they gain the light for survival. Because of My words they toss and turn, sleepless day and night, and because of My words, they rush about all over the place. My words plunge people into Hades, and then plunge them into chastisement—but, without realizing it, people also enjoy My blessings. Is this achievable by man? Could it come in return for people's tireless efforts? Who can escape the orchestrations of My words? Thus, because of man's failings, I bestow My words upon mankind, causing man's deficiencies to be nourished because of My words, bringing unparalleled riches to the life of mankind.

I often scrutinize people's words and actions. In their behavior and facial expressions, I have discovered many "mysteries." In people's interactions with others, "secret recipes" practically take pride of place—and thus, when I engage with man, what I gain is the "secret recipes of human interaction," which shows that man does not love Me. I often reprimand man because of his failings, yet I am incapable of gaining his trust. Man is unwilling to let Me slay him, for in the "secret recipes of human interaction" of man, never has it been discovered that man has suffered a fatal disaster—he has merely suffered a few setbacks during times of misfortune. People cry out because of My words, and their pleas always contain grievances about My heartlessness. It is as if they are all searching for My true "love" of man—but how could they find My love in My stern words? As a result, they always lose hope because of My words. It

is as if, as soon as they read My words, they behold the “grim reaper” and thus tremble with fear. This makes Me unhappy: Why are the people of the flesh, who live amid death, always afraid of death? Are man and death bitter enemies? Why does the fear of death always cause distress in people? Throughout the “exceptional” experiences of their lives, do they only experience a little of death? Why, in what they say, do people always complain about Me? Thus, I summarize the fourth aphorism for human life: People are only the slightest bit submissive toward Me, and thus they always hate Me. Because of man’s hate, I often leave. Why must I subject Myself to this? Why must I always provoke loathing in people? Since people do not welcome My existence, why must I live shamelessly inside the house of man? I have no choice but to take My “luggage” and leave man. But people cannot bear to let Me go, and they never want to let Me leave. They wail and sob, deeply afraid that I will depart and that they will thus lose what they depend on to live. Seeing their imploring gaze, My heart softens. Amidst all the oceans of the world, who is capable of loving Me? Man is covered in filthy water, engulfed by the force of the sea. I loathe man’s rebelliousness, yet I also feel compassion for all mankind’s misfortune—for man, after all, is still a victim. How can I cast man into the waters when he is weak and powerless? Am I so cruel as to kick him when he is on the ground? Is My heart so ruthless? It is because of My attitude toward mankind that man enters this age alongside Me, and it is because of this that he has passed these exceptional days and nights together with Me. Today, people are in an agony of joy, they have a greater sense of My affection, and they love Me with great vigor, because there is vitality in their lives, and they cease to be prodigal sons wandering to the ends of the earth.

In My days of living with man, people rely on Me, and because I am considerate of man in all things and meticulous in My care for him, people live ever in My warm embrace, enduring none of the blowing wind, driving rain, or burning sun; people live amidst happiness and treat Me as a loving mother. People are like flowers in a greenhouse, utterly incapable of withstanding the onslaught of "natural disasters," ever incapable of standing firm. Thus I place them amidst the trials of howling seas, and they cannot help but ceaselessly "waver." They have practically no power to resist—and because their stature is too lacking and their bodies are too weak, I feel a sense of burden. Thus, without realizing it, people are subjected to My trials, because they are too fragile, and unable to stand the howling winds and burning sun. Is this not My work of the present? Why, when faced with My trials, do people always burst into tears? Am I doing them an injustice? Am I deliberately slaying them? Why does the state of man that is lovable die, never to be resurrected? People always grab Me and do not let go; because they have never been capable of living on their own, they have always allowed themselves to be led by My hand, deeply afraid of being taken away by someone else. Are their whole lives not guided by Me? During their tumultuous lives, as they cross peak and vale, they have experienced much tumult—did this not come from My hand? Why are people never able to understand My heart? Why are My good intentions always misunderstood by them? Why can My work not proceed smoothly upon earth? Because of man's weakness, I have always shunned man, which fills Me with sorrow: Why can My next step of work not be carried out in man? Thus, I fall silent, carefully weighing him up: Why am I ever constrained by man's defects? Why are there always obstructions to My work? Today, I have yet to find a full answer in man, for man always blows hot and cold, he is never normal; he either hates Me to his bones, or has the

utmost love for Me. I, the normal God Himself, cannot stand such torment from man. Because people are always mentally abnormal, I am seemingly a little fearful of man, and so watching his every move makes Me think of his abnormality. I have unintentionally discovered the mystery in man: It turns out there is a mastermind behind him; as a result, people are always bold and confident, as if they have done something justified. Thus, people always pretend to be an adult, and they sweet-talk the "little child." Watching man's charade, I cannot help but grow incensed: Why are people so unloving and disrespectful of themselves? Why do they not know themselves? Have My words passed away? Are My words the enemy of man? Why, when they read My words, do people grow resentful toward Me? Why do people always add their own thoughts to My words? Am I too unreasonable toward man? All people should think hard about this, about what is contained within My words.

May 24, 1992

Chapter 46

I do not know how well people are doing in making My words the basis of their existence. I have always felt anxious for man's fate, yet people do not seem to have any sense of this—as a result, they have never paid any heed to My doings, and have never developed any adoration for Me resulting from My attitude toward man. It is as if they had shed their feelings long ago to satisfy My heart. Faced with such circumstances, I once more fall silent. Why are My words not worthy of people's consideration, of further entry? Is it because I have no reality and I am trying to find something I can use against people? Why do people always give Me "special treatment"? Am I an invalid who is in his own special ward? Why, when things have reached the point they have today, do people still look at Me differently? Is there a fault in My attitude toward man? Today, I have begun new work above the universes. I have given the people on earth a new beginning, and I have asked them all to move out from My house. And because people always like to indulge themselves, I advise them to be self-aware, and to not always disturb My work. In the "guesthouse" that I have opened, nothing inspires My loathing more than man, because people always cause trouble for Me and disappoint Me. Their behavior brings shame upon Me and I have never been able to hold My head high. Thus, I calmly speak with them, asking that they leave My house as soon as possible and stop eating My food for free. If they wish to remain, then they must undergo suffering and endure My chastening. In their minds, I am totally unaware and ignorant of their doings, and thus they have always stood tall before Me, without any sign of falling, merely pretending to be human in order to make up the numbers. When I make demands of people, they are astonished: They had never thought that God, who has been good-

natured and kind for so many years, could say such words, words that are heartless and unjustified, and so they are speechless. At such times, I see that the hate for Me in people's hearts has grown once more, because they have again begun the work of complaining. They always rail against earth and imprecate Heaven. Yet I find nothing in their words that curses themselves, because their love of themselves is so great. Thus, I sum up the meaning of human life: Because people love themselves too much, their whole lives are anguished and empty, and they bring ruin upon their own heads because of their hate for Me.

Though there is untold "love" for Me in the words of man, when I take these words to the "laboratory" for testing and observe them under the microscope, all that is contained within them is revealed with utter clarity. At this moment, I come among man once more to let them look at their "medical records," so as to render them sincerely convinced. When people see them, their faces are filled with sadness, they feel regret in their hearts, and they are even so anxious that they itch to forsake their evil ways immediately and return to the right path in order to make Me happy. Seeing their resolution, I am extremely delighted; I am overcome with joy: "On earth, who but man could share joy, sorrow, and hardship with Me? Is man not the only one?" Yet when I leave, people rip up their medical records and throw them to the floor before strutting off. In the days since then, I have seen little in people's actions that is in line with My intentions. Yet their resolutions before Me have accumulated considerably, and, looking upon their resolutions I feel disgusted, for in them there is nothing that can be held up for My enjoyment; they are too tainted. Seeing My disregard for their resolution, people grow cold. Afterward, only rarely do they submit an "application" because man's heart has never been praised before Me, and has only ever met with My rejection—no longer is there any spiritual

support in people's lives, and so their zeal disappears, and no more do I feel that the weather is "scorching hot." People suffer much throughout their lives, to the extent that, with the arrival of the situation today, they are so "tormented" by Me that they hover between life and death. As a result, the light in their faces dims and they lose their "liveliness," for they have all "grown up." I cannot bear to see people's piteous state when they are refined during chastisement—yet who can redeem the miserable defeat of mankind? Who can save man from the miserable human life? Why have people never been able to extricate themselves from the abyss of the sea of affliction? Do I entrap people deliberately? People have never understood My mood, and so I lament to the universe that among all things in heaven and on earth, nothing has ever perceived My heart, and nothing truly loves Me. Even today, I still do not know why people are incapable of loving Me. They can give their hearts to Me, they are able to sacrifice their destiny for Me, but why can they not give their love to Me? Do they not possess what I ask for? People are able to love everything apart from Me—so why can they not love Me? Why is their love always hidden? Why, as they have stood before Me up until today, have I never seen their love? Is this something they lack? Am I deliberately making things difficult for people? Do they still have scruples in their hearts? Are they afraid of loving the wrong person, and being unable to remedy themselves? In people there are countless unfathomable mysteries, and thus I am always "timid and afraid" before man.

Today, at the time of advancing toward the gate of the kingdom, all people start forging ahead—but when they arrive before the gate, I close the gate, I shut people outside, and demand that they show their entry passes. Such an odd move is completely counter to people's expectations, and they are all astonished. Why has the gate—which has always been wide open—

suddenly been shut tight today? People stamp their feet and pace about. They imagine that they can worm their way in, but when they hand Me their false entry passes, I cast them into the pit of fire there and then, and seeing their own “painstaking efforts” in flames, they lose hope. They clutch their heads, crying, watching the beautiful scenes within the kingdom but unable to enter. Yet I do not let them in because of their piteous state—who may upset My plan as they please? Are the blessings of the future given in exchange for people’s zeal? Does the meaning of human existence lie in entering My kingdom as one pleases? Am I so lowly? If not for My harsh words, would people not have entered the kingdom long ago? Thus, people always hate Me because of all the bother My existence causes them. If I did not exist, they would be able to enjoy the blessings of the kingdom during the present day—what need would there then be to endure this suffering? And so I tell people they would be better off leaving, that they should take advantage of how well things are going in the present to find a way out for themselves; they should take advantage of the present, while they are still young, to learn some skills. If they do not, then in the future it will be too late. In My house, no one has ever received blessings. I tell people to hurry up and leave, to not stick to living in “poverty”; in the future it will be too late for regrets. Do not be too hard on yourself; why make things difficult for yourself? Yet I also tell people that when they fail to gain blessings, no one may complain about Me. I have no time to waste My words on man. I hope that this remains in people’s minds, that they do not forget it—these words are the uncomfortable truth, which I give. I have long since lost faith in man and I have long since lost hope in people, for they lack ambition, they have never been able to give Me a God-loving heart, and always give Me their motivations instead. I have said much to man, and since people still ignore My advice today, I tell them of My view in order to prevent

them misunderstanding My heart in the future; whether they live or die in the times to come is their business; I have no control over this. I hope they find their own path to survival. I am powerless in this. Since man does not truly love Me, we simply part ways; in future, no longer will there be any words between us, no longer will we have anything to talk about, we will not interfere with each other, we will each go our own way, people must not come looking for Me, and never again will I ask for man's "help." This is something that is between us, and we have spoken without equivocation to prevent there being any issues in the future. Does this not make things easier? We each go our own way and have nothing to do with each other—what is wrong with that? I hope people give this some consideration.

May 28, 1992

Chapter 47

In order to cause humanity's life to mature, and so that humanity and I may, sharing a common ambition, achieve results, I have always made allowances for humans, allowing them to gain nourishment and sustenance from My word and to receive all of My abundance. I have never given humanity cause for embarrassment, and yet humans never consider My feelings. This is because humans are unfeeling and "despise" all things apart from Me. Due to their shortcomings, I very much sympathize with them; I therefore have put forth more than a little effort into humans so that they may enjoy, to their hearts' content, all the earth's abundance during their time in the world. I do not treat people unfairly, and out of consideration for their having followed Me for many years, My heart has softened for them. It is as if I cannot bear to carry out My work upon these humans. Thus, seeing these scrawny people who love Me as they love themselves, in My heart there is always an inexplicable feeling of pain. But who can break convention because of this? Who will disturb oneself because of this? Nonetheless, I have bestowed all of My bounty upon humankind so that they may enjoy it to the fullest, and I have not mistreated humans on this issue. This is why humanity still sees My compassionate and benevolent face. I have always been patient, and I have always been waiting. When humans have had enough enjoyment and become bored, at that time I shall begin to "satisfy" their requests and allow all humans to escape their empty lives, and never have any more dealings with humankind. On earth, I have used seawater to swallow up humanity, controlled them with famine, threatened them with plagues of insects, and used heavy rains to "water" them, yet they have never felt the emptiness of life. Even now, people still do not understand the significance of living on

earth. Could it be that living in My presence is the most profound significance of human life? Does being within Me allow one to escape the threat of disaster? How many fleshly bodies on earth have lived in a state of freedom of self-enjoyment? Who has escaped the emptiness of living in the flesh? Yet who can recognize this? Ever since I created humanity, no one has been able to live a life of most significance on earth, and so humanity has always idled away a life of utter insignificance. None, however, is willing to escape this sort of predicament, and none is willing to shun this empty and weary life. In humanity's experience, none of those who live in the flesh has escaped the customs of the human world, even though they capitalize on enjoying Me. Instead, they have always just let nature take its course and continued to fool themselves.

Once I have fully ended humanity's existence, there will be no one left on earth to endure the "persecution" of the earth; only then will it be possible to say that My great work has been thoroughly accomplished. In the last days when I am incarnate, the work I wish to accomplish is to make people understand the emptiness of living in the flesh, and I shall use this occasion to extinguish the flesh. From then on, no humans will exist on earth, no one will ever again cry about the emptiness of the earth, no one will ever speak again of the difficulties of the flesh, no one will ever complain again that I am unfair, and all people and things will enter into rest. Thereafter, humans will no longer be rushing about, constantly busy, and nor will they search here and there on earth, for they will have found a suitable destination for themselves. At that time, smiles will appear upon all their faces. I will then ask nothing more of humanity, and I will have no further dispute with them; there will be no more peace treaty between us. I exist upon the earth and humans live upon the earth; I live and reside with them. They all feel the enjoyment of My presence, and so they are

unwilling to leave without reason, and instead, would prefer that I just stay for a little longer. How can I stand to witness the desolation of the earth without lifting a finger to help? I am not of the earth; it is through patience that I have forced Myself to remain here to this day. Were it not for humanity's endless supplications, I would have left long ago. Nowadays people can take care of themselves, and they do not need My assistance because they have matured and do not need Me to feed them. Therefore, I am planning to hold a "victory celebration" with humanity, after which I shall bid them farewell, so that they will not be unaware. Of course, parting on bad terms would not be a good thing, because there is no rancor between us. Thus, the friendship between us shall be everlasting. I hope that after we part ways, humans will be able to carry on My "inheritance," and not forget about the teachings I have provided during My life. I hope that they will not do anything that would bring disgrace to My name, and that they will be mindful of My word. I hope humans can all try their best to satisfy Me after I have left; I hope that they use My word as a foundation for their lives, and that they do not fail to live up to My hopes, for My heart has always been concerned for humans, and I have always been attached to them. Humanity and I once gathered together, and we enjoyed on earth the same blessings that are in heaven. I lived together with humans and resided with them; humans have always loved Me, and I have always loved them. We had an affinity for one another. Looking back on My time together with humans, I remember our days being filled with laughter and joy, and there also were quarrels. Nonetheless, the love between us was established on this basis, and our dealings with one another were never severed. Amidst our many years of contact, humanity has left a profound impression upon Me, and I have also given humans a great many things to enjoy, for which they have always been doubly grateful. Now, our gatherings will never be the same as

before; who can run away from this moment of our parting? Humans have a deep affection for Me, and I have endless love for them—but what can be done about that? Who would dare to violate the requirements of the heavenly Father? I will return to My abode, where I will complete another part of My work. Perhaps we will have a chance to meet again. It is My hope that humans will not feel overly sorrowful, and that they will satisfy Me on earth; My Spirit in heaven shall often confer grace upon them.

At the time of creation, I had prophesied that in the last days I shall make a group of people who are of one mind with Me. I had foretold that after establishing an exemplar on earth in the last days, I would return to My abode. Once all of humanity has satisfied Me, they will have achieved what I have asked of them, and I will no longer require them to do anything. Instead, humans and I will trade stories about the old days, and after that we shall part company. I have begun this work, and I have allowed humans to prepare themselves psychologically and to understand My intentions, lest they misunderstand and think Me cruel or heartless, which is not My intention. Do humans love Me yet refuse to allow Me a suitable resting place? Are they unwilling to beseech the heavenly Father on My behalf? Have humans not shed tears of sympathy with Me? Have they not helped in achieving an early reunion between Us—the Father and Son? Why, then, are they unwilling now? My ministry upon the earth has been fulfilled, and after parting ways with humanity, I will still continue to assist them; is this not good? In order for My work to achieve better results, and so that it will be mutually beneficial, we must part ways, though it is painful. Let our tears fall in silence; I will no longer reproach humanity. In the past, I have said many things to people, all of which have pricked their very hearts, causing them to shed tears of grief. For that, I hereby apologize to humanity and ask for their forgiveness. I ask that they not hate Me, for this is all for

their own good. Therefore, I hope that humans will understand My heart. In former times we had our disputes, but looking back, we both benefited. Because of these disputes, God and humanity have built a bridge of friendship. Is that not the fruit of our collaborative efforts? We should all enjoy this. I ask humans to forgive My previous "mistakes." Their transgressions, too, shall be forgotten. As long as they are able to give Me a love in return in the future, that will give comfort to My Spirit in heaven. I do not know what humanity's resolution is in this regard—whether or not people are willing to satisfy Me in My final request. I am not asking anything else of them, only that they love Me. That is enough. Can this be achieved? Let all the unpleasant things that happened between us be left in the past; let there always be love between us. I have given humans so much love, and they have paid such a heavy price to love Me. Thus, I hope that humanity treasures the undiluted and pure love between us so that our love will extend all over the human world and be passed down forever. When we meet again, let us still be linked in love so that our love may continue on for eternity and be praised and disseminated by all people. This would satisfy Me, and I would show My smiling face to humanity. I hope that humans will remember My exhortations.

June 1, 1992

Appendix:
Interpretations of the Mysteries of "God's Words to the Entire Universe"

Chapter 1

Just as God has said, “None can grasp the root of My words, nor do they know My purpose in speaking them,” if not for the guidance of the Spirit of God, and if not for the advent of His utterances, all people would perish under His chastisement. Why has God taken such a long time to test all people? And for as long as five months? This is precisely the focal point of our fellowship as well as a central point in God’s wisdom. We may postulate the following: Without this period of putting man on trial, and without God vehemently striking at, killing, and hacking away at the corrupt human race, if the building of the church had continued until today, then what would the result have been? So God gets straight to the point in the very first sentence, directly pointing out the desired effect of these several months’ work—it truly hits the nail on the head! This suffices to show the wisdom of God’s deeds over this period of several months: They have enabled everyone to learn, through trial, how to submit and how to expend themselves with sincerity, as well as how better to come to know God through painful refinement. The greater the despair people experience, the better they come to know themselves. And to tell the truth, the more they face refinement that is fraught with suffering, the more they come to know their own corruption, to the point of recognizing that they are unworthy even of being a service-doer for God, and that to render service is to be elevated by Him. And so, after this result has been achieved, when man has used up every part of himself, God directly gives voice to the sounds of mercy, without hiding anything away. It can readily be seen that God’s method of working, after these few months, takes today as its starting point; He has made this plain for everyone to see. Because, in the past, God often said “it is not easy to earn the right to be called God’s people,” He has

borne these words out in the people who are referred to as service-doers, which suffices to show that God is trustworthy beyond the shadow of a doubt. Whatsoever God says will come true, in varying degrees, and in no way is it empty talk.

When all people are filled with grief and sorrow to the point of distraction, words like these from God hit home, reviving them all in the midst of their hopelessness. In order to eliminate any further doubt from men's minds, God added the following: "Even though they are referred to as My people, this title is in no way secondary to being called My 'sons.'" This suffices to show that only God is able to protect His own authority, and once the people have read this, they will believe even more firmly that, far from being a method of working, it is a fact. Going one step further, so that people's visions may remain unclouded, everyone's identity is made clear in His new approach. This suffices to show the wisdom of God and it enables people to better know that God can see into the hearts of men; in their thoughts and actions men are as puppets, with God pulling the strings, and this is certain and beyond question.

Going back to the beginning, what God did from the start was to point out directly that the first step of His work, that of "purifying the church," had already been concluded. "The situation now is not what it once was, and My work has entered on a new starting point." From this statement, one can see that God's work has entered on a new starting point, immediately following upon which, He has indicated to us the blueprints for the next step of His work—once the building of the church is concluded, the life of the Age of Kingdom will begin, "for it is now no longer the era of church building, but rather the era in which the kingdom is successfully built." Furthermore, He has stated that, as people are still on the earth, their assemblies will continue to be referred to as the church, in this way

avoiding the realization of an unrealistic “kingdom” as everyone has imagined it. Next comes fellowship on the issue of visions.

Why is it that, even though it is now the era of kingdom building and the end of church building, all assemblies are still called the church? It has been said in the past that the church is the precursor to the kingdom, and without the church there can be no talk of the kingdom. The beginning of the Age of Kingdom is the beginning of God’s ministry in the flesh, and the Age of Kingdom is ushered in by God incarnate. What He brings is the Age of Kingdom, and not the official descent of the kingdom. This is not difficult to imagine; what I mean by the people of God are the people of the Age of Kingdom, and not the people of the kingdom itself. That is why it would make sense to say that assemblies on earth should still be referred to as the church. In the past, He acted within His normal humanity while not yet having been borne witness to as God Himself, and so the Age of Kingdom had not then begun among men; that is, as I have said, My Spirit had not yet officially begun to work in My incarnate flesh. Now that God Himself has been borne witness to, the kingdom is realized among men. This signifies that I will begin to work within My divinity, and so those human beings who can appreciate the words I speak and the deeds I work in My divinity will become known as My people of the Age of Kingdom. It is from this that “God’s people” came to be. In this stage, it is primarily My divinity that acts and speaks. Man simply cannot interfere, nor can he disrupt My plan. Once God has reached a certain stage in His speaking, His name is witnessed, and from this point His trial of mankind will commence. This is the summit of the wisdom in God’s work. It lays a firm foundation and sets down roots for the beginning of the next step as well as the end of the last step. This is something that, no one, as a human being, could possibly have anticipated; it is the meeting point of the first and second

parts of the era of judgment. Without those few months in which I refined man, My divinity would have had no way of working. Those several months of refinement opened the way for the next step of My work. The cessation of these few months of work is a sign that the next phase of work is to be more profound. If one truly understands the words of God, then one may be able to grasp that He is using this period of several months to start the next step of His work, thereby enabling it to achieve even better results. Because the obstruction of My humanity has created a hindrance to the next step of My work, through these few months of refinement through suffering, therefore, both sides are edified and have derived substantial benefit. Only now, as a result of this, does man begin to treasure My way of referring to him. Therefore, when God, with a turn of His writing brush, said He would no longer call men "service-doers" but rather "God's people," all of them were overcome with joy. This was man's Achilles' heel. It was precisely to get hold of this vital weakness of man that God spoke as He did.

In order to further win over all people and gain their wholehearted belief, and in order to point out the fact that the devotion of some people is adulterated with impurities, God has taken the additional step of calling attention to all the different kinds of human ugliness, and in doing so He has fulfilled His words: "How many are sincere in loving Me? Who is not acting out of consideration for their own future? Who has never complained during their trials?" From words like these, everyone is able to recognize their own rebelliousness, disloyalty, and lack of filial devotion, and thereby come to see that God's mercy and lovingkindness follow all of those who seek Him, every step of the way. This can be seen from the following words: "When some are on the brink of retreat, when all who, hoping for Me to change My manner of speaking, have lost hope, at that time I give

voice to the sounds of salvation, bringing all who sincerely love Me back to My kingdom, before My throne." Here, the phrases "those who sincerely love Me," and the rhetorical question "How many sincerely love Me?" do not contradict one another. They illustrate how "sincerity" in this context contains impurities. It is not that God knows nothing; rather, it is precisely because God can see into the innermost hearts of men that He uses words like "sincerity," which is a sarcasm aimed at the corrupt human race, to make everyone feel their indebtedness to God more deeply and reproach themselves more harshly, as well as recognize the fact that the grievances in their hearts come entirely from Satan. Everyone is surprised when they see a term like "devotion," thinking privately: "Many times I have railed against Heaven and earth, and many times wanted to leave, but because I feared God's administrative decrees I would deal anyhow with matters just to get them over with and go along with the crowd, waiting for God to deal with me, thinking that, if things turned out to be truly hopeless, there would still be enough time for me to back away slowly. But now God is calling us His devoted people. Can God really be a God who sees into the innermost hearts of men?" It was to avoid this kind of misunderstanding that God called attention to the psychological states of various types of people only at the very end, causing everyone to transition from a state where they doubted inwardly while outwardly expressing delight into a state whereupon they are convinced by heart, by word, and by sight. In this way, man's impression of God's word has deepened, as a natural consequence of which man has grown a little more frightened, a little more fearful, and has moreover gained a better understanding of God. Finally, to alleviate man's worries, God said: "But as the past is the past, and the present is already here, there is no need to long nostalgically for yesterday anymore, or to take thought for the future." This type of tense, harmonious, and yet pithy

manner of speaking has an even greater effect, making all who read His words see the light once more from the midst of the despair of the past, until they see God's wisdom and deeds, gain the appellation of "God's people," eliminate the clouds of doubt in their hearts, and then come to know themselves from the shifting patterns of their psychological states. These conditions ebb and flow in turn, giving rise to sorrow and grief, happiness and joy. In this chapter God has delineated an outline of people so lifelike and vivid in every detail that it has arrived at the point of perfection. It is truly something man cannot achieve, something that truly exposes the secrets in the deepest recesses of the human heart. Could this be something that man has the capacity to do?

Immediately following this, and of even greater importance, is the passage below, which reveals God's administrative decree directly to man and which, moreover, is the most important part: "Being human, whoever goes against reality and does not do things according to My guidance will not come to a good end, but will only bring trouble upon themselves. Of everything that occurs in the universe, there is nothing in which I do not have the final say." Is this not the administrative decree of God? This suffices to show that examples of those who contravene this administrative decree are legion. Based on the above, God goes on to urge everyone not to take thought for their own destiny. If one should dare to wish to break free of God's orchestration, the consequences would be dire beyond imagining. This then enables all those who have experienced enlightenment and illumination in these words to better understand God's administrative decree as well as to understand that His majesty may not be offended, and thereby to become more seasoned and steady, as verdant as a pine that, weathered by wind and frost, stands defiant against the threat of the bitter cold, continuing to add to nature's thriving green vitality. Most people,

encountering this passage, feel as bewildered as if they had wandered into some sort of maze; this is because the content of God's words changes relatively quickly, and so nine out of ten people enter into a labyrinth when they attempt to understand their own corrupt dispositions. So that the work may go more smoothly in future, so that the doubts in all men's hearts may be eliminated, and so that all may go one step further in their belief in God's faithfulness, He emphasizes at the end of that passage: "Each and every one of those who sincerely love Me shall assuredly return before My throne." Thus, the minds of people that have undergone several months of His work are, in an instant, relieved of some part of their apprehension. What is more, their hearts, which had been suspended in midair, return to what they had once been as though a heavy stone had dropped off onto the ground. No longer do they have to take thought for their fate; further, they believe that God will no longer speak empty words. Because men are self-righteous, there is not a single one who does not believe that they display the utmost devotion toward God; this is why God deliberately emphasizes "sincerely"—to achieve a better outcome. This is to pave the way and lay the foundation for the next step in His work.

Chapter 3

Today is no longer the Age of Grace, nor the age of mercy, but the Age of Kingdom in which the people of God are revealed, the age in which God does things directly through divinity. Thus, in this chapter of God's words, God leads all those who comprehend His words into the spiritual realm. In the opening paragraph, He makes these preparations in advance, and if one possesses the knowledge of God's words, one will follow the vine to get the melon, and shall directly grasp what God wishes to achieve in His people. Before, people were tested by application of the appellation "service-doers," and today, after they have been subjected to the trial, their training formally begins. In addition, people must have a greater knowledge of God's work based on the foundation of the words of the past, and must look upon the words and the person, and the Spirit and the person, as one inseparable whole—as one mouth, one heart, one action, and one source. This requirement is the highest requirement that God has made of man since the creation. From this it can be seen that God wishes to expend part of His efforts on His people, that He wishes to display some signs and wonders in them, and, more importantly, that He wishes to make all people submit to the entirety of God's work and words. In one regard, God Himself upholds His testimony, and in another, He has made requirements of His people, and has directly issued God's administrative decrees to the masses: Thus, since you are called My people, things are not as they used to be; you should heed and submit to the utterances of My Spirit, and closely follow My work; you may not separate My Spirit and My flesh, for We are inherently one, and by nature undivided. In this, to prevent people from neglecting God incarnate, there is once again an emphasis on the words "for We are inherently one, and by nature undivided"; because such neglect is

man's failing, this is once more listed in God's administrative decrees. Next, God informs people of the consequences of offending God's administrative decrees, without hiding anything, by saying, "They shall suffer loss, and shall only be able to drink from their own bitter cup." Because man is weak, after hearing these words he cannot help but become more wary of God in his heart, for the "bitter cup" is enough to make people ponder a while. People have many interpretations of this "bitter cup" of which God speaks: being judged by words or expelled from the kingdom, or being isolated for a period of time, or having one's flesh corrupted by Satan and possessed by evil spirits, or being forsaken by the Spirit of God, or having one's flesh terminated and banished to Hades. These interpretations are what can be achieved by people's thinking, and so in their imagination, people are incapable of going beyond them. But God's thoughts are unlike those of man; that is to say, the "bitter cup" does not refer to any of the above things, but to the extent of people's knowledge of God after receiving God's pruning. To put this more clearly, when someone arbitrarily separates the Spirit of God and His words, or separates the words and the person, or the Spirit and the flesh with which He clothes Himself, this person is not only incapable of knowing God in God's words, but also, if they grow a little suspicious of God, they will become blinded at every turn. It is not as people imagine that they are directly cut off; rather, they gradually fall into God's chastisement—which is to say, they descend into great catastrophes, and no one can be compatible with them, as if they have been possessed by evil spirits, and as if they are a headless fly, butting against things wherever they go. Despite this, they are still incapable of leaving. In their hearts, things are indescribably hard, as if there is unspeakable suffering in their hearts—yet they cannot open their mouths, and they spend all day in a trance, unable to feel God. It is under these

circumstances that God's administrative decrees threaten them, so that they do not dare to leave the church despite having no enjoyment—this is what is called an "internal and external attack," and is terribly hard for people to endure. What has been said here is different from people's notions—and that is because, under those circumstances, they still know to seek God, and this happens when God turns His back on them, and what is more important is that, just like a nonbeliever, they are totally incapable of feeling God. God does not save such people directly; when their bitter cup is emptied out, that is the time when their last day has arrived. But at this moment, they still seek God's intentions, wishing to enjoy just a little bit more—but this time is different from the past, unless there are special circumstances.

Following this, God also explains the positive aspects to all, and thus they once more gain life—for, in times past, God said that the service-doers had no life, but today God suddenly talks of "the life within." Only with talk of life do people know that there can still be the life of God within them. In this way, their love of God increases by several increments, and they gain a greater knowledge of God's love and mercy. Thus, after beholding these words, all people repent their previous mistakes, and secretly shed tears of contrition. Most, too, quietly make up their minds that they must satisfy God. Sometimes, God's words pierce people's innermost heart, making it hard for people to accept them, and difficult for people to be at peace. Sometimes, God's words are sincere and earnest, and warm people's hearts, such that after people have read them, it is as when a lamb sees its ewe again after many years of being lost. Tears fill their eyes, they are overcome with emotion, and they are itching to throw themselves into God's embrace, wracked with sobs, setting free the indescribable pain that has been in their hearts for many years, so as to show their loyalty to God. Due to the several months of test, they have become a little oversensitive, as

if they have just suffered a nervous attack, like an invalid that has been bedbound for years. To make them adamant in their belief in God's words, many times does God stress the following words: "In order that the next step of My work may proceed smoothly and without hindrance, I employ the refinement of words to test all those in My house." Here, God says "to test all those in My house"; a close reading tells us that when people are acting as service-doers, they are still people within God's house. Moreover, these words emphasize God's truthfulness toward the title "people of God," bringing people a measure of relief in their hearts. And so why does God repeatedly point out the many manifestations in people after they have read God's words, or when the title "people of God" has yet to be revealed? Is it only to show that God is the God who looks deep into man's heart? This is only part of the reason—and here, it is only of secondary importance. God does so in order to make all people utterly convinced, in order that every person might, from God's words, know of their own inadequacies and know of their own previous deficiencies with regard to life, and, more importantly, in order to lay the foundation for the next step of work. People can only strive to know God and pursue emulation of God based upon the foundation of knowing themselves. Because of these words, people change from being negative and passive to positive and proactive, and this enables the second part of God's work to take root. It can be said that, with this step of work as the foundation, the second part of God's work becomes a simple matter, requiring but the slightest of effort. Thus, when people expel the sadness within their hearts and become positive and proactive, God takes this opportunity to make other requirements of His people: "My words are released and expressed at any time or place, and so, too, should you know yourselves before Me at all times. For today, after all, is unlike what came before, and you can no longer accomplish whatever you wish. Instead,

under the guidance of My words, you must be capable of subduing your body; you must use My words as your mainstay, and you may not act recklessly." In this, God primarily stresses "My words"; in the past, too, He referred to "My words" many times, and thus, each person cannot help but give some attention to this. Thus is indicated the core of the next step of God's work: All people shall turn their attention to God's words, and may not have any other loves. All must cherish the words spoken from God's mouth, and not take them lightly; thus will be ended the previous circumstances in the church, when one person would read God's words and many would say amen and be obedient. At that time, people did not know the words of God, but took them as a weapon with which to defend themselves. To reverse this, God on earth makes new, higher demands of man. To stop people from becoming negative and passive after seeing God's high standards and stringent requirements, God encourages people many times by saying: "Since things have come to such a situation as today's, you need not feel too aggrieved and regretful about your deeds and actions of the past. My magnanimity is as boundless as the seas and the sky—how could man's capabilities and knowledge of Me not be as familiar to Me as the back of My own hand?" These earnest and sincere words suddenly open up people's minds, and immediately take them from despair to the love for God, to being positive and proactive, for God speaks by seizing hold of the weakness within people's hearts. Without being aware of it, people always feel ashamed before God because of their past actions, and they express remorse over and over again. Thus, God reveals these words especially naturally and normally, so that people do not feel that God's words are stiff and dull, but both stern and soft, and vivid and lifelike.

From the creation until today, God has silently arranged everything for man from the spiritual realm, and never described the truth of the spiritual

realm to man. Yet, today, God suddenly gives an overview of the battle that rages within it, which naturally leaves people scratching their heads, deepens their sense that God is profound and unfathomable, and makes it even harder for them to locate the source of God's words. It can be said that the embattled state of the spiritual realm brings all people into the spirit. This is the first crucial part of the work of the future, and is the clue enabling people to enter the spiritual realm. From this, it can be seen that the next step of God's work is mainly targeted at the spirit, the primary aim of which is to give all people greater knowledge of the miraculous deeds of the Spirit of God within the flesh, thus giving all those who are loyal to God a greater knowledge of the foolishness and of the nature of Satan. Although they were not born in the spiritual realm, they feel as if they have beheld Satan, and once they have this feeling, God immediately changes to another means of speaking—and once people have attained this way of thinking, God asks: "Why am I training you with such urgency? Why do I tell you the facts of the spiritual realm? Why do I remind and exhort you time and again?" And so on—a whole series of questions that provoke many questions in people's minds: Why does God speak in this tone? Why does He speak of the matters of the spiritual realm, and not of His demands of people during the time of the building of the church? Why does God not strike at people's notions by revealing mysteries? Simply by being a little more thoughtful, people acquire a little knowledge of the steps of God's work, and thus, when they encounter temptations in the future, there is born in them a real sense of loathing toward Satan. And even when they encounter trials in the future, they are still able to know God and detest Satan more profoundly, and thus curse Satan.

At the end, God's intention is entirely revealed to man: "allowing each of My words to take root, blossom and yield fruit within your spirits, and,

more importantly, to bear more fruit. This is because what I ask for is not bright, lush flowers, but bounteous fruit, fruit that does not lose its ripeness." Of God's repeated demands of His people, this is the most comprehensive of them all, it is the center point, and is put forward in a straightforward manner. I have transitioned from working in normal humanity to working in full divinity; thus, in the past, in My plain-spoken words, there was no need for Me to add any further explanations, and most people were able to understand the meaning of My words. The result was that, back then, all that was required was for people to know My words and be capable of speaking of reality. This step, however, is hugely different. My divinity has completely taken over, and left no room for the humanity to play a part. Thus, if those among My people wish to understand the true meaning of My words, they have the utmost difficulty. Only through My utterances can they gain enlightenment and illumination, and if it is not through this channel, any thoughts of grasping the aim of My words are but idle daydreams. When all people have a greater knowledge of Me after accepting My utterances is the time when My people live Me out, it is the time when My work in the flesh is completed, and the time when My divinity is entirely lived out in the flesh. At this moment, all people shall know Me in the flesh, and will truly be able to say that God appears in the flesh, and this will be the fruit. This is further evidence that God has grown tired of the building of the church—that is, "although the flowers in a greenhouse are as innumerable as the stars, and draw all the admiring crowd, once they have wilted, they become as tattered as the deceitful schemes of Satan, and no one shows any interest in them." Although God also personally worked during the time of the building of the church, because He is the God who is always new and never old, He has no nostalgia for matters of the past. To stop people thinking back upon the

past, He employed the words “as tattered as the deceitful schemes of Satan,” which shows that God does not abide by doctrine. Some people may misinterpret God’s intention, and ask: Why, since it is work done by God Himself, did He say “once the flowers have wilted, no one shows any interest in them”? These words give people a revelation. What is most important is that they allow all people to have a new, and correct, starting point; only then will they be able to satisfy God’s intention. Ultimately, the people of God shall be able to give God praise that is true, not forced, and which comes from their hearts. This is what is at the heart of God’s 6,000-year management plan. That is, it is the crystallization of this 6,000-year management plan: letting all people know the significance of God’s incarnation—letting them practically know God become flesh, which is to say, the deeds of God in the flesh—so that they deny the vague God, and know the God who is of today and also yesterday, and, more than that, of tomorrow, who has really and actually existed from everlasting to everlasting. Only then shall God enter rest!

Chapter 4

To stop all people from having their heads turned and getting carried away after transitioning from negativity to positivity, in the last chapter of God's utterance, once God has spoken of His highest requirements of His people—once God has told people of His intentions in this stage of His management plan—He gives them the opportunity to ponder His words, to help them make up their minds to satisfy God's intentions in the end. When people's conditions are positive, God immediately begins to ask them questions about the other side of the issue. He asks a string of questions that are difficult for people to figure out: "Was your love for Me tainted by impurity? Was your loyalty to Me pure and wholehearted? Was your knowledge of Me true? How much of a place did I hold within your hearts?" And so on. In the first half of this paragraph, with the exception of two reprimands, the remainder consists entirely of questions. One question in particular—"Have My utterances hit home within you?"—is very fitting. It truly strikes home at the most secret things in the depths of people's hearts, causing them to unconsciously ask themselves: "Am I truly loyal in my love of God?" In their hearts, people unconsciously recall their past experiences in serving: They were consumed by self-forgiveness, self-righteousness, self-importance, self-satisfaction, complacency, and pride. They were like a big fish caught in a net—after falling into the net, it was not easy for them to free themselves. Furthermore, they were frequently unrestrained, they often deceived God's normal humanity, and they put themselves first in all they did. Prior to being called "service-doers," they were like a newborn tiger cub, filled with energy. Though they focused their attention on life to some degree, at times they were only going through the motions; like slaves, they behaved perfunctorily toward God. During the

time of being exposed as service-doers, they were negative, they fell behind, they were filled with sorrow, they complained about God, they hung their heads in dejection, and so on. Each step of their own wonderful, touching stories lingers in their minds. It even becomes difficult for them to sleep, and they spend the daytime in a stupor. They seem to have been eliminated a second time by God, to have fallen into Hades, incapable of escaping. Though God did nothing more than pose a few difficult questions in the first paragraph, read closely they show that God's aim is more than just to ask these questions for the sake of asking; in them is contained a deeper level of meaning, one that must be explained in greater detail.

Why did God once say that today, after all, is today, and since yesterday has already passed, there is no call for nostalgia, and yet in the first sentence here, He asks people questions, and makes them think back to the past? Think about it: Why does God ask that people not be nostalgic about the past, but also that they think back on the past? Could there be a mistake in God's words? Could the source of these words be wrong? Naturally, those who pay no attention to God's words would not ask such profound questions. But for the moment, there is no need to speak of this. First, let Me explain the first question above—the "why." Of course, everybody is aware that God has said He does not speak empty words. If words are uttered from God's mouth, then there is an aim and significance to them—this touches upon the heart of the question. People's biggest failing is their inability to change their evil ways and the intractability of their old nature. To allow all people to know themselves more thoroughly and realistically, God first leads them in thinking back upon the past, in order that they may reflect upon themselves more deeply, and thus come to know that not a single one of God's words is empty, and that all of God's words are fulfilled in different people to different degrees. In the past, the

way God pruned people gave them a little knowledge of God and made their sincerity toward God a little more heartfelt. The word “God” occupies but 0.1 percent of people and of their hearts. Achieving this much shows God has carried out a tremendous amount of salvation. It is fair to say that God’s accomplishment of this much in this group of people—a group that is exploited by the great red dragon and possessed by Satan—is such that they dare not just do as they please. That is because it is impossible for God to occupy one hundred percent of the hearts of those who have been possessed by Satan. To increase people’s knowledge of God during the next step, God compares the condition of the service-doers of the past with that of God’s people of today, thus creating a clear contrast that makes people feel more ashamed. Just as God said, there is “nowhere to hide your shame.”

So, why did I say that God is not merely asking questions for the sake of asking them? A close reading from start to finish shows that, though the questions posed by God have not been thoroughly explained, they all refer to the extent of people’s loyalty toward God and knowledge of God; they refer, in other words, to people’s actual conditions, which are pitiable, and difficult for them to open up about. From this it can be seen that people’s stature is too meager, that their knowledge of God is too superficial, and their loyalty toward Him too tainted and impure. As God said, almost all people fish in murky waters and are only there to make up the numbers. When God says, “Do you truly believe that you are unqualified to be My people?” the true meaning of these words is that among all people, none are fit to be God’s people. But in order to achieve a greater effect, God uses the method of asking questions. This method is far more effective than the words of the past, which ruthlessly attacked, hacked at, and killed people, to the point of piercing their hearts. Suppose God had directly said something dull and insipid like “You are not loyal to Me, and your loyalty is tainted, I

do not hold an absolute place in your hearts…. I shall leave you no place to hide from yourselves, for none of you are sufficient to be My people." You might compare the two, and though their content is the same, the tone of each is different. Using questions is much more effective. Thus, the wise God employs the first tone, which shows the artistry with which He speaks. This is unachievable by man, and so it is no wonder that God said, "People are but utensils that are used by Me. The only difference between them is that some are lowly, and some are precious."

As people read on, God's words come thick and fast, barely giving them the chance to take a breath, for by no means does God go easy on man. When people feel the utmost regret, God once more warns them: "If you are completely oblivious to the questions above, then this shows that you are fishing in murky waters, that you are only present to make up the numbers, and at the time preordained by Me, you will surely be eliminated and knocked into the bottomless pit for a second time. These are My words of warning, and any who take them lightly will be struck by My judgment, and, at the appointed time, will meet with disaster." Reading such words, people cannot help but think of when they were cast into the bottomless pit: Threatened by catastrophe, governed by God's administrative decrees, their own end awaiting them, for a long time feeling distressed, depressed, ill at ease, unable to speak of the melancholy within their hearts to anyone—compared to this, they feel they were better off having their flesh purged…. As their thinking reaches this point, they cannot help but feel distressed. Thinking of how they were in the past, how they are today, and how they will be tomorrow, the sorrow in their hearts grows, they unconsciously begin to shiver, and thus they become more fearful of God's administrative decrees. As it occurs to them that the term "God's people" might also be just a means of speaking, the cheer in their hearts immediately turns to

distress. God is using their fatal weakness to strike at them, and at this point, He is beginning the next step of His work, causing people's nerves to be constantly stimulated, and increasing their sense that God's deeds are unfathomable, that God is unreachable, that God is holy and pure, and that they are not fit to be God's people. As a result, they redouble their efforts to improve themselves, not daring to fall behind.

Next, to teach people a lesson, and to make them know themselves, fear God, and dread God, God begins His new plan: "From the time of creation until today, many people have rebelled against My words and thus have been abandoned and eliminated by My stream of recovery; ultimately, their bodies perish and their spirits are cast into Hades, and even today they are still subjected to grievous punishment. Many people have followed My words, but they have gone against My enlightenment and illumination … and some…." These are real examples. In these words, God not only gives all God's people a real warning to make them know of God's deeds throughout the ages, but also provides an oblique depiction of part of what is happening in the spiritual realm. This allows people to know that nothing good can come of their rebellion against God. They will become an everlasting mark of shame, and they will become the embodiment of Satan, and a copy of Satan. In God's heart, this aspect of meaning is of secondary importance, for these words have already left people trembling and at a loss as to what to do. The positive side of this is that, as people tremble with fear, they also acquire some details of the spiritual realm—but only some, so I must provide a little explanation. From the gate of the spiritual realm it can be seen that there are all kinds of spirits. However, some are in Hades, some are in hell, some are in the lake of fire, and some are in the bottomless pit. I have something to add here. Superficially speaking, these spirits can be divided according to place; specifically speaking, however, some are

directly dealt with by God's chastisement, and some are in the bondage of Satan, which God makes use of. More specifically, their chastisement differs according to the severity of their circumstances. At this point, let Me explain a little more. Those who are directly chastised by God's hand have no spirit on earth, which means they have no chance of being reborn. The spirits under the power of Satan—the enemies of which God speaks when He says "have become My enemies"—are connected to earthly matters. The various evil spirits on earth are all the enemies of God, the servants of Satan, and their reason for existence is to render service, to render service so that they may be foils for the deeds of God. Thus, God says, "These people have not only been taken captive by Satan, but have become eternal sinners and become My enemies, and they directly oppose Me." Next, God tells people what kind of ending there is for this kind of spirit: "They are the objects of My judgment at the height of My wrath." God also clarifies their present conditions: "Today they are still blind, still within the dark dungeons."

To show people the truthfulness of God's words, God uses a real example as proof (the case of Paul of which He speaks) so that His warning leaves a deeper impression on people. To stop people from treating what is said about Paul as a story, and to prevent them from thinking of themselves as bystanders—and, furthermore, to stop them from going about boasting of the things that happened thousands of years ago that they learned from God—God does not concentrate on Paul's experiences throughout his life. Instead, God focuses on the consequences for Paul and on what kind of end he met with, the reason why Paul opposed God, and how Paul ended the way he did. What God focuses on is emphasizing how He ultimately denied Paul's wishful hopes, and directly laying bare Paul's condition in the spiritual realm: "Paul is directly chastised by God." Because people are

numb and incapable of grasping anything of God's words, God adds an explanation (the next part of the utterance), and begins speaking about an issue relating to a different aspect: "Whoever opposes Me (by opposing not only My fleshly self but more importantly, My words and My Spirit—which is to say, My divinity), receives My judgment in their flesh." Although, superficially speaking, these words seem unrelated to the ones above and there does not appear to be any correlation between the two, do not panic: God has His own aims; the simple words of "the example above proves that" organically combine two seemingly unrelated issues—this is the ingeniousness of God's words. Thus, people are enlightened through the account of Paul, and so, because of the connection between the previous and following text, through the lesson provided by Paul, they pursue knowing God even more, which is precisely the effect God wished to achieve in speaking those words. Next, God speaks some words that provide assistance and enlightenment for people's life entry. There is no need for Me to speak of this; you will feel that these things are easy to understand. What I must explain, however, is when God says, "When I worked in normal humanity, most people had already measured themselves against My wrath and majesty, and already knew a little of My wisdom and disposition. Today, I speak and act directly in divinity, and there are still some people who will see My wrath and judgment with their own eyes; moreover, the main work of the second part of the era of judgment is to make all of My people know My deeds in the flesh directly, and to make all of you behold My disposition directly." These few words conclude God's work in normal humanity and officially commence the second part of God's work of the era of judgment, which is carried out in divinity, and foretell the end of a group of people. At this point, it is worth explaining that God did not tell people that this was the second part of the era of judgment when

they became God's people. Instead, He only explains that this is the second part of the era of judgment after telling people of God's intentions and the aims that God wishes to achieve during this period, and of God's final step of work on earth. Needless to say, there is also God's wisdom in this. When people have just got up from their sickbeds, the only thing they care about is whether or not they will die, or whether or not their illness can be banished from their body. They pay no heed to whether they will put on weight, or whether they will dress up in the right clothes. Thus, it is only when people completely believe they are one of God's people that God speaks of His requirements, step-by-step, and tells people what the current era of today is. That is because people only have the energy to concentrate on the steps of God's management a few days after they have recovered, and so this is the most suitable time to tell them. Only after people understand do they start to analyze: Since this is the second part of the era of judgment, God's requirements have become stricter, and I have become one of God's people. It is right to analyze thus, and this way of analysis is attainable by man; that is why God employs this method of speaking.

Once people understand a little, God once more enters the spiritual realm to speak, and so they once more fall into an ambush. During this series of questions, everyone scratches their heads, confused, not knowing where God's purpose lies, not knowing which of God's questions to answer, and, moreover, not knowing what language to use to reply to God's questions. One wonders whether to laugh or cry. To people, these words seem as if they might contain very profound mysteries—but the facts are precisely the opposite. I may as well add a little explanation for you here—it will give your brain a rest, and you will feel that this is a simple thing and there is no need to think about it. In fact, though there are many words, they contain only one aim held by God: gaining people's loyalty through these

questions. But it is not expedient to say this directly, so God once again employs questions. The tone with which He speaks, however, is especially soft, much unlike at the beginning. Though they are being questioned by God, this kind of contrast brings people a measure of relief. You may as well read each question one by one; were these things not often referred to in the past? In these few simple questions, there is rich content. Some are a description of people's mentality: "Are you willing to enjoy a life on earth which is akin to that in heaven?" Some are people's "warrior's oath" which they take before God: "Are you truly able to allow yourselves to be put to death by Me, and led by Me, like a sheep?" And some of them are God's requirements of man: "If I did not speak directly, could you forsake everything around you and allow yourself to be used by Me? Is this not the reality that I require? …" They also include God's exhortations and reassurances for man: "Yet I ask that you no longer be weighed down by misgivings, that you be proactive in your entry and grasp the most profound depths of My words. This will prevent you from misunderstanding My words, and from being unclear as to My meaning, and thus violating My administrative decrees." Finally, God talks of His hopes for man: "I hope that you grasp My intentions for you in My words. Think no more of your own prospects, and act as you have resolved before Me to let God orchestrate you in all things." The final question has profound meaning. It is thought-provoking, it impresses itself on people's hearts and is difficult to forget, ceaselessly ringing out, like a bell close to their ears …

The above are a few words of explanation for you to use as reference.

Chapter 5

When God makes demands of humans that are difficult for them to explain, and when His words strike directly into the human heart and people offer up their sincere hearts for Him to enjoy, God then gives them the chance to ponder, make a resolution, and seek out a path for practice. In this way, all those who are His people will once again, with fists clenched in determination, offer their whole being up to God. Some, perhaps, might draw up a plan and establish a daily schedule, as they prepare to mobilize themselves to work hard, dedicating their bit of strength toward God's management plan in order to bring it glory and hasten it toward its conclusion. Just when people are harboring this mentality, holding these things closely in their minds as they go about their chores, as they talk and as they work, God again begins to speak: "The voice of My Spirit is an expression of the whole of My disposition. Do you understand?" The more determined human beings are, the more desperately they will yearn to grasp God's intentions and the more earnestly they will yearn for God to make demands of them. For this reason, God will give people what they want, taking advantage of this opportunity to impart His words, long held in readiness, to the innermost recesses of their being. Although these words may seem a bit harsh or gruff, to humanity they sound sweet beyond compare. Suddenly, their hearts blossom with joy, as if they were in heaven or had been transported to another realm—a veritable paradise of the imagination—where the affairs of the outside world no longer impinge upon humanity. In order to circumvent the eventuality that people will, as they were in the habit of doing in the past, speak from the outside and act from the outside, and so fail to lay down proper roots, once what people desire in their hearts has been achieved and, moreover, once they prepare to

go to work with passionate enthusiasm, God still adapts His way of speaking to their mentality and, summarily and without holding back, refutes all the ardor and religious ceremony they hold within their hearts. As God has said, “Have you genuinely seen the importance that lies herein?” Whether before or after humans set their resolve upon something, they do not place great importance upon knowing God in His actions or in His words, but rather keep on pondering the question, “What can I do for God? That is the key issue!” This is why God says, “And you have the nerve to call yourselves My people to My face—you have no shame, much less any sense!” As soon as God has spoken these words, people immediately come to their realization and, as though sustaining an electric shock, they hasten to withdraw their hands to the safety of their bosoms, deeply fearful of provoking God’s wrath a second time. In addition to this, God has also said, “Sooner or later, people like you will be eliminated from My house! Do not come the old soldier with Me, assuming that you have stood testimony for Me!” Hearing words like these, people are even more afraid, as if they had sighted a lion. They know full well in their hearts. They do not wish to be eaten by the lion, while on the other hand, they have no idea how to escape. In this very moment, the plan inside the human heart vanishes without a trace, utterly and completely. Through God’s words, I feel as if I can see every single aspect of humanity’s shamefulness: drooping head and hangdog demeanor, like a candidate who has failed the college entrance exam, with such lofty ideals, happy family, bright future, and so on and so forth, along with the Four Modernizations by the Year 2000, all transformed into mere empty talk, creating an imaginary scenario in a science fiction film. This is to exchange passive for active elements, causing people, in the midst of their negativity, to stand up in the position God has assigned them. Exceptionally important is the fact that human

beings are deeply afraid of losing this appellation; as such, they cling for dear life to their own badges of office, deeply afraid that someone might try to wrest them away. When humanity is in this frame of mind, God does not worry that people will become negative, so He accordingly changes His words of judgment to words of interrogation. Not only does He give people a chance to catch their breath, but He also gives them a chance to take the aspirations they have had before now and sort them out for future reference: Anything unsuitable can be modified. This is because God has not yet begun His work—this is a piece of good fortune in the midst of great misfortune—and, moreover, does not condemn them. So, let me continue to give Him all my devotion!

Next, you must not, on account of your fear, set aside God's words. Take a look to see whether God has any new demands. Sure enough, you will discover one like this: "From this time forth, in all things, you must enter into the reality of practice; merely flapping your gums, as you have done in the past, will no longer get you by." Herein still manifests God's wisdom. God has always safeguarded His own witnesses, and when the reality of the words of the past has reached its conclusion, no one whomsoever can fathom the knowledge of "the reality of practice." This is sufficient to prove the truth of what God said: "I undertake to do the work Myself." It has to do with the true meaning of the work in divinity, and also with the reason that humankind, after having reached a new point of beginning, is nevertheless still incapable of fathoming the true meaning of God's words. This is because, in the past, the great majority of people stuck to the reality in God's words, whereas today they have no clue about the reality of practice, understanding only the superficial aspects of these words but not their essence. Even more importantly, it is because today, in the building of the kingdom, no one is permitted to interfere, but only to obey

God's bidding like automatons. Remember this well! Every time God brings up the past, He begins to speak about the actual situation of today; this is a form of speaking that creates a striking contrast between what comes before and what comes after, and for this reason is able to achieve even better fruits, enabling people to juxtapose the present with the past, and in this way avoid confusing the two. This is one facet of God's wisdom, and its purpose is to attain the fruits of the work. After this, God once again reveals humanity's ugliness, in order that humanity shall never forget to eat and drink of His words every day and, even more importantly, so that they shall know themselves and take this as the lesson from which they must learn every day.

After speaking these words, God has achieved the effects that were His original purpose. And so, without paying any further heed to whether or not humanity has understood Him, He brushes past this in a few sentences, because Satan's work has nothing to do with humanity—of this humanity has no clue. Now, leaving behind the spiritual realm, look further into how God makes His demands of humanity: "Resting in My abode, I observe closely: All the people on earth bustle about, 'traveling around the world' and rushing back and forth, all for the sake of their destiny and their future. Not a single one, though, has the energy to spare for building My kingdom, not even so much as the effort it takes to draw breath." After exchanging these conventionalities with humans, God still pays them no heed, but continues to speak from the perspective of the Spirit, and, through these words, reveals the general circumstances of the life of the human race in its entirety. It is clear to see, from "traveling around the world" and "rushing back and forth," that human life is completely devoid of content. Were it not for the omnipotent salvation of God, and especially for those born into the waning, big family of China's imperial line, people would be even more

prone to living entire lifetimes in vain, and they would be better off falling into Hades or hell rather than come into the world. Under the domination of the great red dragon they have, unbeknownst to themselves, offended God, and therefore naturally and unknowingly fallen under God's chastisement. For this reason, God takes "have rescued" and "ingrates," and puts them in contrast to each other so that human beings may more clearly know themselves, creating from this a foil to His saving grace. Does this not make for an even more efficacious result? Of course, it goes without My having to say so explicitly that people can, from the content of God's utterances, infer an element of reproach, an element of salvation and appeal, and a slight intimation of sadness. Reading these words, people unconsciously begin to feel distressed, and cannot help but shed tears…. However, God will not be constrained due to a few sorrowful feelings, nor will He, on account of the corruption of the entire human race, abandon His work in disciplining His people and making demands of them. Because of this, His topics straight away touch upon circumstances such as those of today, and moreover, He proclaims to humanity the majesty of His administrative decrees so that His plan will continue to progress. This is why, following upon this with all due speed and striking while the iron is hot, God promulgates at this critical juncture a constitution for the times—a constitution that humans must read, paying careful attention to every clause, before they can understand God's intentions. There is no need to go further into this right now; people must simply read more attentively.

Today, you—this group of people here—are the only ones who can truly see God's words. Even so, in knowing God, the people of today have fallen far behind any single person in ages past. This makes it sufficiently clear how much effort Satan has invested in people over these several thousand years, as well as the extent to which it has corrupted humankind—

a degree so great that despite the many words God has spoken, humanity still neither understands nor knows Him, but instead dares to rise up and oppose Him publicly. And so, God often holds up the people of past ages as comparisons for the people of today, to give the latter, insensate and obtuse as they are, realistic points of reference. Because human beings have no knowledge of God, and because they lack genuine faith in Him, God has adjudged humanity to be lacking in qualifications and reason; He has therefore, again and again, shown people tolerance and given them salvation. A battle is fought along these lines in the spiritual realm: It is the vain hope of Satan to corrupt humanity to a certain degree, make the world foul and evil, and so drag people down into the mire with it and destroy God's plan. However, God's plan is not to make all of humanity into people who know Him, but rather to choose a part to represent the whole, leaving the rest as waste products, as defective goods to be thrown onto the rubbish heap. Thus, although from Satan's point of view taking possession of a few individuals might seem an excellent opportunity to destroy God's plan, what could such a simpleton as Satan know of God's intention? This is the reason God said, long ago, "I have covered My face to avoid looking at this world." We do know a little bit about this, and God does not ask that human beings be capable of doing anything; rather, He wants them to recognize that what He does is miraculous and unfathomable, and have hearts of fear for Him. If, as humans imagine, God were to chastise them without regard for the circumstances, then the entire world would long since have perished. Would this not have been tantamount to falling right into Satan's trap? And so, God merely uses His words to attain the fruits that He has in mind, but seldom is there the advent of facts. Is this not an instance of His words, "If I did not take pity on your lack of qualifications, reason, and insights, then all of you would perish in the midst of My chastisement, wiped out from

existence. Nevertheless, until My work on earth is finished, I will remain lenient to humankind”?

Chapter 6

People are stunned when they read God's utterances, and they think that God has performed a great deed in the spiritual realm, something of which man is incapable, and that God Himself must accomplish in person. So God once more speaks words of tolerance toward humankind. They are conflicted in their hearts: "God is not a God of mercy and lovingkindness, He is a God who only strikes man down. Why is He being tolerant toward us? Could it be that God has once again shifted into the method?" When these notions, these thoughts, enter their hearts, they try their hardest to prune them. But after God's work goes on for some time, the Holy Spirit does great work in the church, and everyone begins to perform their function, all people enter into God's method, for no one can see any imperfection in what God says and does. As for what precisely God's next step will be, no one has the faintest inkling. As God has said: "Of all under heaven, who is not in My hands? Who does not act after My guidance?" I offer you some advice, however: In matters that are not clear to you, none of you must say or do anything. I say this not to dampen your enthusiasm, but to allow you to follow God's guidance in your actions. On no account should you lose heart or become doubtful because of My mention of "imperfections"; My aim is chiefly to remind you to pay attention to God's words. People are stunned again when they read God's words that say, "Be perceptive toward matters of the spirit, attentive toward My word, and truly capable of regarding My Spirit and My being, and My word and My being, as an inseparable whole, so that all people can satisfy Me in My presence." Yesterday, they were reading words of warning, words about God's tolerance—but today, God is suddenly talking of spiritual matters. What is going on? Why does God keep changing the method with which He speaks?

Why is all this to be regarded as an inseparable whole? Could it be that God's words are not practical? After a closer reading of God's words, it is discovered that when the flesh of God and His Spirit are separated, the flesh becomes a physical body with fleshly attributes—what people refer to as a walking corpse. The incarnate flesh comes from the Spirit: He is the embodiment of the Spirit, the Word become flesh. In other words, God Himself lives in the flesh. Such is the seriousness of the separation of God's Spirit from His being. As a result, though He is called human, He is not of humankind. He is without human attributes, He is the being with which God clothes Himself, the being whom God approves. God's word embodies the Spirit of God, and the word of God is directly revealed in the flesh—which, moreover, shows that God lives in the flesh and is the more practical God, thus proving the existence of God and ending the age of man's rebelliousness toward God. After telling people of the path to knowing God, God changes topic once again, turning to the other side of the matter.

"I have set foot upon all there is, I have looked out across the vast expanse of the universe, and I have walked among all people, tasting the sweetness and bitterness among man." Though simple, these words are not easily understood by humankind. The topic has changed, but in essence, it remains the same: It still enables people to know the incarnate God. Why does God say He has tasted the sweetness and bitterness among man? Why does He say He has walked among all people? God is the Spirit, and He is also the incarnate being. The Spirit, not bound by the limitations of the incarnate being, can set foot upon all there is, the Spirit can look out across the vast expanse of the universe, showing that the Spirit of God fills all the cosmos, that He covers the earth from pole to pole, that nothing is not arranged by God's hand and nowhere can God's footprints not be found. Though the Spirit has become flesh and been born human, the existence of

the Spirit does not negate all human needs; God's being eats, clothes Himself, sleeps, and resides as normal, and He does what people should do as normal. Yet because His inner essence is different, He is not the same as "man" that one speaks of. And though He suffers among humankind, He does not forsake the Spirit because of this suffering. Though He is blessed, He does not forget the Spirit because of these blessings. The Spirit and the being work in silent rapport. The Spirit and the being cannot be sundered, nor have They ever been sundered, for the being is the embodiment of the Spirit, He comes from the Spirit, the Spirit that has a form. Thus transcendence is impossible for the Spirit in the flesh; that is, the Spirit is incapable of supernatural things, which is to say, the Spirit cannot depart from the physical body. If He were to depart from the fleshly body, God's incarnation would lose all meaning. Only when the Spirit is fully expressed in the physical body can man know the practical God Himself, and only then shall God's intentions be met. Only after separately introducing the fleshly body and the Spirit to man does God point out the blindness and rebelliousness of man: "Yet never has man truly known Me, never has he paid Me any heed during My travels." On the one hand, God is saying that He secretly hides in the fleshly body, never doing anything supernatural for people to see; on the other hand, He complains that man does not know Him. There is no contradiction in this. In fact, from a detailed point of view, it is not hard to see that God achieves His aims from these two sides. If God were to display supernatural signs and wonders, He would not need to undertake great work. With His own mouth, He would simply curse people to death, and they would instantly die, and thus all people would be convinced—but this does not achieve God's aim in becoming flesh. If God were to truly act thus, people would never be able to consciously believe in His existence. They would be incapable of true faith, and would, moreover,

mistake devils for God. More importantly, people would never be able to know God's disposition—and is this not one aspect of the significance of God's being in the flesh? If people were incapable of knowing God, then that vague God, that supernatural God, would forever hold sway among man. And in this, would people not be possessed by their own notions? To put it more plainly, would it not be Satan and devils that hold sway? "Why do I say I have taken back power? Why do I say there is so much significance of the incarnation?" The moment God becomes flesh is the moment that He takes back power, and it is also the time when His divinity emerges directly to act. All people gradually come to know the practical God, and thus completely expunge Satan's place in their hearts, giving God a deeper place in their hearts. In the past, people saw the God in their minds in the image of Satan, as a God who was invisible and intangible; and yet they believed this God not only to exist, but to be capable of performing all manner of signs and wonders, and of revealing many mysteries, such as the ugly faces of those possessed by demons. This sufficiently proves that the God in people's minds is not the image of God, but the image of something other than God. God has said that He wishes to occupy 0.1 percent of people's hearts. This is the very highest standard that He asks of man. Beyond what's on their surface, there is also a practical side to these words. If it were not explained thus, people would think God's requirements of them too low, as though God understood too little of them. Is this not the mentality of man?

By combining the aforementioned and the example of Peter below, one will find that Peter really did know God better than anyone else, for he was able to turn his back on the vague God and pursue the knowledge of the practical God. Why is special mention made of how his parents were demons who opposed God? It proves that Peter was not pursuing the God in

his heart. His parents were the representation of the vague God; this is the point of God mentioning them. Most people do not pay much attention to this fact. Instead, they concentrate on the prayers of Peter. In some people, the prayers of Peter are ever on their lips, constantly on their minds, yet they never compare the vague God with the knowledge of Peter. Why did Peter turn against his parents and seek the knowledge of God? Why did Peter spur himself on with the lessons of those who had failed? Why did he assimilate the faith and love of all those who had loved God throughout the ages? Peter came to know that all positive things come from God and are directly issued from Him without being processed by Satan. This shows that the God he knew was the practical God, not the supernatural God. Why is it said that Peter focused on assimilating the faith and love of all those who had loved God throughout the ages? From this it can be seen that the failure of people throughout the ages is mainly because they had only faith and love but were incapable of knowing the practical God. As a result, their faith remained vague. Why does God make multiple mention of the faith of Job, without saying that he knew God, and why does God say Job was not the equal of Peter? Job's words—"I have heard of You by the hearing of the ear: but now my eye sees You"—show that he was only possessed of faith, and had no knowledge. The words "The contradistinction of Peter's parents gave him a greater knowledge of My lovingkindness and mercy" often provoke a raft of questions from most people: Why did Peter need a contradistinction to know God? Why was he incapable of knowing God directly? Why was it that he knew only God's mercy and lovingkindness, and God did not talk of anything else? It is only possible to seek the knowledge of the practical God after recognizing the unreality of the vague God; the aim of these words is to make people expel the vague God in their hearts. If, since the time of creation up until today, people had always

known God's true face, they would not be capable of discerning the deeds of Satan, for that common saying of man—"one does not notice level ground until one has crossed a mountain"—demonstrates God's point in speaking these words. Because He wishes to give people a deeper understanding of the veracity of the example He gave, God deliberately emphasizes mercy and lovingkindness, proving that the age Peter lived in was the Age of Grace. From another perspective, this reveals all the more the hideous countenance of devils, who do nothing but harm and corrupt man, setting God's mercy and lovingkindness in even starker contrast.

God also outlines the facts of Peter's trials and describes their actual circumstances, further indicating to people that God is not only possessed of mercy and lovingkindness, but also of majesty and wrath, and that those who live in peace do not necessarily live amid God's blessings. Telling people about Peter's experiences after his trials is even greater proof of the veracity of Job's words "Shall we receive good at the hand of God, and shall we not receive evil?" Thus it is demonstrated that Peter's knowledge of God had indeed attained unprecedented realms, realms never achieved by the people of ages past, which was also the fruit of his assimilation of the faith and love of all those who had loved God throughout the ages and his encouragement of himself using the lessons of people who had failed in the past. For this reason, all who attain the true knowledge of God are called "fruit," and that includes Peter. Peter's prayers to God show his true knowledge of God during his trials. The fly in the ointment, however, is that he was not capable of fully grasping God's intentions, which is why God only asked to "occupy 0.1 percent of the human heart" upon the basis of Peter's knowledge of Him. That even Peter, the man who knew God best, was incapable of accurately grasping God's intentions shows that humans lack the faculty to know God, for they have been so corrupted by Satan; this

allows all people to know the essence of man. These two preconditions—people's lack of a faculty for knowing God and their utter permeation by Satan—are a foil for God's great power, for God only works with words, He does not undertake any enterprise, and thus does He take a certain place in people's hearts. But why do people only need to achieve that 0.1 percent to satisfy God's intentions? This can be explained by God not having created this faculty in man. If, in the absence of this faculty, man were to arrive at a 100 percent knowledge of God, then God's every move would be clear as day to them—and, given the inherent nature of man, people would immediately betray God, they would stand up and openly oppose Him, which is how Satan fell. So God never underestimates people, for the very reason that He has already thoroughly dissected them, and knows everything about them with crystal clarity, even down to exactly how much water is in their blood. How much more obvious, then, is humanity's nature to Him? God never makes mistakes, and He chooses the words of His utterances with the utmost precision. Thus there is no conflict between Peter not having an accurate grasp of God's intentions and his having the greatest knowledge of God; the two, furthermore, are completely unrelated. It was not in order to focus people's attention on Peter that God mentioned him as an example. Why was someone like Job not able to know God, and yet Peter was? Why would God say that man is capable of attaining this, and yet say that it is due to His great power? Are people really innately talented? This is not easy for people to know; no one would realize the inner significance of this if I did not speak of it. The aim of these words is to give people an insight, so that they can have the faith to cooperate with God. Only then can God work with the cooperation of man. Such is the actual situation in the spiritual realm, and it is completely unfathomable to man. Eliminating Satan's place in people's hearts and giving that place to

God instead—this is what it means to repel Satan's onslaught, and only thus can it be said that Christ has descended to earth, only thus can it be said that the kingdoms on earth have become Christ's kingdom.

At this point, mention of Peter's having been a model and exemplar for several thousands of years is not to say merely that he was a model and exemplar; these words are a reflection of the battle being waged in the spiritual realm. Satan has been working in man for all this time in the vain hope of devouring him, thereby causing God to destroy the world and lose His witnesses. Yet God has said, "I will first create a model so that I may take up the smallest position within the human heart. At this stage, humanity neither pleases nor fully knows Me; nevertheless, because of My great power, humans will become able to submit to Me wholly and cease to rebel against Me, and I will use this example to vanquish Satan. That is to say, I will use that 0.1 percent of the human heart I occupy to repress all the forces that Satan has been wielding over humanity." So, today God mentions Peter as an example so that he may serve as a template for all of humankind to emulate and practice. Combined with the opening passage, this demonstrates the veracity of what God said about the situation in the spiritual realm: "Today is unlike the past: I shall do things never beheld since the time of creation, shall speak words never heard throughout the ages, for I ask that all people come to know Me in the flesh." From this it is evident that God has begun to act on His words today. People can only see what's happening on the outside, they can't see what's actually going on in the spiritual realm, and so God directly says, "These are the steps of My management, but man has not the slightest inkling. Though I have spoken plainly, people remain addled; it is difficult to get through to them. Is this not the lowliness of man?" There are words within these words: They

explain that a battle is going on in the spiritual realm, just as described above.

God's intentions are not entirely met after His brief description of the story of Peter, so God makes the following demand of man regarding the matters of Peter: "Throughout the cosmos and the firmament, among everything in heaven and on earth, all things upon the earth and in heaven give their every effort to My final stage of work. Surely you do not wish to be spectators, ordered about by the forces of Satan?" People are profoundly enlightened after reading about Peter's knowledge, and in order to be even more effective, God shows people the consequence of their debauchery, unrestraint, and lack of knowledge of God; moreover, He tells humanity—once again, and with greater precision—of what's actually happening in the battle in the spiritual realm. Only thus are people more vigilant against being taken by Satan. Further, it makes clear that if people fall this time, they will not be saved by God as they were this time. Taken together, these warnings deepen humanity's impression of God's words, they make people more treasure God's mercy, and cherish God's words of warning, so that God's aim in saving humankind may truly be attained.

On the Life of Peter

Peter was God's role model for humanity, a luminary who was known to all. Why was someone so unremarkable raised up as an exemplar by God and extolled by successive generations? It goes without saying that this is inseparable from his expression of love for God and resolve to love God. As for how Peter's God-loving heart was manifested, and what his life's experiences were actually like, we must return to the Age of Grace to look again at the customs of the time and observe the Peter of that age.

Peter was born into an ordinary Jewish farming household. His parents supported the entire family by farming, and he was the eldest of the children, with four brothers and sisters. This, of course, is not the main part of our story; Peter is our central character. When he was five years old, Peter's parents started teaching him to read. At that time, the Jewish people were quite erudite, and were especially advanced in such areas as agriculture, industry, and commerce. As a result of their social environment, both of Peter's parents had received higher education. Despite being from the countryside, they were well-educated and comparable to the average university students of today. Evidently, Peter was blessed to have been born into such favorable social conditions. Clever and quick on the uptake, he readily assimilated new ideas. After beginning his studies, he figured things out very easily during lessons. His parents were proud to have such a bright son, and made every effort to allow him to go to school, hoping that he would be able to distinguish himself and secure some sort of official post in society. Without realizing it, Peter had become interested in God, which meant that, at fourteen, when he was in high school, he felt averse toward the curriculum of Ancient Greek Culture he was studying, especially with regard to the fictional people and made-up events in ancient Greek history.

From then on, Peter—who had just entered the springtime of his youth—started trying to find out more about the human life and the wider world. His conscience did not compel him to repay the pains his parents had taken, because he clearly saw that people were all living in a state of self-deception, they were all living within meaningless lives, ruining their own lives in their struggle for wealth and recognition. His insight was largely to do with the social environment he inhabited. The more knowledge people have, the more complex their interpersonal relationships and internal worlds are, and therefore the more they exist in a void. Under these circumstances, Peter spent his free time making wide-ranging visits, most of which were to religious figures. In his heart, there seemed the vague feeling that religion might be able to account for all that was inexplicable in the human world, and so he would often go to a nearby synagogue to attend services. His parents were unaware of this, and before long Peter, who had always been of good character and fine scholarship, began to hate going to school. Under the supervision of his parents, he barely completed high school. Swimming ashore from the ocean of knowledge, he took a deep breath; from then on, no one would educate or restrict him any longer.

After finishing school, he began to read all sorts of books, but at the age of seventeen, he still did not have much experience of the wider world. After graduating from school, he supported himself by farming while making as much time as he could to read books and attend religious services. His parents, who had had high hopes for him, often cursed Heaven for their “rebellious son,” but even this could not stand in the way of his hunger and thirst for righteousness. Peter suffered no small number of setbacks in his experiences, but his was a voracious heart, and he grew like grass after rain. Before long, he was “fortunate” enough to encounter some senior figures in the religious world, and because his longing was so strong,

he started associating with them ever more frequently, until he was spending nearly all of his time among them. Immersed in contented happiness, he suddenly realized that, most of these people believed with their lips, and they had not given their hearts to their belief. How could Peter, whose soul was upright and pure, tolerate such a blow? He realized that nearly all the people he associated with were beasts in human attire—they were animals with a human countenance. At that time, Peter was very naive, so on several occasions he pleaded with them from the heart. But how could these wily, cunning religious figures possibly listen to the entreaties of this impassioned young man? It was at this time that Peter felt the true emptiness of human life: At the first step upon life's stage, he had failed…. One year later, he moved away from the synagogue and began living independently.

The setback made the 18-year-old Peter much more mature and sophisticated. No longer was there any trace of his youthful naiveté; the innocence and artlessness of the young had been callously smothered by the setback he suffered, and he began a life as a fisherman. Thereafter, people would be seen listening to him preach on his boat. As he made his living fishing, he would spread the message wherever he went, and all he preached to were mesmerized by his sermons, for what he spoke of struck a chord in the hearts of the common people, and they were all deeply moved by his honesty. He often taught people to treat others from the heart, to call on the Sovereign of the heavens and earth and all things, and to not ignore their consciences and do shameful things, in all matters satisfying the God whom they loved in their hearts…. People were often deeply touched after listening to his sermons; they all felt inspired by him and were frequently moved to tears. At the time, he was greatly admired by all of his followers, who were all destitute and naturally, given how society was at the time,

very few in number. Peter was also persecuted by the religious elements of society at the time. All of this meant that, for two years, he was moving from place to place and living a solitary life. During these two years of extraordinary experiences, he gained many insights and learned a great deal about things of which he had no previous knowledge, such that he became unrecognizable from his 14-year-old self, with whom he now seemed to have nothing in common. Over these two years he encountered all kinds of people and saw all sorts of truths about society, as a result of which he gradually started to rid himself of all manner of rituals from the religious world. He was also profoundly affected by developments in the work of the Holy Spirit at that time; by then, Jesus had been working for many years, so Peter's work was also influenced by the work of the Holy Spirit at that time, though he had yet to meet Jesus. For this reason, when Peter was preaching, he gained many things that previous generations of saints never had. Of course, at the time, he was marginally aware of Jesus, but he had never yet had the chance to meet Him face-to-face. He only hoped and longed to see that heavenly figure born of the Holy Spirit.

At dusk one evening, Peter was fishing from his boat (near the shore of what was then known as the Sea of Galilee). He had a fishing rod in his hands, but there were other things on his mind. The setting sun illuminated the surface of the water like a vast ocean of blood. The light reflected onto Peter's young yet calm and composed face; he seemed to be deep in thought. At that moment, a breeze stirred, and he suddenly felt the loneliness of his life, which immediately gave him a sense of bleakness. As the waves of the ocean glistened in the light, it was clear that he was in no mood to fish. As he was lost in thought, he suddenly heard someone behind him say, "Simon Barjona the Jew, the days of your life are lonely. Will you follow Me?" Startled, Peter promptly dropped the fishing rod he had been

holding, which immediately sank to the bottom of the sea. Peter hurriedly turned around to see a man standing in his boat. He looked Him up and down: The man's hair, hanging to His shoulders, was slightly golden yellow in the sunlight, He wore gray clothing, was of medium height, and was dressed from head to toe as a Jewish man. In the fading light, the man's gray clothing looked slightly black, and His face seemed to have a slight sheen. Many times, Peter had sought to meet Jesus, but had never succeeded. At that moment, deep in his soul, Peter believed that this man must be the holy one of his heart, and so he prostrated himself in the fishing boat and said, "Could it be that You are the Lord who has come to preach the gospel of the kingdom of heaven? I have heard of Your experiences, but I have never seen You. I have wanted to follow You, but I could not find You." By then, Jesus had moved to the boat's cabin, where He was sitting calmly. "Get up and sit next to Me!" He said. "I am here to seek those who truly love Me. I have come especially to spread the gospel of the kingdom of heaven, and I shall travel throughout the lands to seek those who are of one mind with Me. Are you willing?" Peter replied: "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. As I love the heavenly Father, how could I not be willing to follow You?" Although Peter's words were rife with religious notions, Jesus smiled and nodded His head in satisfaction. At that moment, a feeling of fatherly love for Peter grew inside of Him.

Peter followed Jesus for a number of years and saw much in Him that was not in other people. After following Him for a year, Peter was chosen by Jesus from among the twelve disciples. (Of course, Jesus did not speak this aloud, and others were not aware of it at all.) In life, Peter measured himself by everything Jesus did. Most notably, the messages that Jesus preached were etched in his heart. He was incredibly considerate and loyal

toward Jesus, and he never spoke any grievances against Him. As a result, he became Jesus' faithful companion everywhere He went. Peter observed Jesus' teachings, His gentle words, what He took for His food, His clothing, His shelter, and how He traveled. He emulated Jesus in every regard. He was never self-righteous, but cast off all that was outdated, following Jesus' example in both word and deed. It was then that Peter felt that the heavens and earth and all things were in the hands of the Almighty and that, for this reason, he was without personal choice. Peter also assimilated all that Jesus was and used it as an example. Jesus' life shows that He was not self-righteous in what He did; instead of bragging about Himself, He moved people with love. Various things showed what Jesus was, and for this reason, Peter emulated everything about Him. Peter's experiences gave him an increasing sense of the loveliness of Jesus, and he said such things as, "I have searched for the Almighty throughout the universe, and I have seen the wonders of the heavens and earth and all things, and I thus have gained a profound sense of the Almighty's loveliness. However, I had never had genuine love in my own heart, and I had never seen the loveliness of the Almighty with my own eyes. Today, in the eyes of the Almighty, I have been looked upon with favor by Him, and I have finally felt God's loveliness. I have finally discovered that it is not just God's having created all things that makes humanity love Him; in my daily life, I have found His boundless loveliness. How could it possibly be limited to what can be seen right now?" As time passed, much that was lovely also emerged in Peter. He grew very submissive to Jesus, and of course, he also suffered quite a few setbacks. When Jesus took him to preach at various locations, Peter always humbled himself and listened to Jesus' sermons. He never became arrogant because of his years of following Jesus. After being told by Jesus that the reason He had come was to be crucified so that He could finish His

work, Peter often felt anguish in his heart and would weep alone in secret. Nevertheless, that "unfortunate" day finally arrived. After Jesus was arrested, Peter wept alone in his fishing boat and said many prayers for this. But in his heart, he knew that this was the will of God the Father, and that no one was able to change it. He remained anguished and teary-eyed only because of his love. This is a human weakness, of course. Thus, when he learned that Jesus would be nailed to the cross, he asked Jesus, "After You leave, will You return to be among us and watch over us? Will we still be able to see You?" Although these words were very naive and full of human notions, Jesus knew the bitterness of Peter's suffering, so through His love He was considerate of Peter's weakness: "Peter, I have loved you. Do you know that? Although there is no reason behind what you say, the Father has promised that after My resurrection, I will appear to people for 40 days. Do you not believe that My Spirit will frequently bestow grace upon you all?" Though Peter felt somewhat comforted by this, he still felt that there was one thing missing, and so, after being resurrected, Jesus appeared to him openly for the first time. In order to prevent Peter from continuing to cling to his notions, however, Jesus declined the lavish meal that Peter had prepared for Him, and disappeared in the blink of an eye. From that moment on, Peter finally had a deeper understanding of the Lord Jesus and loved Him even more. After His resurrection, Jesus frequently appeared to Peter. He appeared to Peter three more times after the forty days were up and He had ascended to heaven. Each appearance was right when the work of the Holy Spirit was about to be completed and new work was about to be begun.

Throughout his life, Peter fished for a living but, more than that, he lived to preach. In his later years, he wrote the first and second epistles of Peter, as well as several letters to the church of Philadelphia of that time.

The people of this period were profoundly touched by him. Instead of lecturing people using his own credentials, he provided them with a suitable supply of life. He never forgot Jesus' teachings before He left, and was inspired by them throughout his life. While following Jesus, he resolved to repay the Lord's love with his death and to follow His example in all things. Jesus agreed to this, so when Peter was 53 years old (more than 20 years after Jesus' departure), Jesus appeared to him to help fulfill his aspiration. In the seven years following that, Peter spent his life getting to know himself. One day, at the end of these seven years, he was crucified upside down, thus bringing his extraordinary life to an end.

Chapter 8

When God speaks from the perspective of the Spirit, His tone is directed at all of humanity. When God speaks from a human perspective, His tone is directed at all who follow the guidance of His Spirit. When God speaks in the third person (from what people refer to as an observer's point of view), He shows His words to people directly, so that they will see Him as a commentator, and it seems to them that from His mouth come forth boundless things of which humans have no knowledge and which they cannot fathom. Is this not the case? When God speaks from the perspective of the Spirit, all of humanity is astonished. "Humans' love of Me is minuscule, and their faith in Me is also pitifully small. If I did not direct the brunt of My words at people's weaknesses, they would boast and exaggerate, pontificating and coming up with bombastic theories, as if they were omniscient and all-knowing with regard to earthly matters." These words not only reveal humanity as they actually are and the position God has in the hearts of humans, but also lay bare the entire life of humankind. Each person believes that they are extraordinary yet does not even know that there is such a word as "God." Therefore, they dare to come up with bombastic theories. However, this "coming up with bombastic theories" is not "speaking" in the sense that people understand it. Rather, it means that humans have been corrupted by Satan. Everything they do, every action they take rebels against God and opposes Him directly, and the substance of their actions comes from Satan and is in opposition to God, and is intended to achieve independence, counter to God's intentions. This is why God says that humans all come up with bombastic theories. Why does God say that the brunt of His words is directed at human weaknesses? It is because, in accordance with God's intentions, if He did not reveal the things hidden

deep in people's hearts, then no one would yield; as such, people would not understand themselves, and they would not have a God-fearing heart. In other words, if people's intentions are not laid bare, then they will dare to do anything—perhaps even direct curses at Heaven or at God. These are humanity's weaknesses. Therefore, God speaks thusly: "I journey to all corners of the universe world in perpetual search of those who align with My intentions and are fit for My use." This statement, in conjunction with what is later said about the salute of the kingdom ringing formally out, makes it evident that God's Spirit is engaged in new work on earth; it is just that humans cannot see it with their physical eyes. Since it is said that the Spirit is on earth doing new work, the entire universe world also undergoes momentous change: God's sons and God's people begin to accept the testimony of God's incarnation, but more than that, every religion and denomination, every walk of life and place also accept it to varying degrees. It is a great movement of the universe world in the spiritual realm. It shakes the entire religious world to its core, which is partly what the previously mentioned "earthquake" refers to. Next, the angels formally begin their work and the people of Israel return to their home, never again to wander, and all those included accept being shepherded. In contrast, the Egyptians begin to break away from the scope of My salvation; that is, they receive My chastisement (but that has not yet formally begun). So, when the world simultaneously undergoes these several great changes, it is also when the salute of the kingdom rings formally out, a time that people have called "the time when the sevenfold intensified Spirit begins to work." Each time God does the work of recovery, at these phases (or in these transitional periods), no one is able to sense the work of the Holy Spirit. Therefore, God's words, "when people lose hope," ring true. Furthermore, during each of these transition phases, when humans lose hope, or when they feel that this is the

wrong stream, God begins anew and undertakes the next step of His work. From the time of creation until now, God has recovered His work and altered the methods of His work in such a manner. Though most people, to varying degrees, can grasp some aspect of this work, they are in the end nonetheless washed away by a torrent of water, for they are too small of stature; they are unable to grasp the steps of God's work, and so they are eliminated. However, this is also how God purifies people, and this is God's judgment of humanity's outdated notions. The more of a foundation people have, the greater their religious notions of God, which are difficult for them to set aside; they always cling to old things, and it is hard for them to accept new light. On the other hand, if one is standing, then one must have some foundation to stand on, yet most people still have trouble letting go of their notions. This is especially true of their notions about the God incarnate of today, a point that is clear to see.

In today's words, God speaks much of visions, and there is no need to elaborate. God speaks primarily about how building the church lays the foundation for building the kingdom. More specifically, while the church was being built, the main goal was to convince people both in heart and in word, though they have not known God incarnate with their own eyes. Even though they harbored faith in their hearts, they did not know God incarnate, because at that stage He was indistinguishable from a person. In the Age of Kingdom, all must show conviction in their hearts, their speech, and their eyes. This suffices to show that for all to show conviction in their hearts, speech, and eyes, they must be allowed to know God living in the flesh with their physical eyes—not under duress, nor with mere casual belief, but with knowledge that comes from conviction in their hearts and mouths. Therefore, at this stage of construction, there is no fighting and no killing. Instead, people will be led to enlightenment by way of God's words, and

through this they may pursue and explore, so that they can subconsciously come to know God incarnate. Therefore, to God, this stage of work is much easier, in that it lets nature take its course and does not run counter to humanity. It will, in the end, lead humans naturally to knowledge of God, so do not be worried or anxious. When God said, "The state of battle of the spiritual realm is made plain directly among all My people," He meant that when people embark on the right track and begin to know God, not only is each person tempted internally by Satan, but they may also be tempted by Satan in the church itself. However, this is a path that everyone must take, so no one need be alarmed. Satan's temptation may come in several forms. Someone may neglect or forsake what God says, and might say negative things to dampen other people's positivity; however, such a person will usually not win others to their side. This is difficult to discern. The main reason for this is: Such a person might still be proactive in attending meetings, but they are unclear about visions. If the church does not guard against them, then the entire church could be swayed by their negativity into responding tepidly to God, and thereby not paying attention to God's words—and this would mean falling straight into Satan's temptation. Such a person might not resist God directly, but because they cannot fathom God's words and do not know God, they may go so far as to complain or have a heart full of resentment. They might say God has abandoned them and they are therefore incapable of receiving enlightenment and illumination. They may wish to leave, but they are slightly afraid, and they might say that God's work does not come from God but is instead the work of evil spirits.

Why does God mention Peter so often? And why does He say that even Job did not come close to being his equal? Saying so not only causes people to pay attention to Peter's deeds, but also has them set aside all the examples they have in their hearts, as even the example of Job—who had

the greatest faith—will not do. Only in this way can a better result be achieved, wherein people are able to cast aside everything in an effort to imitate Peter, and, in doing so, advance a step in their knowledge of God. God shows people the path of practice that Peter took to know God, and the goal of doing so is to give people a point of reference. God then goes on to predict one of the ways in which Satan will tempt humans when He says, "However, if you are cold and uncaring toward My words, then you undoubtedly oppose Me. This is fact." In these words, God foretells the crafty schemes Satan will try to use; they stand as a warning. It is not possible that everyone could be indifferent to God's words, yet nonetheless, some people will be taken captive by this temptation. Therefore, at the end, God reiterates with emphasis, "If you do not know My words, nor accept them, nor put them into practice, then you will inevitably become objects of My chastisement! You will surely become victims of Satan!" This is God's counsel to humanity—yet in the end, as God foretold, a portion of people will inevitably fall victim to Satan.

Chapter 9

In people's imagination, God is God and humans are humans. God does not speak the language of humans, nor can they speak the language of God. To God, meeting humanity's demands of Him is a piece of cake—one easy slice at a time—whereas God's requirements of humanity are unattainable and unthinkable to humans. However, the truth is precisely the opposite: God only asks "0.1 percent" of humans. This is not only astonishing to people, but also makes them feel very much bewildered, as if they are all at sea. It is only thanks to God's enlightenment and grace that people have gained a little knowledge of God's intentions. On March 1, however, all people were once again left bewildered and scratching their heads; God asked that His people be as gleaming snow, not as drifting clouds. So, what does this "snow" refer to? And what do "drifting clouds" indicate? At this point, God is deliberately revealing nothing of the deeper meaning of these words. This plunges people into confusion, and thus increases their faith as they seek knowledge—for this is a specific demand made of God's people, and nothing else; people all therefore find themselves unwittingly spending more time pondering these unfathomable words. As a result, various ideas sprout in their brains, drifting snowflakes flash before their eyes, and drifting clouds in the sky immediately appear in their minds. Why does God ask that His people be as snow, and not as drifting clouds? What is the true meaning here? To what do these words refer, specifically? "Snow" not only makes nature look pretty, but is also good for farmland; it is good for killing bacteria. After a heavy snowfall, all the bacteria are covered by gleaming snow, and the entire area immediately brims with life. Likewise, the people of God must not only know God incarnate, but also discipline themselves upon the fact of God's incarnation;

in so doing, they will live out normal humanity. This is how snow makes nature look pretty; ultimately, the maturity of God's people shall bring an end to the great red dragon, establishing God's kingdom on earth, and spreading and glorifying God's holy name so that the whole of the kingdom on earth is filled with God's righteousness, shines forth with His radiance, and sparkles with His glory. Everywhere there will be scenes of peace and contentment, happiness and fulfillment, and continuously renewed beauty. The various plagues that currently exist—corrupt satanic dispositions such as unrighteousness, crookedness and deceitfulness, evil desires, and so on—will all be eradicated, and thus heaven and earth will both be renewed. This is the true meaning of "after a heavy snowfall." Those who are as drifting clouds are akin to the sort of people who follow the herd that God mentions; if there are any temptations from Satan or trials from God, they will immediately drift away, no longer to exist. Not even any substance of theirs will survive, having vanished long ago. If people are as drifting clouds, then they are not only incapable of living out God's image, but also bring shame upon His name, for such people are in danger of being snatched away at any time or place; they are the food that Satan consumes —and when Satan takes them captive, they will betray God and serve Satan. This clearly brings shame upon God's name, and is what God resents most of all; such people are God's enemies. Thus, they are both without the essence of normal people and without any practical value. It is because of this that God makes such requirements of His people. After understanding something of these words, however, people feel at a loss as to what to do next, for the topic of God's words has turned to God Himself, which puts them in a difficult position: "Because I come from the holy land, I am not like the lotus, which has only a name and no essence, for it comes from the mud and not the holy land." Why, after speaking of His requirements of His

people, does God describe His own birth? Could it be that there is a connection between the two? Indeed, there is an inherent connection between them; if not, God would not tell people that. Amongst green leaves, the lotus sways back and forth in the gentle breeze. It is pleasing to the eye, and greatly cherished. People simply cannot get enough of it, and are itching to swim in the water to pick a lotus blossom and get a closer look at it. However, God says the lotus comes from the mud, and has only a name and no essence; it appears that God attaches no importance to lotuses, and His words make it evident that He has a certain loathing toward them. Throughout the ages, many have lavished praise upon lotuses because they emerge unstained from the mud, and even seem to imply that lotuses are beyond compare and indescribably wonderful. In God's eyes, though, lotuses are worthless—which is precisely the difference between God and humans. Thus it can be seen that the difference between God and humans is as vast as the distance between the vault of heaven and the very foundation of the earth. Because a lotus comes from the mud, the nutrients it requires all come from there, too. It is simply that the lotus is able to disguise itself, and thus provide a feast for the eyes. Many people see only the lotus' beautiful exterior, but no one sees that the life concealed within is filthy and impure. Thus, God says that it has only a name and no essence—which is totally correct and true. Is this not precisely what God's people are like today? Their submission to and faith in God is only superficial. Before God, they curry favor and parade themselves in order to make Him satisfied with them; inside, however, they are stuffed full of a corrupt, satanic disposition, and their bellies are filled with impurities. This is why God poses questions to humans, asking whether their loyalty to God is tainted with impurities or whether it is pure and wholehearted. When they were service-doers, many people praised God vocally but cursed Him in their hearts. With their

words, they submitted to God, but in their hearts, they rebelled against Him. Their mouths uttered negative words, and in their hearts, they harbored opposition to God. There were even those whose actions were coordinated: They released obscenities with their mouths and gesticulated with their hands, utterly dissolute, and gave a vivid and lifelike expression of the true visage of the great red dragon. Such people are genuinely worthy of being called the spawn of the great red dragon. Today, however, they stand in the place of loyal service-doers and act as though they are God's loyal people—how shameless! This is no wonder, though; they come from the mud, so cannot help but show their true colors. Because God is holy and pure, and real and actual, His flesh comes from the Spirit. This is definite and incontrovertible. Not only being able to bear testimony for God Himself, but also being able to completely devote Himself to following God's will: these represent one side of God's essence. That the flesh comes from the Spirit with an image means that the flesh with which the Spirit clothes Himself is substantively different to the flesh of humans, and this difference primarily lies in their spirit. What the "Spirit with an image" refers to is how, as a result of being covered by normal humanity, the divinity is able to work normally from within. This is not the least bit supernatural, and is not limited by humanity. The "image of the Spirit" refers to complete divinity, and is not limited by humanity. As such, God's inherent disposition and true image can be completely lived out in the incarnate flesh, which is not only normal and stable, but possesses majesty and wrath. The first incarnate flesh could only present the God that people could conceive of; that is, He was only able to perform signs and wonders and speak prophecies. Thus, He did not completely live out the practicality of God, and so was not the embodiment of the Spirit with an image; He was but the direct appearance of divinity. Moreover, because He transcended normal humanity, He was

not called the complete practical God Himself, but had a little of the vague God in heaven about Him; He was the God of people's notions. This is the substantive difference between the two fleshes incarnate.

From the highest point in the universe, God watches over humanity's every move and over all that people say and do. He even observes all of their innermost thoughts with absolute clarity, never overlooking them; as such, His words cut right into people's hearts, striking at their every thought, and God's words are astute and without error. "Although people 'know' My Spirit, they still offend My Spirit. My words lay bare the ugly faces of all people, as well as their innermost thoughts, and cause all upon earth to fall down in the midst of My scrutiny." From this it is evident that although God's requirements of humanity are not very demanding, people are still unable to endure the scrutiny of God's Spirit. "However, despite falling down, their hearts do not dare to stray far from Me. Among created beings, who does not come to love Me as a result of My deeds?" This is even more indicative of God's full wisdom and omnipotence, and thus reveals everything God's people thought when they were in the position of service-doers: After a "trade" that ended in failure, the "hundreds of thousands" or "millions" in their heads came to nothing. However, because of God's administrative decrees and because of God's majesty and wrath—even though they hung their heads in sorrow—they still served God with a negative mindset, and all of their practices of the past became but empty talk and totally forgotten. Instead, to keep themselves entertained, to pass or idle away the time, they did things at will that made them and everybody else happy. … This was what was really going on among humans. Thus, God opens up to humanity and says, "Who does not yearn for Me as a result of My words? In whom are not born feelings of attachment as a result of My love?" To be honest, humans are all willing to accept God's words, and

there is not one among them who does not like to read the words of God; it is just that they are unable to put God's words into practice, for they are hindered by their natures. After reading God's words, many people cannot bear to be apart from them, and their love for God wells up within them. Thus, God once again curses Satan, once more exposing its ugly face. "This era in which Satan runs riot and is madly despotic" is also the very age that God begins His official great work on earth. Next, He begins the work of annihilating the world. In other words, the more Satan runs amok, the sooner God's day will arrive. Thus, the more God speaks of Satan's wantonness, the closer the day draws on which God will annihilate the world. Such is God's proclamation to Satan.

Why did God repeatedly say, "… furthermore, behind My back, they engage in those 'laudable' dirty dealings. Do you think the flesh, with which I clothe Myself, knows nothing of your actions, your behavior, and your words?" He did not just say such words one or two times. Why is that? Once people have been comforted by God, and are aware of God's sorrow for humanity, it becomes easy for them to forget the past as they struggle forward. Nevertheless, God is not the least bit lenient toward humans: He continues to target their thoughts. Thus, He tells people over and over to know themselves, to cease their debauchery, to no longer engage in such laudable dirty dealings, and to never again deceive God in the flesh. Although people's natures do not change, there is benefit in reminding them a few times. After this, God speaks from a human perspective to reveal the mysteries in their hearts: "Many years have I endured the wind and rain, and so too have I experienced the bitterness of the human world; however, upon closer reflection, no amount of suffering can make fleshly humanity lose hope in Me, much less can any sweetness cause humans of flesh to grow cold, downhearted, or dismissive toward Me. Is their love for Me

really limited to either a lack of suffering or a lack of sweetness?" "Everything beneath the sun is empty"—these words indeed have inner meaning. Thus, God is saying that nothing can make humans lose hope in Him or grow cold toward Him. If people do not love God, then they may as well be dead; if they do not love God, then their suffering is in vain and the happiness they enjoy is empty, and is added to their sins. Because not a single person truly loves God, He says, "Is their love for Me really limited to either a lack of suffering or a lack of sweetness?" In the world of humanity, how could anyone exist without suffering or sweetness? Time and time again, God says, "Not a single human has ever truly seen My face or ever truly heard My voice, for humans do not truly know Me." God says that humans do not truly know Him, but why does He ask humans to know Him? Is this not a contradiction? Every one of God's words has a certain purpose. Because humans have grown numb, God employs the principle of doing 100% of His work through humans in order to ultimately possess 0.1 percent of each of their hearts. Such is the method by which God works, and God must act thusly in order to achieve His goals. This is also precisely the wisdom in God's words. Have you grasped this?

God says: "When I reveal My mysteries directly and make plain My intentions in the flesh, you take no notice; you listen to the sounds, but do not understand their meaning. I am overcome with sadness. Although I am in the flesh, I am unable to do the work of the ministry of the flesh." In one regard, these words make people, because of their numbness, take the initiative to cooperate with God; in another regard, God reveals the true face of His divinity in flesh incarnate. Because humans are too small of stature, the revelation of divinity during the period that God is in the flesh only comes in accordance with their ability to accept it. During this step of work, most people remain incapable of fully accepting it, which sufficiently

shows how unreceptive they are. Thus, during this work, the divinity does not perform all of its original function; it only performs a small part of it. This shows that in future work, the divinity will gradually be revealed according to the state of humanity's recovery. However, the divinity does not grow gradually; rather, it is what the incarnate God possesses in essence, and is unlike the stature of humans.

There was a purpose and meaning to God's creation of humans, which is why He said, "If humanity were all destroyed by My wrath, what would be the significance of My creation of the heavens and earth?" After humans were corrupted, God planned to gain a portion of them for His enjoyment; He did not plan for all humans to be destroyed, nor for them to be eradicated at the slightest violation of God's administrative decrees. Such is not the intention of God; as God said, that would be meaningless. It is precisely because of this "meaninglessness" that God's wisdom is made plain. Is there not even greater significance in God speaking and working through many means in order to chastise, judge, and strike at all people, ultimately selecting only those who truly love Him? It is precisely in this manner that God's deeds are revealed, and so the creation of humans becomes even more significant. Thus, the majority of God's words are said to simply float past them; this is in order to achieve a goal, and this exactly is the reality of a portion of His words.

Addendum: Chapter 1

What I ask you to do is not the vague and empty theory that I speak of, nor is it unimaginable by the brain of man or unachievable by the flesh of man. Who is capable of complete loyalty within My house? And who can offer up their all within My kingdom? If not for the revelation of My intentions, would you truly demand of yourselves that you satisfy My heart? No one has ever understood My heart, and no one has ever perceived My intentions. Who has ever seen My face or heard My voice? Did Peter? Or Paul? Or John? Or James? Who has ever been clothed by Me, or possessed by Me, or used by Me? Though the first time I became flesh happened within divinity, the flesh in which I clothed Myself knew not the sufferings of man, because I was not incarnated in a form, and so it could not be said that the flesh fully followed My will. Only when My divinity is able to do as I would do and speak as I would speak in a person of normal humanity, without hindrance or obstruction, can it be said that My will is followed in the flesh. Because My normal humanity is able to shield My divinity, thus is achieved My aim of being humble and hidden. During the stage of work in the flesh, although the divinity acts directly, such actions are not easy for people to see, which is merely because of the life and actions of normal humanity. This incarnation cannot fast for 40 days like the first incarnation, but works and speaks normally; although He reveals mysteries, He is very normal; it is not as people imagine—His voice is not like thunder, His face does not sparkle with light, and the heavens do not tremble when He walks. If that were the case, then in this there would be none of My wisdom, and it would be impossible to shame and defeat Satan.

When I display My divinity from behind the shield of normal humanity, I obtain full glory, My great work is accomplished, and nothing

presents any difficulties. This is because the aim of My incarnation is chiefly to allow all those who believe in Me to behold the deeds of My divinity in the flesh, and to see the practical God Himself, thus dispelling the place within people's hearts that is occupied by the invisible and intangible God. Because I eat, clothe Myself, sleep, dwell, and act like a normal person, because I speak and laugh as a normal person and have the needs of a normal person, while also possessing the essence of full divinity, I am called "the practical God." This is not abstract, and it is easy to understand; in it can be seen in which part the core of My work lies, and in which phase of work My focus is. The core aim of My incarnation is to reveal My divinity through normal humanity. It is not hard to see that the center of My work is in the second part of the era of judgment.

In Me, there has never been human life, nor any trace of humanity. Human life has never held a place in Me, and has never suppressed the revelation of My divinity. Thus, the more My voice in heaven and the intentions of My Spirit are expressed, the more Satan can be shamed, and so the easier it becomes to follow My will within normal humanity. This alone has defeated Satan; Satan has already been utterly shamed. Although I am hidden, this does not impede the utterances and actions of My divinity—this is enough to show that I have been victorious and have gained complete glory. Because My work in the flesh is without hindrance, and because the practical God now has a place in people's hearts and has set down roots in their hearts, it is fully proven that Satan has been defeated by Me. And because Satan is incapable of doing any more among man, and because it is difficult to instill the caliber of Satan in man's flesh, My will proceeds without hindrance. The content of My work is, chiefly, to cause all people to behold My wondrous deeds and see My true face: I am not beyond reach, I do not tower in the sky, and I am not formless and amorphous. I am not

invisible like air, and nor am I like a floating cloud, easily blown away; instead, though I live among man and experience the sweetness, sourness, bitterness, and fieriness among man, yet My flesh is substantively different to that of man. Most people have difficulty engaging with Me, yet most also yearn to engage with Me. It is as if there are huge, unfathomable mysteries within the incarnate God. Because of the direct revelation of divinity, and because of the shield of human appearance, people keep a respectful distance from Me, believing that I am a merciful and loving God, yet also fearful of My majesty and wrath. Thus, in their hearts, they wish to speak in earnest with Me, yet they cannot do as they wish—what their hearts desire, their strength lacks. Such are the states of everyone in these circumstances —the more that people are like this, the greater the proof of the revelation of various aspects of My disposition, and thus the aim of people knowing of God is achieved. But this is secondary; the key is making people know My wondrous deeds from the doings of My flesh, causing them to know the essence of God; I am not, as people imagine, abnormal and supernatural. Rather, I am the practical God who is normal in all things. My place within people's notions is dispelled, and they come to know Me in reality. Only then do I take My true place in people's minds.

Before all people, I have not only never done anything supernatural that has been cherished by people, but I am also extremely ordinary and normal; I deliberately do not allow people to see anything in My incarnate flesh that has any hint of God. But because of My words, people are utterly conquered, and they submit to My testimony. Only thus do people come to know the Me in the flesh, without misgivings and upon the foundation of fully believing that God does indeed exist. In this way, people's knowledge of Me becomes more real, more clear, and entirely untainted by their good behavior; all is the result of My divinity acting directly, giving people a

greater knowledge of My divinity, for only divinity is the true face of God and inherent attribute of God. People should see this. What I want are words, deeds, and actions that are in divinity—I care not for words and actions in humanity. My aim is to live and act in divinity—I wish not to take root and sprout in humanity, and I wish not to reside in humanity. Do you understand what I am saying? Even though I am a guest in humanity, I do not want this; I act in complete divinity, and only in this way can people better understand My true face.

Chapter 10

During the time of church building, God barely mentioned building the kingdom. Even when He brought it up, He did so in the language of the time. Once the Age of Kingdom had arrived, God wrote off certain methods and concerns of the time of church building with a single stroke, and never again uttered even a single word about them. This is precisely the fundamental meaning of "God Himself" who is always new and never old. As well as things may have been done in the past, they are, after all, part of a bygone era, so God categorizes such past events as having occurred in the time before Christ, whereas the present day is known as the time after Christ. From this it can be seen that the building of the church was a prerequisite for the building of the kingdom; it laid the foundation for God to wield His sovereign power in the kingdom. The building of the church is a snapshot of today; God's work on earth is primarily focused on this part that is the building of the kingdom. Before He finished building the church, He had already made preparations for all the work to be done, and when the time was right, He formally began His work. This is why God said, "The Age of Kingdom is, after all, different from times past. It does not concern how humanity acts; rather, I have descended upon the earth to personally carry out My work, which is something that human beings can neither conceive of nor accomplish." Indeed, this work must be carried out by God personally—no human is capable of such work; they are just not up to it. Who, besides God, could carry out such great work among humanity? Who else is capable of "tormenting" the whole of humankind half to death? Could humans possibly arrange such work? Why is it that He says, "I have descended upon the earth to personally carry out My work"? Could God's Spirit have truly disappeared from all of space? The line, "I have descended

upon the earth to personally carry out My work," refers both to the fact that God's Spirit is incarnated in the flesh to do work, and to the fact that God's Spirit is clearly working through humankind. By personally carrying out His work, He allows many people to see God Himself with their naked eyes; it is unnecessary for them to search carefully for Him in their own spirits. Furthermore, He allows all humans to see the workings of the Spirit with their own eyes, showing them that there is a substantive difference between the flesh of man and that of God. At the same time, throughout all of space, the universe world, the Spirit of God is at work. All God's people who are enlightened, having accepted God's name, see how the Spirit of God works and, thereby, become even more acquainted with God incarnate. As such, only if God's divinity works directly—that is, only when God's Spirit is able to work without the slightest interference—can humanity become acquainted with the practical God Himself. This is the substance of kingdom building.

How many times has God been incarnated in the flesh? Could it be several times? Why is it that God has remarked multiple times, "I once descended into the world of humans and experienced and observed their suffering, but did so without fulfilling the purpose of My incarnation"? Is it that God has been incarnated several times, but has never once been known by humanity? That is not what is meant by this statement. The first time God was incarnated, His aim was actually not for humans to know Him; rather, He carried out His work and then disappeared without anyone noticing or having even an opportunity to know Him. He did not allow people to fully know Him, nor did He completely possess the significance of incarnation; as such, He could not be said to have been fully incarnated. In the first incarnation, God merely used a physical body free of a sinful nature to carry out that work; after it was complete, there was no need of

further mention. As for those humans who have been used by God throughout the ages, such instances are even less worthy of being called "incarnations." Only the practical God Himself today, who is under the cover of a normal humanity and who has an inner, complete divinity, and whose aim is to allow humanity to know Him, can be fully called an "incarnation." The significance of God's first visit to this world is one aspect of the significance of what is called the incarnation today—but this visit by no means comprises the full meaning of what is now known as the incarnation. This is why God said, "without fulfilling the significance of My incarnation." Experiencing and observing humans' suffering, as God's words say, refers to God's Spirit and the two incarnations. For this reason, God said, "Once the building of the kingdom got under way, My incarnate flesh formally began to perform My ministry; that is, the King of the kingdom formally took up His sovereign power." Though the construction of the church was a testimony to God's name, the work had not yet formally begun; only today can it be said to be kingdom building. All that was done previously was just a foretaste; it was not the real thing. Even though it was said that the kingdom had commenced, no work was yet being done within it. Only today, now that work is being done within God's divinity and God has formally begun His work, has humanity finally entered the kingdom. Thus, "the descent of the kingdom into the human world—far from being merely a literal manifestation—is one of actual reality; this is one aspect of the meaning of 'the reality of practice.'" This excerpt is an apt summary of the above exposition. Having provided this description, God moves on to characterize the general state of humankind, leaving people in a state of constant busyness. "Throughout the world, everyone exists within My mercy and lovingkindness, but so does all humanity lie under My judgment, and likewise is subject to My trials." Human life is governed according to

certain principles and rules, as arranged by God, and they are as follows: There will be times of happiness, moments of frustration, and, moreover, times of refinement by way of hardships that must be endured. Thus, no one will live a life of pure happiness or pure suffering; every life will have its ups and downs. Throughout all of humanity, not only is God's mercy and lovingkindness apparent, but so are His judgment and the whole of His disposition. It can be said that all humans exist amidst God's trials, can it not? Throughout this vast world, humans are all busy with finding a way out for themselves. They are not sure what role they play, and some even damage or forfeit their lives for the sake of fate. Even Job was no exception to the rule: Though he, too, endured God's trials, nonetheless, he looked for a way out for himself. No one has ever been able to stand fast through God's trials. Due to human greed and nature, no one is fully satisfied with their current condition, and no one stands fast through trials; everyone crumbles under God's judgment. If God were to be serious with humanity, and if He were still to hold such exacting demands of people, then it would be just as He said: "The entire human race would topple under My burning gaze."

Despite the fact that construction of the kingdom has formally begun, the salute to the kingdom has yet to formally ring out; now it is but a prophecy of what is to come. When God's people have all been made complete and all the nations of the earth become Christ's kingdom, then it will be the time when the seven thunders peal. The current day is a stride toward that stage; the charge has been unleashed toward that day. This is God's plan, and in the near future it will be realized. However, God has already accomplished everything that He has uttered. Thus, it is clear that the nations of earth are but castles in the sand, trembling as high tide nears: The last day is imminent, and the great red dragon will topple beneath

God's word. To ensure that His plan is carried out successfully, the angels of heaven have descended upon earth, doing their utmost to satisfy God. The incarnate God Himself has deployed to the field of battle to wage war against the enemy. The place where the incarnation appears is where the enemy is exterminated. China will be the first to be annihilated; it will be laid to waste by the hand of God. God will give absolutely no quarter there. Proof of the great red dragon's progressive collapse can be seen in the continued maturation of God's people; this is obvious and visible to anyone. The maturation of God's people is a sign of the enemy's demise. This is a bit of an explanation of what is meant by "compete." Thus, God has reminded His people on numerous occasions to give beautiful testimonies to Him to undo the status held by notions, which are the great red dragon's ugliness, in the hearts of humans. God uses such reminders to enliven people's faith and, in so doing, achieves attainments in His work. This is because God has said, "What exactly are humans capable of doing? Is it not rather that I do it Myself?" All humans are like this; not only are they incapable, but they are also easily discouraged and disappointed. For this reason, they cannot know God. God not only revives humanity's faith; He is also secretly and constantly imbuing people with strength.

Next, God began speaking to the entire universe. Not only has God commenced His new work in China, but throughout the universe, He has begun doing the new work of today. In this stage of the work, because God wishes to reveal all of His deeds throughout the world so that all humans who have betrayed Him will come again to surrender before His throne, God's judgment will still contain His mercy and lovingkindness. God uses current events throughout the world as opportunities to cause humans to feel panic, spurring them to seek God so that they may flow back to be before Him. Thus, God says, "This is one of the ways in which I work, and

is without doubt an act of salvation for humanity, and what I extend to them is still a kind of love." Here God exposes humanity's true nature with an accuracy that is penetrating, unparalleled, and effortless. This leaves people hiding their faces in shame, utterly humiliated. Every time God speaks, He somehow always manages to point out some aspect of humanity's shameful performance so that, while at ease, people do not forget to know themselves and do not think of knowing themselves as an old task. According to human nature, if God were to stop pointing out their faults for even just a moment, they are liable to become dissolute and arrogant. This is why God again says today, "Humanity—far from treasuring the titles that I have conferred upon them, so many of them, on account of the title 'service-doer,' nurse resentment in their hearts, and so many, on account of the title 'My people,' breed love for Me in their hearts. No one should try to fool Me; My eyes are all-seeing!" As soon as humans read this statement, they immediately feel uncomfortable. They feel that their past actions were far too immature—just the kind of dirty-dealing that offends God. They have recently wanted to satisfy God, but while they are more than willing, they lack the power to do so, and do not know what they ought to do. Unwittingly, they are imbued with a renewed resolve. This is the effect of reading these words after one has become at ease.

On the one hand, God says Satan is insane in the extreme, while on the other hand He points out that the old nature shared by most humans has not changed. From this, it is clear that Satan's actions are manifested through humanity. God therefore frequently reminds humans not to be dissolute, lest they be devoured by Satan. This not only prophesies that some humans will rebel; moreover, it is an alarm bell ringing out to warn all people to set aside the past with haste and seek the present day. No one wishes to be possessed by demons or overcome by evil spirits, so God's words are, even

more so, a warning and admonishment to them. However, when most people move to the opposite extreme, attaching great importance to God's every last word, God in turn says, "Most people are waiting for Me to reveal even more mysteries for them to feast their eyes upon. However, even if you came to understand all the mysteries of heaven, exactly what could you do with that knowledge? Would it increase your love for Me? Would it arouse your love for Me?" From this it is evident that humans do not use God's word to know God and love God, but rather to increase the stores of their "little storehouse." Thus, God uses the phrase "to feast their eyes upon" to describe humanity's extremism, which reflects how humans' love of God is still not entirely pure. If God did not unveil mysteries, humans would not lay much importance on His words, but would rather just give them a cursory glance, glimpsing briefly as if admiring flowers whilst galloping past on horseback. They would not take the time to truly reflect upon or mull over God's utterances. Most people do not truly cherish His word. They do not go to great lengths to eat and drink of His words; instead, they just skim over them perfunctorily. Why does God speak now in a different way than He did in times past? Why are all His words so unfathomable? Some examples are the word "crown" in "I would never crown them with such labels so casually," "purest gold" in "Is there anyone who can comprehend the purest gold in My words," His previous mention of "processing" in "without undergoing any processing by Satan," and other such phrases. Humans do not understand why God speaks this way; they cannot comprehend why He speaks in such a jocular, humorous, and provocative manner. It is precisely these which are manifestations of the purpose of God's speech. Ever since the very beginning, humans have always been incapable of comprehending God's word, and it has seemed as though His utterances are indeed quite grave and stern. By adding the

slightest strain of humor—adding a few quips here and there—He is able to lighten the mood with His word and allow humans to relax their muscles somewhat. In so doing, He is able to achieve an even greater effect, compelling every human to ponder over God's word.

Chapter 11

To man's naked eye, there appears to be no change in God's utterances during this period, which is because people are incapable of grasping the laws by which God speaks, and do not understand the context of His words. After reading the words of God, people do not believe there to be any new mysteries in these words; thus, they are incapable of leading lives that are extraordinarily fresh, and instead live lives that are stagnant and lifeless. But in God's utterances, we see that there is a deeper level of meaning, one that is both unfathomable and unreachable to man. Today, for man to be fortunate enough to read such words of God is the greatest of all blessings. If no one were to read these words, man would forever remain arrogant, self-righteous, unknowing of himself, and unaware of just how many failings he has. After reading the profound, unfathomable words of God, people secretly admire them, and there is true conviction in their hearts, untainted by falsehood; their hearts become the genuine article, not counterfeit goods. This is what really happens in people's hearts. Everyone has their own story in their heart. It is as if they are saying to themselves: "Most likely this was spoken by God Himself—if not God, who else could utter such words? Why can't I speak them? Why am I incapable of doing such work? It appears the incarnate God of which God speaks truly is real, and is God Himself! I will doubt no more. Otherwise, it may well be that when the hand of God arrives, it will be too late for regrets! …" This is what most people think in their hearts. It is fair to say that, from when God began to speak until today, all people would have fallen away without the support of God's words. Why is it said that all of this work is done by God Himself, and not by man? If God did not use words to support the life of the church, everyone would disappear without trace. Is this not the power of

God? Is this truly man's eloquence? Is this man's singular talents? Absolutely not! Without dissection, no one would know what blood type runs through their veins, they would be unaware of how many hearts they have, or how many brains, and they would all think they know God. Do they not know that there is still opposition contained within their knowledge? Little wonder that God says, "Every person in mankind should accept being scrutinized by My Spirit, should closely inspect their every word and action, and, moreover, should look upon My wondrous deeds." From this it can be seen that God's words are not aimless and without basis. God has never treated any man unfairly; even Job, with all his faith, was not let off—he was also dissected, and left with nowhere to hide from his shame. And that is to say nothing of the people of today. Thus, God then immediately asks: "How do you feel at the time of the kingdom's arrival on earth?" God's question matters little, but it leaves people perplexed: "What do we feel? We still do not know when the kingdom will arrive, so how could we talk of feelings? What's more, we don't have a clue. If I had to feel something, it would be 'astonished,' and nothing else." In fact, this question is not the aim of God's words. Above all, this single sentence —"When My sons and people stream to My throne, I formally commence judgment before the great white throne"—summarizes the developments of the entire spiritual realm. No one knows what God wants to do in the spiritual realm during this time, and only after God utters these words is there a slight awakening in people. Because there are different steps in God's work, God's work throughout the universe also varies. During this time, God chiefly saves the sons and the people of God, which is to say, shepherded by the angels, the sons and the people of God begin to accept being pruned and broken, they officially begin to dispel their thoughts and notions, and to say goodbye to any trace of this world; in other words, the

“judgment before the great white throne” spoken of by God officially begins. Because it is the judgment of God, God must utter His voice—and although the content varies, the aim is always the same. Today, judging from the tone with which God speaks, it seems that His words are directed at a certain group of people. In fact, above all, these words address the nature of all mankind. They cut directly to man’s spinal cord, they do not spare man’s feelings, and they reveal the entirety of his substance, leaving nothing out, not letting anything through. Starting from today, God officially reveals the true face of man, and thus “releases the voice of My Spirit to the entire universe.” The effect that is ultimately achieved is this: “Through My words, I will wash clean all the people and things among all that is in heaven and on earth, so that the land is no longer filthy and licentious, but is a holy kingdom.” These words present the future of the kingdom, which is entirely of Christ’s kingdom, just as God said, “All is good fruit, all are diligent farmers.” Naturally, this will occur throughout the universe, and will not just be limited to China.

It is only when God begins to speak and act that people have a little knowledge of Him in their notions. In the beginning, this knowledge exists only in their notions, but as time goes by, people’s thoughts are increasingly futile and unfit for human use; thus, they come to believe all that God says, to the extent that they “create a place for the practical God in their consciousness.” It is only in their consciousness that people have a place for the practical God. In reality, however, they do not know God, and speak nothing but empty words. Yet compared to the past, they have made tremendous progress, although there is still a great difference from the practical God Himself. Why does God always say, “Each day I walk among the unceasing flow of people, and each day I operate within every person”? The more God says such things, the more people can compare them to the

actions of the practical God Himself of today, and so they can better know the practical God in reality. Because God's words are spoken from the perspective of the flesh and uttered using the language of humanity, people are able to comprehend the words of God by measuring them against material things, and thereby a greater effect is achieved. In addition, time and time again God speaks of the image of the "Me" in people's hearts and the "Me" in reality, which makes people more willing to purge the image of God in their hearts, and thus willing to know and engage with the practical God Himself. This is the wisdom of God's words. The more God says such things, the greater the benefit to people's knowledge of God, and thus God says, "If I did not become flesh, man would never know Me, and even if he came to know Me, would not such knowledge still be a notion?" Indeed, if people were required to know God according to their own notions, it would be easy for them; they would be relaxed and happy, and thus God would be forever vague and not practical in people's hearts, which would prove that Satan, and not God, holds dominion over the whole universe; thus, God's words that "I have taken back My power" would forever remain empty.

When divinity begins to act directly, that is also the time when the kingdom officially descends to the world of man. But what is said here is that the kingdom descends among man, not that the kingdom takes form among man—and thus what is spoken of today is the construction of the kingdom, and not how it takes form. Why does God always say, "All things fall silent"? Could it be that all things stop and stand still? Could it be that great mountains really fall silent? So why do people have no sense of this? Could it be that God's word is wrong? Or is God exaggerating? Because everything that God does is carried out within a certain environment, no one is aware of it or capable of perceiving it with their own eyes, and all that people can do is listen to God speak. Because of the majesty with which

God acts, when God arrives, it is as if there has been a tremendous change in heaven and on earth; and to God, it appears that all are watching this moment. Today, the facts have yet to arrive. People have merely learned a little from part of the literal meaning of God's words. The true meaning awaits the time when they purge themselves of their notions; only then will they become aware of what God incarnate is doing on earth and in heaven today. In the people of God in China there is not only the venom of the great red dragon. So, too, is the nature of the great red dragon revealed more abundantly, and more clearly, in them. But God does not speak of this directly, merely mentioning a little about the venom of the great red dragon. In this way, He does not expose man's scars directly, which is more beneficial to man's progress. The spawn of the great red dragon do not like to be called the descendants of the great red dragon in front of others. It is as if the words "great red dragon" bring shame upon them; none of them are willing to speak of these words, and thus God only says, "This stage of My work is primarily focused on you, and this is one aspect of the significance of My incarnation in China." More precisely, God has chiefly come to conquer the archetypal representatives of the spawn of the great red dragon, which is the significance of God's incarnation in China.

"When I personally come among man, the angels simultaneously begin the work of shepherding." In fact, it is not taken literally that God's Spirit only arrives in the world of man when the angels commence their work among all peoples. Instead, these two pieces of work—work of divinity and the shepherding of the angels—are carried out simultaneously. Next, God talks a little about the shepherding of the angels. When He says that "all the sons and people not only receive trials and shepherding, but are also able to behold, with their own eyes, the occurrence of all kinds of visions," most people have abundant imaginings about the word "visions." Visions refer to

the supernatural happenings in people's imaginations. But the content of the work remains the knowledge of the practical God Himself. Visions are the means by which angels work. They may give people feelings or dreams, allowing them to perceive the existence of the angels. But the angels remain invisible to man. The method by which they work among the sons and the people of God is to directly enlighten and illuminate them, added to which is the pruning and breaking of them. Rarely do they give sermons. Naturally, communion between people is the exception; this is what is happening in countries outside of China. Contained within God's words is the revelation of the living circumstances of all mankind—naturally, this is primarily directed at the spawn of the great red dragon. Of the various states of all mankind, God selects those which are representative to serve as models. Thus, God's words strip people naked, and they know no shame, or else they have no time to hide from the shining light, and are beaten at their own game. The many manners of man are a plethora of images, which God has painted from ancient times until today, and which He shall paint from today until tomorrow. All He paints is the ugliness of man: Some weep in the darkness, seemingly grieving for the sight lost from their eyes, some laugh, some are buffeted by great waves, some walk upon undulating mountain roads, some search amid the vast wilderness, quivering with fear, like a bird startled by the mere twang of a bow-string, deeply fearful of being eaten by wild animals in the mountains. In God's hands, these many ugly manners become touching, lifelike tableaus, most of them too horrible to look at, or else enough to make people's hair stand on end and leave them bewildered and confused. In God's eyes, all that is manifested in man is nothing but ugliness, and even though it might provoke compassion, it is still ugliness. The locus of man's difference from God is that man's weakness lies in his tendency to show kindliness toward others. God,

however, has always been the same to man, which means that He has always had the same attitude. He is not always as kindly as people imagine, like an experienced mother whose children are always at the forefront of her mind. In reality, if God did not want to employ an array of methods to conquer the great red dragon, there is no way He would submit to such humiliation, allowing Himself to be subjected to the limitations of man. According to God's disposition, all that people do and say provokes God's wrath, and they ought to be chastised. In God's eyes, not one of them is up to standard, and they all are the ones to be struck down by God. Because of the principles of God's work in China, and, moreover, because of the nature of the great red dragon, added to which is the fact that China is the country of the great red dragon and the land in which God incarnate resides, God must swallow His anger and conquer all of the spawn of the great red dragon; yet He shall always detest the spawn of the great red dragon—that is, He will always detest all that comes from the great red dragon—and this will never change.

No one has ever been aware of any of God's actions, nor have His actions ever been looked upon by anything. When God returned to Zion, for example, who was aware of this? Thus, words such as "I quietly come among man, and then I drift away. Has anyone ever seen Me?" show that man does indeed lack the faculties to accept the happenings of the spiritual realm. In the past, God said that when He returns to Zion, "the sun is fiery, the moon is lustrous." Because people are still preoccupied with God's return to Zion—because they have yet to let it go—God directly utters the words "the sun is fiery, and the moon is lustrous" to conform with people's notions. As a result, when people's notions are struck by God's words, they behold that God's actions are so wondrous, and they see that His words are profound, unfathomable, and indecipherable to all; thus, they put this matter

completely aside, and feel a little clarity in their spirits, as if God has already returned to Zion, and so people pay no great attention to this matter. From then on, they accept God's words with one heart and one mind, and no longer fret that catastrophe will strike after God's return to Zion. Only then is it easy for people to accept God's words, focusing the entirety of their attention on God's words, leaving them without the desire to consider anything else.

Addendum: Chapter 2

When people behold the practical God, when they personally live their lives with, walk side-by-side with, and reside with God Himself, they put aside the curiosity that has been in their hearts for so many years. The knowledge of God previously spoken of is only the first step; although people have knowledge of God, there remain many persistent doubts in their hearts: Where did God come from? Does God eat? Is God vastly different from ordinary people? For God, is dealing with all people an easy thing, mere child's play? Is all that is spoken from God's mouth the mysteries of heaven? Is all that He says higher than the things said by all created beings? Does light shine from God's eyes? And so on—this is all that people's notions are capable of. These things are what you should understand and enter into before all else. In people's notions, the incarnate God is still a vague God. If not through practical knowledge, people would never be able to understand Me, and would never behold My deeds in their experiences. It is only because I became flesh that people are "unable to grasp" My intentions. If I had not become flesh, and were still in heaven, still in the spiritual realm, then people would "know" Me; they would bow down and worship Me, and talk of their "knowledge" of Me through their experiences—but what would be the use of such knowledge? What would be its value as a point of reference? Could the knowledge that comes from people's notions be real? I do not want the knowledge of people's brains—I want practical knowledge.

My intentions are revealed among you at all times, and at all times is there My illumination and enlightenment. When I act directly in divinity, it is not filtered through the brain, and there is no need to add "seasoning"—it is a direct act of divinity. What are people capable of? Has everything from

the time of creation until today not been personally carried out by Me? In the past, I talked of the sevenfold intensified Spirit, but no one was able to understand His essence—even when they were aware of it, they were incapable of complete understanding. When I work in humanity governed by divinity, because this work is carried out in circumstances that people believe to be not supernatural but normal, it is referred to as the work of the Holy Spirit. When I work directly in divinity, because I am unconstrained by people's notions, and because I am not subject to the limits of the "supernatural" as it exists within their notions, this work has an immediate effect; it goes to the heart of the matter, and it cuts straight to the point. As a result, this step of work is purer; it is twice as fast, people's understanding accelerates and My words increase, causing all people to rush to catch up. Because the effect is different, because the means, the nature, and the content of My work are not the same—and, furthermore, because I have officially begun to work in the flesh, in view of the foregoing, this step of work is referred to as "the work of the sevenfold intensified Spirit." It is not something abstract. Following developments in the means by which I work in you, and following the arrival of the kingdom, the sevenfold intensified Spirit begins to work, and this work constantly grows deeper and more intense. When all people behold God and they all see that the Spirit of God is among man, the full significance of My incarnation is made clear. There is no need to summarize—people know this naturally.

Considering many respects—the methods by which I work, the steps of My work, the tone of My words today, and so on—only what comes from My mouth now are "the utterances of the seven Spirits" in the true sense. Though I also spoke in the past, that was during the stage of building the church. It was like the preface and table of contents in a novel—it was without essence; only the utterances of today can be called the utterances of

the seven Spirits in terms of their essence. “The utterances of the seven Spirits” refers to the utterances that come from the throne, which is to say, they are uttered directly in divinity. The moment when My utterances turned to revealing the mysteries of heaven was the moment when I spoke directly in divinity. In other words, unconstrained by humanity, I directly revealed all of the mysteries and circumstances of the spiritual realm. Why do I say that I was previously subject to the limits of humanity? This requires explanation. In people’s eyes, no one is capable of revealing the mysteries of heaven; if not for God Himself, no one on earth could know of these mysteries. Thus, I address people’s notions and say that the reason I did not reveal any mysteries in the past was because I was subject to the limits of humanity. More specifically, however, this is not the case: The content of My words differs as My work differs, and thus, when I began to perform My ministry in divinity, I revealed mysteries; in the past, I had to work in circumstances that all people viewed as normal, and the words that I spoke were capable of being achieved in people’s notions. When I began to reveal mysteries, not one of these was attainable by people’s notions—they were unlike human thinking. So, I officially began to turn to speaking in divinity, and these were the utterances of the seven Spirits in the true sense. Though the words of the past were utterances from the throne, they were spoken upon the basis of what was attainable by people, and thus were not uttered directly in divinity—as a result, they were not the utterances of the seven Spirits in the true sense.

Chapter 12

When all people take heed, when all things are renewed and revived, when every person submits to God without qualms and is willing to shoulder the heavy responsibility of God's burden—this is when the eastern lightning issues forth, illuminating all from the East to the West, terrifying all the earth with the arrival of this light; and, at this juncture, God once again begins a new life. This is to say that at this moment, God begins the new work on earth, proclaiming to the people of the entire universe that "when lightning issues from the East, which is also precisely the moment that I begin to utter My words—when the lightning issues, the whole universe is illuminated, and a transformation occurs in all the stars." So, when is the time that lightning issues forth from the East? When the heavens darken and the earth grows dim is when God hides His face from the world, and it is the very moment when all beneath the heavens is about to be beset by a mighty storm. Yet just at this time, all people are stricken by panic, fearful of the thunder, afraid of the brilliance of the lightning, and even more terrified of the onslaught of the deluge, such that most of them shut their eyes and wait for God to unleash His wrath and strike them down. And as various states come to pass, the eastern lightning issues forth immediately. This means that in the world's East, from when testimony to God Himself begins, to when He begins to work, to when divinity begins to wield sovereignty across the earth—this is the glowing shaft of the eastern lightning, which has ever shone upon the whole universe. When the countries of earth become the kingdom of Christ is when the whole universe is illuminated. Now is the time of the eastern lightning issuing forth. God incarnate begins to work, and, furthermore, speaks directly in divinity. It may be said that when God begins to speak on earth is when the

eastern lightning issues forth. More precisely, when living water flows from the throne—when the utterances from the throne begin—is precisely when the utterances of the seven Spirits formally begin. At this time, the eastern lightning begins to issue forth, and because of its duration, the degree of illumination also varies, and there is, too, a limit to the scope of its radiance. Yet with the movement of God's work, with changes in His plan —with variations in the work on the sons and people of God—the lightning increasingly performs its inherent function, such that all throughout the universe is illuminated, and no dregs or dross remain. This is the crystallization of God's 6,000-year management plan, and the very fruit enjoyed by God. "The stars" does not refer to the stars in the sky, but to all the sons and people of God who work for Him. Because they bear testimony to God in God's kingdom, and represent Him in His kingdom, and because they are created beings, they are called "the stars." "To transform" refers to a transformation in identity and status: People change from people on earth into people of the kingdom, and, furthermore, God is with them, and God's glory is in them. As a result, they wield sovereign power in God's stead, and the venom and impurities in them are cleansed by God's work, ultimately making them fit for use by God and in accordance with God's intentions—this is one aspect of these words' meaning. When the shaft of light from God illuminates all the land, all things in heaven and on earth will change to varying degrees, and the stars in the sky will also change, the sun and moon will be renewed, and the people on earth will be subsequently renewed—which is God's work between heaven and earth, and of no surprise.

When God saves people—this does not refer to those who are not chosen naturally—that is just when God cleanses and judges people, and all weep bitterly, or fall stricken upon their beds, or are struck down and

plunged into the hell of death because of God's words. Thanks only to God's utterances do people begin to know themselves. If things were not so, theirs would be the eyes of a toad—looking up, no one convinced, none of them knowing themselves, ignorant of how many stones they weigh. People are truly corrupted by Satan to a great extent. It is precisely because of God's omnipotence that the ugly face of man is depicted in such vivid detail, causing man, after reading it, to compare it to his own true face. People all know that God seems to know, with perfect clarity, how many brain cells they have in their heads, to say nothing of His knowledge of their ugly faces or innermost thoughts. In the words "The entire human race is as if it had been sorted out. Under the glow of this shaft of light from the East, all of mankind is revealed in their original form, their eyes dazzled, unsure what to do," it can be seen that one day, when God's work ends, all mankind will be judged by God. No one will be able to escape; God will handle the people of all mankind one by one, without overlooking a single one of them, and only thus shall God's heart be satisfied. And so, God says, "They are also like unto animals that flee from My light and take refuge in mountain caves—yet not one among them can be effaced from within My light." People are lowly and inferior animals. Living in the hands of Satan, it is as if they have taken refuge in ancient forests deep within the mountains—but, because nothing can escape incineration in God's flames, even while under the "protection" of the forces of Satan, how could they be forgotten by God? When people accept the coming of God's words, the various bizarre forms and grotesque states of all people are depicted by God's pen; God speaks as befits the needs and mentality of man. Thus, to people, God appears well-versed in psychology. It is as if God is a psychologist, but also as if God is a specialist of internal medicine—no wonder He has such an understanding of man, who is "complex." The more

people think so, the greater their sense of God's preciousness, and the more they feel that God is profound and unfathomable. It is as if, between man and God, there is an uncrossable celestial boundary, but also as if the two were regarding each other from opposite banks of the Chu River,[a] neither able to do more than watch the other. This is to say, the people on earth only look at God with their eyes; they have never had the chance to study Him closely, and all they have toward Him is a feeling of attachment. In their hearts, there is always a sense that God is lovely, but because God is so "heartless and unfeeling," they have never had the chance to speak of the anguish in their hearts before Him. They are like a beautiful young wife before her husband, never having had the opportunity to divulge her true feelings due to her husband's probity. People are self-despising wretches, and so, because of their fragility, because of their lack of self-respect, My hate of man grows, unconsciously, somewhat more intense, and the fury in My heart bursts forth. In My mind, it is as if I have suffered a trauma. I have long since lost hope in man, but because "once again, My day presses close upon all humanity, once again arousing the human race, giving humanity another new beginning," I once again drum up the courage to conquer all mankind, to capture and defeat the great red dragon. God's original intention was as follows: to do nothing more than conquer the spawn of the great red dragon in China; only this could be considered the defeat of the great red dragon, the vanquishing of the great red dragon. Only this would suffice to prove that God reigns as King across the earth, to prove the accomplishment of God's great enterprise, that God has a new beginning on earth and has gained glory on earth. Because of the final, beautiful scene, God can't help but express the passion in His heart: "My heart beats and, following the rhythms of My heartbeat, the mountains leap for joy, the waters dance with joy, and the waves beat upon the rocky reefs.

It is difficult to express what is in My heart." From this, it can be seen that what God planned, He has already accomplished; it was predetermined by God, and it is precisely what God makes people experience and behold. The prospect of the kingdom is beautiful; the King of the kingdom is the victor, without ever having had, from His head to His feet, a trace of flesh or blood, composed entirely of divine elements. His whole body glows with sacred glory, utterly untainted by human ideas; His entire body, from top to bottom, brims with righteousness and the aura of heaven, and exudes a captivating fragrance. Like the beloved in Song of Songs, He is yet more beautiful than all the saints, higher than the ancient saints; He is the exemplar among all people, and incomparable to man; people are not fit to look upon Him directly. No one can attain God's glorious countenance, God's appearance, or God's image; no one can compete with them, and no one can easily praise them with their mouth.

God's words have no end—like water gushing from a spring, they never run dry, and thus no one can fathom the mysteries of God's management plan. Yet to God, such mysteries are endless. Using different means and language, God has spoken many times of His renewal and utter transformation of the whole universe, each time more profound than the last: "I want to make all unclean things burn into ashes under My gaze; I want to make all the sons of rebellion disappear from before My eyes, never more to tarry in existence." Why does God repeatedly say such things? Is He not fearful people will grow weary of them? People merely grope amidst God's words, wishing to know God in this way, but never remembering to examine themselves. Thus, God employs this method to remind them, to make them all know themselves, so that from themselves they may know the rebellion of man, and thus eradicate their rebellion before God. Reading that God wishes to "sort out," people's mood grows

anxious at once, and their muscles, too, seem to stop moving. They immediately return before God to criticize themselves, and so come to know God. After this—after they have made up their minds—God uses the opportunity to show them the substance of the great red dragon; thus, people engage with the spiritual realm directly, and, because of the role their resolve has played, their minds also begin to play a role, which increases the sentiment between man and God—which is of greater benefit to God's work in the flesh. In this way, people are unconsciously possessed of a mood to look back on times gone by: In the past, people believed for years in a vague God; for years, they were never set free in their hearts, incapable of great enjoyment, and, although they believed in God, there was no order to their lives. It seemed the same as it did before coming to belief —their lives still felt empty and hopeless, and their belief at that time seemed like a kind of entanglement, no better than disbelief. Since they have beheld the practical God Himself of today, it is as if heaven and earth have been renewed; their lives have become radiant, they are no longer without hope, and, because of the arrival of the practical God, they feel steadfast in their hearts and peaceful within their spirits. No longer do they chase the wind and clutch at shadows in all they do; no more is their pursuit aimless, and no more do they flail about. The life of today is even more beautiful, and people have unexpectedly entered the kingdom and become God's people, and afterward…. In their hearts, the more people think of this, the greater the sweetness; the more they think of this, the happier they are, and the more they are inspired to love God. Thus, without their realizing it, the friendship between God and man is enhanced. People love God more, and know God more, and God's work in man becomes increasingly easy, and it no longer forces or compels people, but follows the course of nature, and man performs his own, unique function—only in this

way will people gradually become able to know God. Only this is God's wisdom—it does not entail the slightest effort, and it is brought to bear as befits man's nature. Thus, at this moment, God says, "During My incarnation in the human world, mankind has come, under My guidance, unwittingly to this day and has come unwittingly to know Me. But, as for how to walk the path that lies ahead, no one has an inkling, no one is aware—and less still does anyone have a clue in what direction that path will take them. Only with the Almighty watching over them will anyone be able to walk the path to the end; only guided by the lightning in the East will anyone be able to cross the threshold that leads to My kingdom." Is this not exactly a summary of what I described in man's heart above? Herein lies the secret of God's words. What man thinks in his heart is precisely what God speaks from His mouth, and what He speaks from His mouth is precisely that for which man yearns. This is precisely where God is most adept in exposing man's heart; if not, how could all be sincerely convinced? Is this not the effect God wishes to achieve by conquering the great red dragon?

In fact, there are many words for which God's intention is not to indicate their superficial meanings. In many of His words, God simply intends deliberately to change people's notions and divert their attention. God does not attach any importance to these words, and thus many words are not worthy of explanation. When man has been conquered by God's words to the extent they have been today, people's strength reaches a certain point, so God subsequently utters more words of warning—the constitution He issues forth to the people of God: "Although the human beings that populate the earth are as numerous as the stars, I know them all as clearly as the palm of My own hand. And, though the human beings that 'love' Me are also as innumerable as grains of sand in the sea, only a few are chosen

by Me: only those who pursue the bright light, who are apart from those who ‘love’ Me.” Indeed, there are many who say they love God, but there are few who love Him in their hearts. It would seem that this could be clearly discerned even with closed eyes. This is how the entire world of those who believe in God actually is. In this, we see that God has now turned to the work of “sorting people out,” which shows that what God wants, and what satisfies God, is not the church of today, but the kingdom after the sorting. At this moment, He gives a further warning to all the “dangerous goods”: Unless God does not act, as soon as God begins to act, these people shall be wiped from the kingdom. God never does things perfunctorily. He acts always according to the principle of “one is one and two is two,” and, if there are those He does not wish to look upon, He does everything possible to wipe them away, to stop them from causing trouble in the future. This is called “taking out the trash and thoroughly cleaning.” The very moment God announces the administrative decrees to man is when He presents His miraculous deeds and all that is within Him, and thus He subsequently says: “There are wild beasts without number in the mountains, but they are all as tame as sheep before Me; unfathomable mysteries lie beneath the waves, but they present themselves to Me as clearly as all things upon the face of the earth; in the heavens above are realms that man can never reach, yet I walk about freely in those inaccessible realms.” God’s meaning is this: Although the heart of man is deceitful above all things, and seems as endlessly mysterious as the hell of people’s notions, God knows man’s actual states like the back of His hand. Among all things, man is an animal fiercer and more brutal than a wild beast, yet God has conquered man to the point that none dare to rise up and resist. In fact, as God intends, what people think in their hearts is more complex than all things among all things; it is unfathomable, yet God has

no regard for man's heart. He merely treats it as a little worm before His eyes. With a word from His mouth, He conquers it; at any time He wishes, He strikes it down; with the slightest movement of His hand, He chastises it; at will, He condemns it.

Today, all people exist within darkness, but, due to God's arrival, they finally come to know the essence of the light by having seen Him. Throughout the world, it is as if a great black pot has been upturned over the earth, and no one can draw a breath; they all want to reverse the situation, yet no one has ever lifted the pot. Only because of God's incarnation have people's eyes suddenly been opened, and they have beheld the practical God. Thus, God asks them with a questioning tone: "Man has never recognized Me in the light, but has only seen Me in the world of darkness. Are you not in exactly the same situation today? It was at the climax of the great red dragon's rampages that I formally assumed the flesh to do My work." God does not hide the real circumstances of the spiritual realm, nor does He hide the real state of the heart of man, and thus He repeatedly reminds people: "I am not only enabling My people to know the incarnate God, but also cleansing them. Due to the severity of My administrative decrees, a great majority of people are still in danger of being eliminated by Me. Unless you make every effort to prune yourself, to subdue your own body—unless you do this, you will assuredly become an object that I spurn, to be cast down into hell, just as Paul received chastisement from My hands, from which there was no escape." As God says so more, only then do people guard their steps more and become more fearful of God's administrative decrees; only then can God's authority be brought to bear and His majesty made plain. Here, Paul is once again mentioned, so that people might understand God's intentions: They must not be those who are chastised by God, but those who are considerate of

God's intentions. Only this can make people, amidst their fear, look back on the inability of their past resolve before God to satisfy Him completely, which gives them even greater regret and more knowledge of the practical God. Thus, only then can they have no doubts about God's words.

"Man does not merely not know Me in My flesh; more than that, he has failed to understand his own self that resides in a fleshly body. For so many years, human beings have been deceiving Me, treating Me as a guest from outside. So many times…." These "so many times" list the realities of man's opposition to God, showing people real examples of chastisement; this is proof of sin, and no one can refute it again. All people use God like some everyday item, as if He were some household essential that they can use as they wish. No one cherishes God; no one has tried to know the beauty of God, nor His glorious countenance, and much less does anyone intend to submit to God. Nor has anyone ever looked upon God as something beloved in their heart; they all drag Him out when they need Him, and toss Him to the side and ignore Him when they don't. It is as if, to man, God is a puppet that man may manipulate at will, and make demands of howsoever he wishes or desires. But God says, "If, during the period of My incarnation, I had not sympathized with man's weakness, then all of humanity would, solely on account of My incarnation, have been frightened out of their wits and, as a result, fallen into Hades," which shows just how great the significance of God's incarnation is. He has come to conquer mankind in the flesh, instead of destroying all mankind from the spiritual realm. Thus, when the Word became flesh, nobody knew. If God had no care for man's frailty, if heaven and earth were turned upside down when He became flesh, then all people would have been annihilated. Because it is in people's nature to like the new and hate the old, and they often forget the bad times when things are going well, and none of them know how blessed

they are, God repeatedly reminds them that they must treasure how hard-won today is; for the sake of tomorrow, they must treasure today even more, and must not, like an animal, climb upon high without recognizing the master, and not be ignorant of the blessings among which they live. Thus, people become well-behaved, no longer boastful or arrogant, and they come to know that it is not the case that man's nature is good, but that God's mercy and love have come upon man; they all fear chastisement, and so dare do nothing more.

Footnotes:

a. "Chu River" refers figuratively to the border between opposing powers.

Chapter 13

God loathes all the descendants of the great red dragon, and He hates the great red dragon itself even more: This is the source of the wrath within God's heart. It seems that God wishes to cast all things belonging to the great red dragon into the lake of fire and brimstone to incinerate them. There are even times when it seems God would like to extend His hand to personally wipe the great red dragon out—only that could erase the abhorrence in His heart. Every single person in the house of the great red dragon is a beast without humanity, and this is the reason God strongly suppressed His anger to say the following: "Among all My people, and among all My sons, that is, among the ones that I have chosen out of the whole human race, you belong to the lowest group." God has begun a decisive battle with the great red dragon in its own country, and He will destroy it when His plan comes to fruition, and will no longer allow it to corrupt mankind or ravage their souls. Every day, God calls out to His slumbering people to save them, yet they are all in a dazed state, as though they have taken sleeping pills. If God ceases to rouse them even for a moment, they will return to their state of sleep, completely oblivious. It seems that all of His people are two-thirds paralyzed. They do not know their own needs or their own deficiencies, nor even what they should wear or what they should eat. This suffices to show that the great red dragon has put forth a great deal of effort to corrupt people. Its ugliness extends throughout every region of China, and it has perturbed people such that they are unwilling to stay any longer in this decadent, vulgar country. What God hates most is the great red dragon's substance, which is why He, in His wrath, gives people reminders every day, and they live every day under His wrathful eye. Even so, most people still do not know to seek God; instead,

they sit there, watching, waiting to be hand fed. Even if they were starving to death, they would still not be willing to find their own food. The conscience of man was long ago corrupted by Satan and has changed in essence to one of cold-heartedness. It is no wonder that God said, “Had I not prompted you, you would still not have awakened, but would have remained as if frozen, and again, as if in hibernation.” It is as if people were hibernating animals, passing the winter without a need for food or drink; this is precisely the current condition of God’s people. For just this reason, God demands only that people come to know God incarnate Himself in the light; He does not demand that people change a great deal, nor that they have great growth in their life. That would be enough to defeat the dirty, filthy great red dragon, thereby manifesting God’s great power all the more.

When people read God’s words, they understand only their literal meaning, and are incapable of comprehending their spiritual significance. The mere words, “the roiling waves,” have baffled every hero and champion. When God’s wrath is displayed, are His words, actions, and disposition not the roiling waves? When God judges all mankind, is this not a revelation of His wrath? Is this not the time those roiling waves come into force? Because of their corruption, who among man does not live in the midst of such roiling waves? In other words, who does not live amidst God’s wrath? When God wishes to visit catastrophe upon mankind, is that not when people see the “tumbling welter of dark clouds”? What person does not flee from catastrophe? God’s wrath rains down like a heavy downpour and blows people about like a fierce wind. People are all purified through God’s words as if met with a swirling snowstorm. God’s words are hardest for mankind to fathom. Through His words, He created the world, and through His words, He leads and purifies all mankind. And in the end, God will restore the entire universe to purity through His words. It can be

seen in everything He says that the existence of the Spirit of God is not hollow, and it is only in His words that people can catch a glimpse of how to survive. All people treasure His words, for they contain provision for life. The more people concentrate on God's words, the more questions God poses to them—questions that confound them and leave them without a chance to answer. God's successive questions alone are enough for people to ponder for quite a while, let alone the rest of His words. In God, all is truly full and abundant, and there is nothing lacking. However, people cannot enjoy much of it; they know only the surface of His words, like one who sees a chicken's skin but cannot eat its meat. This means that people have a dearth in fortune, such that they cannot enjoy God. Each person has, among their notions, their own image of God, which is why no one knows what the vague God is, or what the image of Satan is. Therefore, when God said, "For what you believe in is merely Satan's image and has nothing whatever to do with God Himself," all were struck dumb: They had had faith for so many years, yet they did not know that what they believed in was Satan, not God Himself. They felt a sudden void inside, but they did not know what to say. They then began to grow confused again. Only by working in this manner can people better accept the new light and thereby deny the things of old. No matter how good those things may seem, they will not do. It is more beneficial for people to understand the practical God Himself; this enables them to rid their hearts of the status their notions hold there, and allow only God Himself to occupy them. Only in this way can the significance of the incarnation be achieved, which enables people to know the practical God Himself with their physical eyes.

God has told people about the situation of the spiritual realm many times: "When Satan comes before Me, I do not recoil from its wild ferocity, nor am I frightened by its hideousness: I simply ignore it." What people

have taken from this is only a condition of reality; they do not know the truth of the spiritual realm. Because God has become flesh, Satan has employed every sort of accusation, hoping thus to attack God. However, God does not retreat; He simply speaks and works among mankind, allowing people to know Him through His incarnate flesh. Satan is red-eyed with fury at this, and has exerted much effort to make God's people negative, retreat, and even lose their way. However, due to the effect of God's words, Satan has failed completely, which adds to its ferocity. Therefore, God reminds everyone, "In your lives, there may come a day when you will meet with such a situation: Would you willingly allow yourself to fall captive to Satan, or will you let Me obtain you?" Although people are not aware of what occurs in the spiritual realm, as soon as they hear such words from God, they become cautious and afraid. This beats back Satan's attacks, sufficing to show God's glory. Despite having entered into a new method of work long ago, people are still unclear about life in the kingdom, and even if they do understand it, they lack clarity. Therefore, after issuing a warning to people, God introduced to them the essence of life in the kingdom: "Life in the kingdom is the life of the people and God Himself." Because God Himself has been incarnated in the flesh, the life of the third heaven has been realized on earth. This is not merely God's plan—He has made it come to pass. As time goes by, people come to know God Himself better, and thus are they more able to taste the life of heaven, for they genuinely feel that God is on earth, rather than only a vague God in heaven. Thus, life on earth is like that in heaven. The reality is that God incarnate tastes the bitterness of the human world, and the more He is able to do so, the more it proves that He is the practical God Himself. Therefore, the words, "In My dwelling place, which is the place where I am hidden—nevertheless, in My dwelling place, I have defeated all My enemies; in My

dwelling place, I have gained real experience of living on earth; in My dwelling place, I am observing man's every word and action, and watching over and conducting the whole of the human race" are sufficient proof of the fact that the God of today is practical. Actually living within the flesh, actually experiencing human life within the flesh, actually understanding all of humanity within the flesh, actually conquering mankind within the flesh, actually waging a decisive battle against the great red dragon within the flesh, and doing all of God's work within the flesh—is this not the very existence of the practical God Himself? Yet very seldom are there people who see the message in these ordinary lines spoken by God; they merely skim through them, and do not feel the preciousness or rarity of God's words.

God's words transition especially well. The phrase, "as mankind lies comatose," takes a description of God Himself and alters it into a description of the state of all mankind. Here, "blasts of cold radiance" does not represent the lightning of the East; rather, it means God's words, meaning His new method of doing work. So, one can see in this all sorts of human dynamics: After entering into the new method, all people lose their sense of direction, and know not from where they have come nor where they are going. "Most people are struck by the laser-like beams" refers to those who are eliminated in the new method; they are those who cannot withstand the trials or bear the refinement of suffering, and are therefore cast once more into the bottomless pit. God's words expose mankind to an extent that people seem afraid when they see God's words, and they dare not say anything, as if they had seen a machine gun aimed at their hearts. However, they also feel that there are good things in God's words. There is great conflict in their hearts, and they do not know what they should do. Because of their faith, however, they merely steel themselves and delve

deeper into His words, for fear that God might abandon them. Just as God said, “Who among mankind does not exist in this state? Who does not exist within My light? Even if you are strong, or though you may be weak, how can you avoid the coming of My light?” If God uses someone, then even if they are weak, God will still illuminate and enlighten them in His chastisement; so, the more people read God’s words, the more they understand Him, the more they fear Him, and the less they dare to be reckless. That people have come to where they are today is entirely due to God’s great power. It is because of the authority of His words—that is, it is a result of the Spirit in His words—that people are afraid of God. As God reveals the true face of mankind, the more they fear Him, and thus do they become more certain of the reality of His existence. This is a beacon on mankind’s path to understanding God, a trail He has given them. Think about it carefully: Is this not so?

Is what is told above not the beacon ahead of mankind that lights his way?

Chapter 14

Humans have never fathomed anything from God's words. Instead, they merely "treasure" them superficially, without understanding their true meaning. Therefore, although most people are fond of His utterances, God points out that they do not actually cherish them. The reason for this is that, in God's view, even though His words are treasures, people have not tasted their true sweetness. As such, they can only "quench their thirst with thoughts of plums," thereby assuaging their greedy hearts. Not only is God's Spirit at work among all humans, but they also, of course, are granted enlightenment from God's word; it is simply that they are too careless to truly be able to appreciate its essence. In people's minds, right now is the age in which the kingdom is being fully realized, but in essence, this is not the case. Although what God prophesies is what He has accomplished, the actual kingdom has not yet fully arrived on the earth. Instead, as humanity changes, as the work progresses, and as lightning comes out of the East—that is, as God's word deepens—the kingdom will slowly come about on earth, gradually but completely descending upon this world. The process of the coming of the kingdom is also the process of the divine work on earth. Meanwhile, throughout the universe, God has begun a work that has not been done in all the ages throughout history: to reorganize the earth in its entirety. For example, tremendous changes are afoot throughout the universe, including changes in the State of Israel, the coup d'état in the United States of America, the changes in Egypt, the changes in the Soviet Union, and the overthrow of China. Once the entire universe has settled down and been restored to normal, God's work on earth will be completed; that is when the kingdom will come to earth. This is the true meaning of the words, "When all the nations of the world are disrupted, that is precisely

when My kingdom will be established and shaped, as well as when I will transform and turn to face the entire universe." God does not hide anything from humankind; He has continuously told people of all His abundance—yet they cannot figure out what He means, and simply comprehend His word like fools. At this stage of work, humans have learned the unfathomableness of God and, moreover, can now appreciate the difficulty of the task of understanding Him; for this reason, they have felt that these days, believing in God is the most difficult thing to do, akin to teaching a pig to sing. They are completely helpless, just like mice stuck in a trap. Indeed, no matter how much power a person has or how masterful a person's skill, or whether a person harbors limitless capabilities, when it comes to God's word, such things mean nothing. It is as if humanity is but a pile of burnt paper ash in God's eyes—completely devoid of any value, let alone any use. This is a perfect illustration of the true meaning of the words, "I have become, from their point of view, more and more hidden and increasingly unfathomable." From this it is evident that God's work follows a natural progression, and is performed according to what human perceptual organs can take in. When humanity's nature is firm and unshaken, the words God utters completely conform to their notions, and these notions seem almost to be as like terms with God, without any difference in the least. This makes people somewhat aware of the "practicality of God," but that is not His primary objective. God is allowing people to settle down before formally beginning His true work on earth. Therefore, in the course of this beginning that is so confusing for humans, they are realizing that their former ideas were incorrect, and that God and humanity are as different as heaven and earth, and not at all alike. Because God's words can no longer be evaluated on the basis of human notions, humans have immediately begun to look at God in a new light; as a result, they gaze at

God in astonishment, as though the practical God were as unapproachable as an invisible and untouchable God, and as if the flesh of God incarnate is merely an exterior shell, devoid of His essence. Though He is an incarnation of the Spirit, He can convert into Spirit form and float away at any time; people have therefore developed a somewhat guarded mindset. At the mention of God, they dress Him up with their notions, claiming that He can ride on clouds and mist, walk on water, and suddenly appear and vanish among humans. Some others have even more descriptive explanations. Because of people's ignorance and lack of insight, God said, "When they believe they have resisted Me or violated My administrative decrees, I still turn a blind eye."

God reveals humanity's ugly countenance and their internal world with unfailing accuracy, never missing His mark in the slightest. It can even be said that He never makes any error whatsoever. This is proof that convinces people utterly. Due to the principle behind God's work, many of His words and deeds leave an impression that is impossible to erase, and people seem to therefore gain an even deeper understanding of Him, as if they have discovered things that are more precious in Him. "In their memories, I am either a God who shows mercy to people rather than chastising them, or am the God Himself who does not mean what He says. These are all imaginings born of human thought, and they do not accord with the facts." Although humankind has never attached any importance to the true face of God, they know "the lateral side of His disposition" like the backs of their hands; they are always picking holes in God's words and actions. This is because people are always so willing to pay attention to negative things, and ignore positive ones, merely looking down upon the deeds of God. The more God says He humbly hides Himself in His dwelling place, the higher the demands humanity makes of Him. They say, "If God incarnate is

observing humanity's every deed and experiencing human life, why is it that the majority of the time God does not know of our actual situation? Does this mean that God is truly hidden?" Although God looks deep into the human heart, He still works according to the actual states of humanity, being neither vague nor supernatural. In order to completely prune their old disposition, God has spared no effort to speak from various perspectives, uncovering people's true nature and pronouncing judgment on their rebelliousness, one moment saying He will deal with everyone, and the next proclaiming that He will save a group of people; either placing requirements upon humans or warning them; and alternately dissecting their innards and providing treatment. Thus, under the guidance of God's words, it is as if humans had traveled to every corner of the earth and entered a bounteous garden in which each flower vies to be the most beautiful. Whatever God says mankind will enter into His word, just as though God were a magnet that drew anything containing iron toward it. Upon reading the words, "Humans pay Me no heed, so I do not take them seriously, either. They pay no attention to Me, so neither do I need to work any harder on them. Is this not the best of both worlds?" all of God's people seem to get knocked into the bottomless pit again, or be struck at their vital point once more, leaving them utterly shocked. Thus, again they enter into the method. They are especially confused with regard to the words, "If you are unable to keep to your duties as members of My people in the kingdom, then you will be spurned by Me!" Most people feel so hurt that they are brought to tears, thinking, "I had a hard time climbing out of the bottomless pit, so I would have no hope at all if I were to fall into it again. I have gained nothing in the human world, and have undergone all manner of difficulties and tribulations in my life. In particular, since coming into the faith, I have experienced the abandonment of loved ones, persecution from

my family, and slander from others in society, and I have not enjoyed any of the world's happiness. If I again fall into the bottomless pit, will my life not have been lived even more in vain?" (The more a person dwells on this, the more sorrowful they feel.) "All of my hopes have been entrusted into God's hands. If He abandons me, I might as well die right now…. Well, all was predestined by God, so now I can only seek to love God; all else is secondary. Why is this my fate?" The more people think like this, the closer they come to God's standard and the objective of His words. In this manner, the objective of His words is achieved. After humans see God's words, they all experience an internal ideological struggle. Their only choice is to submit to what fate dictates, and in this way God's objective is achieved. The harsher God's words are, the more complex the internal world of humans becomes as a result. This is just like touching a wound; the harder it is touched, the more it hurts, to the point that people hover between life and death and can even lose the confidence to survive. As such, only when humans suffer most and are in the depths of hopelessness can they give their true hearts over to God. Human nature is such that if even one shred of hope remains, they will not go to God for help, but will instead adopt self-sufficient methods to survive naturally. This is because the nature of humanity is self-righteous, and people tend to look down on everyone else. Therefore, God said, "Not a single human being has been able to also love Me whilst in a state of comfort; not a single person has reached out in times of peace and happiness, that I might partake of their joy." This is indeed disappointing; God created humankind, but when He comes to the human world, people seek to resist Him and drive Him away from their territory, as if He were just some orphan drifting through the world, or like a world man without a country. Nobody feels attached to God, nobody truly loves Him, and nobody has ever welcomed His coming. Instead, when seeing the

coming of God, clouds cover joyful faces in shadow in the blink of an eye, as if a sudden storm were on the way or as though God might take away the happiness of their families, and as if God had never blessed humans but, instead, had only ever brought them misfortune. Therefore, in the minds of humans, God is not a boon, but rather One who always curses them. Because of this, people do not pay heed to Him or welcome Him; they are always cold toward Him, and this has always been the case. Because humans harbor these things in their hearts, God says that humanity is unreasonable and immoral, and that not even the feelings with which humans are supposedly equipped can be perceived in them. Humans do not show any consideration for God's feelings, but instead use so-called "righteousness" to deal with God. They have been like this for many years and, for this reason, God has said that their dispositions have not changed. This goes to show that they have no more substance than a handful of feathers. It could be said that humans are worthless wretches, for they do not treasure themselves. If they do not even love themselves, trampling on themselves instead, then does this not show their worthlessness? Humanity is like an immoral woman who plays games with herself and gives herself willingly to others to be violated. Even so, people still do not recognize just how lowly they are. They find pleasure in working for others or in talking with others, putting themselves under the control of others; is this not precisely the filthiness of humankind? Although I have not experienced a life among humanity, and have not truly experienced human life, I have gained a very clear understanding of every move, every action, every word, and every deed that humans make. I am even able to dissect humans to their deepest shame, to the point that they no longer dare to reveal their own connivery or give way to their lust. Like snails that retreat into their shells, they no longer dare to expose their own ugly state. Because humans do not

know themselves, their greatest flaw is a willingness to parade their charms before others, showing off their ugly countenances; this is a thing that God detests most. This is because the relations between people are abnormal, and there is a lack of normal interpersonal relationships between people, much less normal relationships between them and God. God has said so much and, in so doing, His main objective has been to occupy a place in people's hearts so that they can rid themselves of all the idols that have taken up residence there. Thereupon, God can wield power over all humanity, and achieve the purpose of His existence on earth.

Chapter 15

The greatest difference between God and man is that God's words always go straight to the heart of the matter, concealing nothing. Thus, this aspect of God's disposition can be seen in today's first sentence. It at once exposes man's true colors and openly reveals God's disposition. It is the source of several aspects of the ability of God's words to achieve results. However, people fail to grasp this; they always come merely to know themselves through God's words, without having "dissected" God. It is as if they are terrified of offending Him or that He will kill them for their "seriousness." In fact, when most people eat and drink of the word of God, they do so from a negative perspective, not a positive one. It may be said that people have now begun to "focus on humility and submission" under the guidance of His words. From this, it is evident that people have started to go to another extreme—from not paying any attention to His words toward paying undue attention to them. However, not a single person has entered in from a positive perspective, nor has anyone ever truly grasped God's goal in having humans pay attention to His words. It is known from what God says that He does not need to experience the life of the church personally to be able to understand, accurately and without error, the actual states of all the people in it. Because they have just attained entry into a new method, people have yet to rid themselves fully of their negative elements; the odor of corpses still wafts throughout the church. It is as if people have just taken medicine and are still in a daze, their consciousness not yet fully restored. It is as if they are still menaced by death, so that, still in the midst of terror, they cannot transcend themselves. "Humans are all creatures who lack self-knowledge": The way this statement is said is based still on the building of the church. Despite the fact that people in the church

all pay attention to God's words, their natures remain deeply ingrained, inextricable. This is why God spoke the way He did in the previous stage to judge people, that they might accept being smitten by His words in the midst of their pride. Though people underwent five months of refinement in the bottomless pit, their actual state is still one of not knowing God. They are still dissolute; they have simply become somewhat more guarded against God. This step is the first proper step people take onto the path of knowing God's words; thus, in connecting with the essence of God's words, it is not difficult to see that the previous portion of work paved the way for today, and that only now is everything normalized. People's fatal weakness is their tendency to separate God's Spirit from His fleshly self in order to win personal freedom and avoid constant restraint. This is the reason God describes humans as little birds "flitting merrily about." This is the actual state of all mankind. It is what makes all people easiest to topple, and it is the place where they are most liable to lose their way. It is evident in this that Satan's work among mankind is nothing more than this work. The more of it Satan does in people, the stricter God's requirements of them. He requires people to devote their attention to His words, while Satan works hard to break it. God, however, has always reminded people to pay more attention to His words; this is the climax of the war raging in the spiritual realm. It can be said in this way: What God wants to do in man is exactly what Satan wants to destroy, and what Satan wants to destroy is expressed through man, completely unconcealed. There are clear examples of what God does in people: Their conditions are getting better and better. There are also clear representations of Satan's destruction in mankind: They are becoming more and more depraved, and their conditions are sinking ever lower. Once their situations grow dire enough, they are liable to be captured by Satan. This is the actual condition of the church, as presented in God's

words, and it is also the actual situation of the spiritual realm. It is a reflection of the spiritual realm's dynamics. If people do not have the confidence to cooperate with God, then they are in danger of being captured by Satan. This is a fact. If people are truly able to offer up their hearts fully for God to occupy, then that is just as God has said, "They, when before Me, seem to be in My embrace, tasting of its warmth." This shows that God's requirements of mankind are not high; He merely needs them to rise up and cooperate with Him. Is this not an easy and happy thing? Is this the one thing that has confounded every hero and great man? It is as if the generals had been plucked from a battlefield and made to knit instead—these "heroes" have been immobilized by hardship, and they do not know what to do.

Whichever aspect of God's requirements of mankind is greatest, that is the aspect in which Satan's attacks on humanity will be the fiercest, and thus, the states of all people are revealed accordingly. "Which of you standing before Me would be as pure as the driven snow and as unblemished as jade?" All people still wheedle God and conceal things from Him; they are still carrying out their own special schemes. They have not put their hearts entirely in God's hands to satisfy Him, yet they wish to gain His rewards by being enthusiastic. When people eat a delicious meal, they put God aside, leaving Him standing there, waiting to be "handled"; when people have beautiful clothing, they stand there in front of the mirror, enjoying their own beauty, and deep in their hearts, they do not satisfy God. When they have standing, when they have luxurious enjoyments, they sit there atop their status and begin to enjoy it, yet do not humble themselves as a result of God's elevation. Instead, they stand in their high places, speaking their high-sounding words, and pay no attention to God's presence, nor do they seek to know His preciousness. When people have an

idol in their hearts, or when their hearts have been seized by someone else, it means they have already denied the presence of God, as if He were but an interloper in their hearts. They are terrified that God will steal away others' love for them, and that they will then feel lonely. God's original intention is that nothing on earth should make people ignore Him, and though there may be love between people, yet God cannot be driven away from this "love." All earthly things are empty—even feelings between people that cannot be seen or touched. Without the existence of God, all creatures would return to nothing. On earth, all people have things that they love, but no one has ever taken God's words as that thing they love. This determines the degree to which people understand His words. Though His words are harsh, no one is wounded by them, for people do not genuinely pay attention to them; rather, they observe them as they might a flower. They do not treat His words like fruit that they may taste of themselves, so they know not the essence of God's words. "If human beings were genuinely able to see the sharpness of My sword, they would go scurrying like rats into their holes." One in the state of a normal person, after reading God's words, would be stunned, full of shame, and unable to face others. However, nowadays, people are exactly the opposite—they use God's words as a weapon to strike blows against others. They truly know no shame!

With God's utterances, we have been brought into this state of being: "Within the kingdom, not only do utterances issue forth from My mouth, but My feet tread ceremoniously everywhere across all lands." In the war between God and Satan, God is winning every step of the way. He is expanding His work on a large scale throughout the entire universe, and it could be said that everywhere are His footprints and the signs of His victory. Satan hopes, in its schemes, to destroy God's management by

breaking countries apart, but God has taken advantage of this sundering to reorganize the entire universe—though not to wipe it out. God does something new every day, but people have not noticed. They pay no attention to the dynamics of the spiritual realm, so they are unable to see God's new work. "Within the cosmos, everything shines like new in the radiance of My glory, presenting a heartwarming aspect that ravishes the senses and lifts people's spirits, as if it now exists in a heaven beyond the heavens conceived in the human imagination, undisturbed by Satan and free from the assaults of external enemies." This foretells the joyful scene of the kingdom of Christ on earth, and it also introduces the situation of the third heaven to mankind: Only those holy things that belong to God exist there, without any of the assaults of Satan's forces. But what is most important is allowing people to see the circumstances of the work on earth of God Himself: Heaven is a new heaven, and following it, the earth is likewise renewed. Because this is life under God's own guidance, people are all immeasurably happy. In their awareness, Satan is mankind's "prisoner," and they are not at all timid or fearful as a result of its existence. Because of direct instruction and guidance from the divine, Satan's schemes have all come to naught, and this even suffices to prove Satan no longer exists, having been obliterated by God's work. That is why it is said "exists in a heaven beyond the heavens." When God said, "No disturbance has ever arisen, nor has the cosmos ever been divided," He was referring to the condition of the spiritual realm. This is proof that God proclaims victory to Satan, and it is the sign of God's final victory. No man can change God's mind, nor can anyone know it. Although people have read God's words and examined them with seriousness, they remain unable to express their essence. For example, God said, "I execute flying leaps above the stars, and when the sun shoots forth its rays, I blot out their warmth, sending giant

flurries of snowflakes as big as goose feathers drifting down from My hands. When I change My mind, though, all that snow melts into a river, and in an instant, spring has sprung everywhere beneath the skies and emerald green has transformed the entire landscape upon the earth." Though people may be able to imagine these words in their minds, God's intention is not so simple. When everyone under heaven is in a daze, God utters the voice of salvation, thus awakening people's hearts. However, because all sorts of disasters befall them, they feel the bleakness of the world, so they all seek death and exist in frigid, icy caves. They are frozen by the chill of huge snowstorms, to the point that they cannot survive for the lack of warmth on the earth. It is because of people's corruption that they are killing each other more and more cruelly. And in the church, the majority of people will be swallowed up in one gulp by the great red dragon. After all trials have passed, Satan's disturbances will be removed. The entire world, in the midst of transformation, will thus be permeated by spring, warmth will cover the earth, and the world will be full of energy. These are all the steps of the entire management plan. The "night" of which God spoke refers to when Satan's madness reaches its peak, which will happen during the night. Is that not what is happening right now? Although people all survive under the guidance of God's light, they are being put through the misery of the night's darkness. If they cannot escape from Satan's bonds, they will live eternally amidst a dark night. Look at the countries on earth: Because of the steps of God's work, the countries on earth are "running around," and each is "seeking its own appropriate destination." Because God's day has not yet come, all on earth remains in a state of muddy turbulence. When He openly appears to the entire universe, His glory will fill Mount Zion, and all things will be orderly and neat, as they will be arranged by His hands. God's words not only speak to today,

but also foretell tomorrow. Today is the foundation of tomorrow, so, as it stands today, no one can fully understand God's utterances. Only after His words have been fully fulfilled will humans be able to understand them in their entirety.

God's Spirit fills up all the space in the universe, yet He also works within all people. As such, in people's hearts, it is as if God's figure is everywhere and every place contains the work of His Spirit. Indeed, the purpose of God's appearance in the flesh is to conquer these exemplifiers of Satan and, in the end, to obtain them. While working in the flesh, however, the Spirit is also cooperating with the flesh to transform these people. It may be said that God's deeds extend throughout the entire world and that His Spirit fills the whole universe, but because of the steps of His work, those who do evil have not been punished, while those who do good have not been rewarded. Thus, His deeds have not been appreciated by all of earth's people. He is both above and within all things; moreover, He is among all people. This suffices to show that God actually exists. Because He has not openly appeared to all humans, they have developed illusions such as, "As far as humanity is concerned, I seem to actually exist, yet I also seem to not exist." Of all those who now believe in God, none is utterly, one-hundred-percent certain that God truly exists; they are all three parts doubt and two parts belief. This is mankind as they now stand. People these days are all in the following situation: They believe there is a God, but they have not seen Him; or, they do not believe there is a God, but have many difficulties that mankind cannot resolve. It seems there is always something that entangles them from which they cannot escape. Even though they believe in God, it seems that they always feel a bit of vagueness. However, if they do not believe, they are afraid of losing out in case He does exist. This is their ambivalence.

“For the sake of My name, for the sake of My Spirit, and for the sake of My entire management plan, who can make an offering of all their strength?” God also said, “Today, when the kingdom is in the human world, is the time in which I have come in person among humanity. Is there anyone who could venture forth into the battlefield on My behalf without any trepidation?” The goal of God’s words is this: If it were not for God in the flesh doing His divine work directly, or if He were not incarnate but instead worked through ministers, then God would never be able to conquer the great red dragon, nor would He be able to reign as King among humans. Mankind would be unable to know God Himself in reality, so this would still be Satan’s reign. Thus, this stage of work must be done personally by God, through flesh incarnate. If the flesh were changed, then this stage of the plan could never be completed, because the significance and the substance of different flesh would not be the same. People can only comprehend these sentences as words and doctrines, because God grasps the root. God said, “Nevertheless, when all is said and done, there is no one who understands whether this is the working of the Spirit or a function of the flesh. It would take people an entire lifetime just to experience this one thing in detail.” People have been corrupted by Satan for so many years, and they long ago lost their consciousness of spiritual matters. For this reason, just one sentence of God’s words is like a feast for people’s eyes. Because of the distance between the Spirit and spirits, all those who believe in God feel a sense of longing for Him, and all of them are willing to become closer with Him and to pour out their hearts. However, they do not dare to come into contact with Him, and instead just remain in awe. This is the power of attraction possessed by the Spirit. Because God is a God for people to love, and in Him there are infinite elements for them to love, everyone loves Him and everyone wishes to confide in Him. In truth,

everyone harbors a God-loving heart—it is just that Satan's disturbances have prevented numb, dull-witted, pitiful people from knowing God. This is why God spoke of the true feelings humans have for Him: "Humans have never despised Me in their hearts' innermost reaches; rather, they cling to Me in the depths of their spirits. … My practicality renders humans at a loss, dumbfounded and perplexed, and yet they are willing to accept it." This is the actual condition deep in the hearts of those who believe in God. When people truly know God, their attitude toward Him naturally changes, and they can utter praise from the depths of their hearts due to the function of their spirits. God is there in the depths of all people's spirits, but because of Satan's corruption, people have confused God with Satan. God's work today begins with this very problem, and in the spiritual realm, it has been the focus of the battle from start to finish.

Chapter 16

From a human perspective, God is so great, so abundant, so wondrous, so unfathomable; in people's eyes, God's words rise upon high, and appear as a great masterpiece of the world. But because people have too many failings and their minds are too simple, and, furthermore, because their abilities of acceptance are too meager, regardless of how clearly God speaks His words, they remain seated and motionless, as if suffering from mental illness. When they are hungry, they do not understand that they must eat; when they are thirsty, they do not understand that they must drink; they just keep on shouting and screaming, as if they are experiencing indescribable hardship in the depths of their spirits, yet they are unable to talk about it. When God created mankind, His intention was for man to live in normal humanity and accept God's words as befits his instincts. But because, at the very beginning, man succumbed to the temptation of Satan, today he remains incapable of extricating himself, and is yet incapable of recognizing the deceitful schemes carried out by Satan over thousands of years. Additionally, man lacks the faculties to fully know God's words—all of this has led to the present situation. As things stand today, people still live in danger of Satan's temptation, and so remain incapable of comprehending God's words in a right way. In the dispositions of normal people there is no crookedness or deceitfulness, people have a normal relationship with each other, they do not stand alone, and their lives are neither mediocre nor decadent. So, too, is God exalted among all; His words permeate among man, people live in peace with one another and under the care and protection of God, the earth is filled with harmony, without the disturbance of Satan, and the glory of God holds the utmost importance among man. Such people are like angels: pure, vibrant, never

complaining about God, and devoting all their efforts solely to God's glory on earth. Now is the time of the black night—all are groping about and searching, the pitch black night makes their hair stand on end, and they cannot help but tremble; listening closely, the howling northwesterly wind blowing in gust after gust seems to be accompanied by the mournful sobs of man. People grieve and weep for their destiny. Why is it that they read God's words but are incapable of understanding them? It is as if their lives are on the verge of hopelessness, as if death is about to befall them, as if their last day is before their eyes. Such miserable circumstances are the very moment when the fragile angels call out to God, telling of their own hardship in one mournful cry after another. It is for this reason that the angels who work among the sons and the people of God will never again descend upon man; this is to prevent them being caught in the manipulation of Satan whilst in the flesh, unable to extricate themselves, and so they work only in the spiritual realm that is invisible to man. Thus, when God says, "When I ascend to the throne in man's heart, that will be the moment when My sons and My people rule over the earth," He is referring to the time when the angels on earth will enjoy the blessing of serving God in heaven. Because man is the expression of the spirits of angels, God says that for man, being on earth is like being in heaven; for man to serve God on earth is like the angels serving God in heaven directly—and thus, during his days on earth, man enjoys the blessings of the third heaven. This is what is actually being said in these words.

There is so much meaning hidden in God's words. "When the day comes, people will know Me in the depths of their hearts, and will remember Me in their thoughts." These words are directed at man's spirit. Because of the frailty of the angels, they always depend on God in all things, and have always been attached to God and adored God. But because

of Satan's disturbance, they cannot help themselves and cannot control themselves; they wish to love God but are incapable of loving Him with all their hearts, and so they suffer pain. Only when God's work reaches a certain point can these poor angels' desire to truly love God come true, which is why God spoke those words. The nature of the angels is to love, cherish, and submit to God, yet they have been incapable of achieving this on earth, and have had no choice but to exercise patience until the present time. You might look upon the world of today: There is a God in the hearts of all people, yet people are incapable of distinguishing whether the God in their hearts is the true God or a false god, and although they love this God of theirs, they are incapable of truly loving God, by which is meant they have no control of themselves. The ugly face of man revealed by God is the true face of Satan in the spiritual realm. Man was originally innocent and without sin, and thus all of the corrupt, ugly manners of man are Satan's actions in the spiritual realm, and are a faithful record of the developments of the spiritual realm. "Today, people have qualifications, and believe they can strut about in front of Me, and laugh and joke with Me without the slightest inhibition, and address Me as an equal. Still man does not know Me, still he believes that we are similar in nature, that we are both of flesh and blood, and both dwell in the human world." This is what Satan has done in man's heart. Satan uses the notions and naked eyes of man to oppose God, yet God tells man of these happenings without equivocation, in order that man might avoid catastrophe here. The mortal weakness of all people is that they only see "a body of flesh and blood, and do not perceive the Spirit of God." This is the basis of one aspect of Satan's enticement of man. All people believe that only the Spirit in this flesh can be called God. No one believes that today, the Spirit has become flesh and actually appeared before their eyes; people see God as two parts—"the clothing and

the flesh"—and none look upon God as the incarnation of the Spirit, none see that the essence of the flesh is the disposition of God. In people's imagination, God is especially normal, but do they not know that hidden in this normality is one aspect of the profound significance of God?

When God began to cover up the entire world, it became pitch black, and as people slept, God took this opportunity to descend among man, and officially commenced issuing the Spirit to all corners of the earth, embarking upon the work of saving mankind. It can be said that when God began to assume the image of the flesh, God personally worked on earth. Then the work of the Spirit began, and there officially commenced all work on earth. For two thousand years, the Spirit of God has always worked throughout the universe. People neither know nor sense this, but during the last days, at the time when this age is soon to conclude, God has descended to earth to work in person. This is the blessing of those who were born during the last days, who are able to personally behold the image of God who lives in the flesh. "When the entire face of the deep was murky, among man I began to taste the bitterness of the world. My Spirit travels throughout the world and looks upon the hearts of all people, yet so, too, do I conquer mankind in My incarnate flesh." Such is the harmonious cooperation between God in heaven and God on earth. Ultimately, in their thoughts people will believe that the God on earth is the God in heaven, that the heavens and the earth and everything in them were created by the God on earth, that man is controlled by the God on earth, that the God on earth does the work in heaven on earth, and that the God in heaven has appeared in the flesh. This is the ultimate objective of God's work on earth, and so, this stage is the highest standard of work in the period of the flesh; it is carried out in divinity, and causes all people to become sincerely convinced. The more people search for God in their notions, the more they feel that the

God on earth is not practical. Thus, God says that people search for God among empty words and doctrines. The more people know God in their notions, the more adept they become at speaking these words and doctrines and the more admirable they become; the more people speak words and doctrines, the further they stray from God, the more incapable they become of knowing the substance of man, the more they rebel against God, and the further they depart from God's requirements. God's requirements of man are not as supernatural as people imagine, yet never has anyone truly understood God's intentions, and thus God says, "People seek only in the boundless sky, or upon the rolling sea, or upon the placid lake, or among empty words and doctrines." The more requirements God makes of man, the more people feel that God is unreachable, and the more they believe that God is great. Thus, in their consciousness, all of the words spoken from God's mouth are unattainable by man, leaving God no choice but to personally act; man, meanwhile, has not the slightest inclination to cooperate with God, and merely persists in bowing his head and confessing his sins, trying to be humble and obedient. As such, without realizing it, people enter into a new religion, into religious ceremony that is more extreme even than in the religious churches. This requires that people return to normal conditions through transforming their negative state into one that is positive; if not, man shall become ever more deeply ensnared.

Why does God focus on describing mountains and waters in so many of His utterances? Is there symbolic meaning in these words? God not only allows man to behold His deeds in His flesh, but also allows man to understand His powers in the firmament. In this way, at the same time as believing without doubt that this is God in the flesh, people also come to know the deeds of the practical God, and thus the God on earth is sent unto heaven, and the God in heaven is brought down to earth, only after which

people become capable of more completely beholding all that God is and of gaining a greater knowledge of the omnipotence of God. The more that God is able to conquer mankind in the flesh and transcend the flesh to travel both above and throughout the entire universe, the more people are able to behold God's deeds upon the basis of beholding the practical God, and thus to know the verity of God's work throughout the entire universe—that it is not fake but real—and so they come to know that the practical God of today is the embodiment of the Spirit, and is not of the same kind of fleshly body as man. Thus, God says, "But when I unleash My wrath, the mountains are immediately torn asunder, the ground immediately begins to convulse, water immediately dries up, and man is immediately beset by disaster." When people read God's words, they associate them with the flesh of God, and thus, the work and words in the spiritual realm directly point to God in the flesh, which leads to a more effective result. When God speaks, it is often from heaven to earth, and then once more from earth to heaven, leaving all people incapable of grasping the motivations and origins of God's words. "When I am among the heavens, never have the stars been thrown into panic by My presence. Instead, they put their hearts into their work for Me." Such is the state of heaven. God methodically arranges everything in the third heaven, with all of the servants in service to God doing their own work for God. They have never done anything that rebelled against God, so they are not thrown into the panic spoken of by God, but instead put their hearts into their work; never is there any disarray, and thus all angels live in God's light. Meanwhile, because of their rebelliousness, and because they do not know God, the people on earth all live in darkness, and the more they oppose God, the more they live in darkness. When God says, "The brighter the heavens, the darker the world beneath," He is referring to how the day of God is drawing ever closer to all mankind.

Thus, God's 6,000-year busyness in the third heaven will soon be concluded. All things on earth have entered the final chapter, and shall soon each be cut away from God's hand. The further people go into the time of the last days, the more they are able to taste the corruption in the world of man; the further they go into the time of the last days, the more indulgent they are of their own flesh. There are even many who wish to reverse the miserable state of the world, yet their hope is lost amidst their sighs, because of God's deeds. Thus, when people sense the warmth of spring, God covers their eyes, and so they float upon the rolling waves, not one of them capable of reaching the far-off lifeboat. Because people are inherently weak, God says there are none who can turn things around. When people lose hope, God begins to speak to the entire universe. He begins to save all mankind, and it is only after this that people are able to enjoy the new life that comes once things have been turned around. The people of today are at the stage of self-deception. Because the road before them is so desolate and indistinct, and because their future is "limitless" and "without borders," the people of this age have no inclination to fight, and can only pass their days like a Hanhao bird.[a] Never has there been anyone who has seriously pursued life and the knowledge of man's existence; instead, they await the day when the Savior in heaven suddenly descends to reverse the miserable state of the world, only after which will they attempt to live life in earnest. Such is the true state of all mankind and the mentality of all people.

Today, God foretells, in light of man's current mentality, man's future new life. This is the glimmer of light appearing, of which God speaks. What God foretells is that which shall ultimately be achieved by God, and is the fruits of God's victory over Satan. "I move above all men and am watching everywhere. Nothing ever looks old, and no person is as he used to be. I rest upon the throne, I recline above the whole universe…." This is the outcome

of God's present work. All of God's chosen people return to their original form, because of which the angels, who have suffered for so many years, are released, just as God says "their faces are like that of the holy one within man's heart." Because the angels work on earth and serve God on earth, and because God's glory spreads across the world, heaven is brought to earth, and the earth is lifted up to heaven. Therefore, man is the link that connects heaven and earth; heaven and earth are no longer apart, no longer separated, but connected as one. Throughout the world, only God and man exist. There is no dust or dirt, and all things are renewed, like a little lamb lying in a green grassland beneath the sky, enjoying all of God's grace. And it is because of the arrival of greenness that the breath of life shines forth, for God comes to the world to live alongside man for all eternity, just as it was said from God's mouth that "I can peacefully reside within Zion once again." This is the symbol of Satan's defeat, it is the day of God's rest, and this day shall be extolled and proclaimed by all people, and commemorated by all people. When God is at rest upon the throne, that is also the time when God concludes His work on earth, and it is the very moment that all of God's mysteries are shown to man; God and man will be forever in harmony, never apart—such are the beautiful scenes of the kingdom!

In mysteries are hidden mysteries; God's words are truly profound and unfathomable!

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop's fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm, despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

Chapter 17

In truth, all the utterances that issue from God's mouth are unknown to humans; they are all language that people have not heard. As such, it can be said that God's words themselves are a mystery. Most people mistakenly believe that mysteries only include things at which people cannot arrive conceptually, matters of heaven that God now allows people to know, or the truth of what God does in the spiritual realm. From this, it is evident that people do not treat all of God's words equally, nor do they treasure them; rather, they focus on what they themselves believe to be "mysteries." This proves that people do not know what God's words are or what mysteries are; they merely read His words within the scope of their own notions. The reality is that there is not a single person who truly loves God's words, and this is precisely the root of His saying that "people are experts at fooling Me." It is not that God says people are devoid of any merit or are complete messes; this describes the actual situation of mankind. People themselves are not very clear on how much space God actually occupies in their hearts; only God Himself knows this fully. Therefore, at the moment, people are like suckling babies. As to why they drink milk and why they should survive, they are completely unaware. Only the mother understands a baby's needs; she will not let it starve to death, nor will she allow the baby to eat itself to death. God knows people's needs best, so at times His love is embodied in His words, at times His judgment is revealed in them, at times they wound people to the depths of their hearts, and at times they are sincere and earnest. This allows people to feel God's kindness and accessibility, and that He is not some imagined, imposing figure that cannot be touched. Nor is He the Son of Heaven in people's minds, who cannot be looked directly in the face, and less still is He an executioner who

slaughters the innocent, as people imagine. God's entire disposition is revealed in His work; the disposition of God in the flesh today is still embodied through His work. Thus, His ministry is one of words, not what He does or how He appears outwardly. Ultimately, everyone will gain edification from God's words and be made complete because of them. In their experience, guided by God's words, people will obtain a path to practice, and through the words of God's mouth they will come to know His entire disposition. Because of His words, all of God's work will be fulfilled, people will come alive, and all enemies will be defeated. This is the primary work, which no one can ignore. Let us look at His words: "My utterances ring out like thunder, casting light in all directions and on the whole earth, and in the midst of thunder and lightning, humanity is struck down. No man has ever stayed firm in the midst of thunder and lightning; most men are terrified out of their wits at the coming of My light and know not what to do." As soon as God opens His mouth, words come out. He accomplishes everything through words, all things are transformed by them, and everyone is renewed through them. What does "thunder and lightning" refer to? And what does "light" refer to? Not a single thing can escape God's words. He uses them to lay bare people's minds and depict their ugliness; He uses words to prune their old natures and make all His people complete. Is this not precisely the importance of God's words? In the entire universe, without the support and fortification of God's words, all mankind would long ago have been destroyed to the point of nonexistence. This is the principle of what God does, and the method in which He works during His six-thousand-year management plan. This shows the importance of God's words. They pierce straight into the depths of people's souls. As soon as people see His words, they feel astounded and terror-stricken, and flee in haste. They want to escape the reality of His words, which is the reason

these “refugees” can be seen everywhere. As soon as God’s words are issued, people take to their heels. This is one aspect of the image of mankind’s ugliness that God depicts. Right now, all people are gradually awakening from their stupor; it is as if they all had previously developed cases of dementia—and, now that they see God’s words, they seem to be suffering the residual effects of that disease, and are unable to regain their former states. This is how all people actually are, and it is also a true portrayal of these words: “Many people, moved by this faint luminescence, are instantaneously roused from their illusions. Yet no one has ever realized that the day has come when My light descends upon the earth.” This is why God said, “The majority of men are dumbstruck by the sudden advent of the light.” Putting it this way is perfectly appropriate. God’s description of mankind has no gap, even to admit the tip of a needle, and He has truly phrased it accurately and without error, which is why all people are utterly convinced. Moreover, without knowing it, their love for God has started to build up from deep within their hearts. Only thus does God’s position there become ever more genuine, and this is also one way in which God works.

“The majority of men are merely bewildered; they are wounded in the eyes and cast down into the mud by the light.” Because such people go against the will of God (that is, they resist God), when His words come, they suffer chastisement due to their rebelliousness; this is why it is said that they are wounded in the eyes by the light. Such people have already been given over to Satan; so, when entering the new work, they possess neither enlightenment nor illumination. All who do not have the work of the Holy Spirit have been occupied by Satan, and there is no place for God deep in their hearts. Thus, it is said these people are “cast down into the mud.” All those in this condition are in a state of disarray. They cannot enter onto the right track, nor can they recover normality; all their thoughts

are contrary. Everyone on earth has been corrupted to the extreme by Satan. People have no vitality and reek with the odor of corpses. All earth's people survive amidst a plague of germs, which no one can escape. They are not willing to survive on earth, but they always feel that something greater will happen for people to see with their own eyes; as such, people all force themselves to continue living. They have had no strength in their hearts for a very long time; they just use their invisible hopes as a spiritual pillar, and thus they prop up their heads in a pretense of being men and muddle through their days on earth. It is as if all people were the sons of the devil incarnate. This is why God said, "The disorder covers the earth, an unbearably sorry sight that, examined closely, assails one with an overwhelming melancholy." Because this situation has arisen, God began "strewing the seeds of My Spirit" throughout the entire universe, and He began to carry out His work of salvation upon the entire earth. It is because of the furthering of this work that God began to rain down all manner of disasters, thus saving hard-hearted humans. In the phases of God's work, salvation still takes the form of various disasters, and none who is doomed can escape them. Only in the end will it be possible to achieve a situation on earth that is "as serene as the third heaven: Here, living things, great and small, coexist in harmony, never once engaging in 'conflicts of mouth and tongue.'" One aspect of God's work is to conquer all mankind and gain the chosen people through His words; another is to conquer all sons of rebellion by way of various disasters. This is one part of the large-scale work of God. Only in this way can the kingdom on earth that God wants be fully achieved, and this is the part of His work that is pure gold.

God constantly requires that people grasp the dynamics of heaven. Can they truly achieve this? The reality is that, based on people's current, actual state of having been corrupted by Satan for more than 5,900 years, they

cannot compare to Peter; as such, they simply cannot achieve this. This is one of the methods of God's work. He would not have people wait passively; He would have them actively seek instead. Only thus will God have the opportunity to work in people. It would be well to offer you a bit more explanation; otherwise, people will merely have a superficial understanding. After God created mankind and granted them spirits, He enjoined them that if they did not call out to Him, then they would not be able to connect with His Spirit and, thus, the "satellite television" from heaven would be impossible to receive on earth. When God is no longer in people's spirits, there is an empty seat left for other things, and Satan thus seizes the opportunity to get in. When people contact God with their hearts, Satan immediately panics and rushes to escape. Through mankind's cries, God gives them what they need, but He does not at first "reside" within them. He simply gives them constant aid because of their cries, and from that internal strength people gain hardiness, so that Satan dares not come in to "play" at its will. So, if people continuously connect with God's Spirit, Satan does not dare to come and cause disturbances. Without Satan's disturbances, all people's lives are normal, and God then has the opportunity to work unhindered within them. As such, what God wants to do can be achieved through humans. From this it may be known why God has always required people to increase their faith, and has also said, "I make suitable demands according to the stature of man on earth. I have never put anyone in difficulties, nor have I ever asked anyone to 'squeeze out his blood' for My pleasure." Most people are baffled by God's requirements. They wonder why, given that people do not possess that faculty and have been irretrievably corrupted by Satan, God continues to make requirements of them. Is this not God putting people in a difficult position? Seeing their solemn faces, and then seeing their awkward looks, you cannot help but

laugh. People's various ugly appearances are the most laughable: At times, they are like children who love to play, while at times they are like a little girl playing "mom." Sometimes they are like a dog eating a mouse. One does not know whether to laugh or cry at all these ugly states of theirs, and often, the less people can grasp God's intentions, the more liable they are to get into trouble. So, the following words of God—"Am I the God that merely imposes silence on creation?"—suffice to show just how foolish people are, and they also show that no man can understand God's intentions. Even if He voices what His intentions are, they are unable to be considerate of them. They only do the work of God according to human intentions. As such, how can they grasp His intentions? "I go walking upon the earth, dispersing My fragrance everywhere, and, in every place, I leave behind My form. Each place reverberates with the sound of My voice. People everywhere linger on the beauteous scenes of yesterday, for all humanity is remembering the past …" This will be the situation when the kingdom is formed. In fact, in several places, God has already prophesied the beauty of the realization of the kingdom, and all these combined form a complete picture of the kingdom. However, people pay no attention to it; they simply watch it as though it were a cartoon.

Because of the millennia of Satan's corruption, people have always lived in darkness, so they are not troubled by it, nor do they long for the light. This has led to the following, therefore, when the light arrives today, "they are all averse to My arrival, and they banish the light's arrival, as if I were man's enemy in heaven. Man greets Me with a defensive light in his eyes." Although most people try to love God with sincerity, He is still not satisfied, and He still condemns mankind. This is baffling for people. Because they live in darkness, they still serve God as they do in the absence of light. That is, all people serve God using their own notions, and when He

comes, such is their condition, and they are unable to serve Him by accepting new light; rather, they serve Him with all the experience they have had themselves. God does not gain enjoyment from mankind's "devotion," so the light cannot be praised by humans in the darkness. This is why God spoke the words above; this is absolutely not contrary to reality, and it is not God's mistreating mankind, nor is it His wronging them. Ever since the creation of the world, not a single person has truly tasted of God's warmth; people have all been defensive toward God, fearing deeply that He will strike them down and annihilate them. Thus, over these 6,000 years, God has always exchanged warmth for people's sincerity, and has continued to guide them patiently at every turn. This is because people are so weak, and they are unable to know God's intentions fully or love Him wholeheartedly, for they cannot help but be subject to Satan's manipulation. Nevertheless, God remains tolerant, and one day, after being so patient—that is, when He renews the world—He will no longer look after people like a mother. Instead, He will give humans retributions that suit them. For this reason, this will then happen: "Corpses drift about on the ocean's surface," while "in the places empty of water, other men still enjoy, amid laughter and song, the promises that I have vouchsafed unto them." This is a comparison between the destinations of those who are punished and those who are rewarded. "The ocean's surface" refers to the bottomless pit of mankind's chastisement, of which God has spoken. This is Satan's destination, and it is the "resting place" that God has prepared for all who resist Him. God has always wanted mankind's genuine love, yet people do not know this and are insensible to it, and still do their own work. Because of this, in all of His words, God always asks for things from people and points out their shortcomings, and points out the path of practice for them, that they may practice according to these words. He has shown His own

attitude to people: “Yet I have never casually taken up a single human life to play with as if it were a toy. I observe the pains man has taken and understand the price he has paid. As he stands before Me, I do not wish to catch man off guard in order to chastise him, nor do I wish to bestow on him undesirable things. Instead, all this time, I have only provided for man and given unto him.” When people read these words from God, they immediately feel His warmth, and think: Indeed, in the past I have paid a price for God, but I have also treated Him perfunctorily, and I have complained to Him at times. God has always guided me with His words, and He pays so much attention to my life, yet at times I play with it as if it were a toy. I really should not do this. God loves me so much, so why can I not strive hard enough? When such thoughts occur to them, people really want to slap their own faces, and some people’s noses even twitch and they cry out loud. God understands what they think and speaks accordingly, and these few words—which are neither hard nor soft—inspire people’s love for Him. Finally, God prophesied the change in His work when the kingdom is formed on earth: When God is on the earth, people will be able to be free from disasters and calamities, and will be able to bask in grace; however, when He begins the judgment of the great day, it will be when He appears among all people, and all His work on earth will be complete. At that time, because the day will have come, it will be just as it was written in the Bible: “He that is unjust, let him be unjust still: and he that is holy, let him be holy still.” The unrighteous will come to chastisement, and the holy will come before the throne. Not a single person will be able to gain God’s indulgence; not even the sons and the people of the kingdom. This is all God’s righteousness, and it is all a revelation of His disposition. He will not show solicitude for mankind’s weaknesses a second time.

Chapter 18

All of God's words contain part of His disposition. God's disposition cannot be fully expressed in words, which suffices to show just how much richness there is in Him. What people can see and touch is, after all, limited, as is people's ability. Although God's words are clear, people are unable to understand them fully. Take these words for example: "In a flash of lightning, every animal is revealed in its true form. So too, illuminated by My light, man has regained the sanctity he once possessed. Oh, corrupt world of old! At last, it has toppled over into the filthy water and, sinking below the surface, has dissolved into mud!" All of God's words contain His being, and though all people are aware of these words, none has ever known their meaning. In the eyes of God, all those who resist Him are His enemies, that is, those belonging to evil spirits are animals. From this, one can observe the true state of the church. All men are illuminated by God's words, and in this light, they examine themselves without being subject to the lecturing or chastening or direct dismissal of others, without being subject to other human ways of doing things, and without others pointing things out. From the "microscopic perspective," they see very clearly how much sickness there really is inside of them. In God's words, every kind of spirit is classified and revealed in its original form; those with the spirits of angels grow more illuminated and enlightened, hence God's words, "having regained the sanctity they once possessed." These words are based on the final result achieved by God. For the moment, of course, this result cannot yet be fully achieved—it is just a foretaste, through which God's intention can be seen. These words suffice to show that a great number of people will crumble within God's words and will be defeated in the gradual process of all people's sanctification. Here, "having dissolved into mud" does not

contradict God's destroying the world with fire, and "lightning" refers to God's wrath. When God lets loose His great wrath, the whole world will experience all sorts of disasters as a result, like a volcano exploding. Standing on high in the sky, it can be seen that on the earth, every manner of calamity approaches all of mankind, closer by the day. Looking down from on high, the earth presents a variety of scenes like those that precede an earthquake. Liquid fire rushes unchecked, lava flows freely, mountains shift, and a cold light glitters over all. The entire world has sunk into fire. This is the scene of God unleashing His wrath, and it is the time of His judgment. All those who are of flesh and blood will be unable to escape. Thus, wars between countries and conflicts between people will not be needed to destroy the entire world; instead, the world will "consciously enjoy itself" within the cradle of God's chastisement. No one will be able to escape; each and every person must pass through this ordeal, one by one. After that, the entire universe will once again sparkle with holy radiance and all of mankind will once again begin a new life. And God will be at rest above the universe and will bless all of mankind each day. Heaven will not be unbearably desolate, but will recover the vitality it has not had since the creation of the world, and the coming of the "sixth day" will be when God begins a new life. God and mankind will both enter into rest and the universe will no longer be turbid or filthy, but will be renewed. This is why God said: "Earth is no longer deathly still and silent, heaven no longer desolate and sad." In the kingdom of heaven, there has never been unrighteousness or human feelings, or any of mankind's corrupt disposition, because Satan's disturbance is not present there. "People" are all able to understand God's words, and life in heaven is a life full of joy. All those in heaven have wisdom and the dignity of God. Because of the differences between heaven and earth, the citizens of heaven are not called "people";

rather, God calls them “spirits.” These two words have substantive differences—those now called “people” have been corrupted by Satan, while “spirits” have not. In the end, God will change the people of the earth into beings with the attributes of the spirits of heaven, and then they will no longer be subject to Satan’s disturbance. This is the true meaning of the words, “My holiness has extended throughout the universe.” “Earth in its primordial state belongs to heaven, and heaven is united with earth. Man is the cord uniting heaven and earth, and because of man’s sanctity, because of man’s renewal, heaven is no longer concealed from earth, and earth is no longer silent toward heaven.” This is said in reference to people who have the spirits of angels, and at this point, the “angels” will once again be able to coexist peacefully and regain their original state, no longer divided by the flesh between the realms of heaven and earth. The “angels” on earth will be able to communicate with the angels in heaven, people on earth will know the mysteries of heaven, and the angels in heaven will know the secrets of the human world. Heaven and earth will be united, with no distance between them. This is the beauty of the realization of the kingdom. It is what God will complete, and it is something that all humans and spirits long for. But those in the religious world know nothing of this. They are just waiting for Jesus the Savior to come on a white cloud and take their souls away, leaving “garbage” strewn over the earth (“garbage” referring here to corpses). Is this not a notion that all humans share? This is why God said: “Oh, the religious world! How could it not be destroyed by My authority on earth?” Because of the completion of God’s people on earth, the religious world will be overturned. This is the true meaning of the “authority” that God spoke of. God said: “Are there any who, in My day, disgrace My name? All men direct their fearful gaze toward Me, and in their hearts, they secretly cry out to Me.” This is what He said about the consequences of the

destruction of the religious world. It will surrender in its entirety before God's throne because of His words, and will no longer wait for a white cloud to descend or look to the sky, but will instead be conquered before God's throne. Hence the words, "in their hearts, they secretly cry out to Me"—this will be the outcome for the religious world, which God will conquer entirely. This is what God's almightiness refers to—knocking down all religious people, the most rebellious of mankind, so that they will never again cling to their own notions that they might know God.

Although God's words have repeatedly foretold the beauty of the kingdom, have spoken of its various aspects and described it from different perspectives, they still cannot fully express every condition of the Age of Kingdom because people's ability to receive is too lacking. All the words of His utterances have been spoken, but people have not looked inside them through a fluoroscope, with X-rays, as it were, and are thus deprived of clarity and understanding, and are even bewildered. This is the greatest defect of the flesh. Although in their hearts, people want to love God, they resist Him because of the disturbance of Satan, so God has time and again touched people's numb and dull-witted hearts so they may be revived. All that God exposes is Satan's ugliness, so the harsher His words are, the more shamed Satan is, the less bound people's hearts become, and the more people's love can be aroused. This is how God works. Because Satan has been exposed and because it has been seen through, it no longer dares to occupy people's hearts, and thus the angels are no longer disturbed. In this way, they love God with their whole heart and mind. Only at this time is it clear to see that, in their true selves, the angels belong to and love God. It is only by this path that God's intention can be met. "Inside the hearts of all human beings, there is now a place for Me. No longer will I meet with aversion or rejection among men, for My great work has already been

accomplished, and is hindered no more." This is the meaning of what was described above. Because of Satan's disturbance, people cannot find time to love God and are always entangled by the things of the world and misled by Satan so that they act out of confusion. This is why God has said that mankind "has undergone so many of life's hardships, so many of the world's injustices, so many vicissitudes of the human realm, but now they dwell in My light. Who does not weep for yesterday's injustices?" When people have heard these words, they feel as if God is their partner in misery, is commiserating with them and, at that time, is sharing their complaints. They suddenly feel the pain of the human world and think: "That's so true —I've never enjoyed anything in the world. Since coming out of my mother's womb up until now, I've experienced human life and I haven't gained anything, but I've suffered so much. It's all so empty! And now I am so corrupted by Satan! Oh! If not for God's salvation, when the time of my death comes, won't I have lived my whole life for nothing? Is there any meaning to human life? No wonder God said that everything under the sun is empty. If God hadn't enlightened me today, I would still be in the dark. How wretched!" At this point, a misgiving arises in their heart: "If I cannot gain God's promise, how can I continue to experience life?" Everyone who reads these words will come to tears while they pray. Such is the human psyche. It would be impossible for someone to read this and not have any reaction, unless they are mentally unbalanced. Every day, God reveals the states of all kinds of people. Sometimes, He vents grievances on their behalf. Sometimes, He helps people overcome and pass successfully through a certain environment. Sometimes, He points out people's "transformations" for them. Otherwise, people would not know how much they have grown in life. Sometimes, God points out people's experiences in reality, and sometimes, He points out their inadequacies and flaws.

Sometimes, He makes new requirements of them, and sometimes, He points out the degree to which they understand Him. However, God has also said: "I have heard heartfelt words spoken by so many people, accounts from so many people about their painful experiences in the midst of suffering; I have seen so many, in the direst straits, unfailingly offer up their loyalty to Me, and I have watched so many, as they walked the rocky path, search for a way out." This is a description of positive characters. In each episode of the "drama of human history," there have not only been positive characters but negative ones as well. Therefore, God goes on to reveal the ugliness of these negative characters. Thus, it is only through their contrast with "traitors" that the unyielding loyalty and fearless courage of "people of justice" is revealed. In all people's lives, there are negative factors and also, without exception, positive factors. God uses both to reveal the truth about all people, so that the traitors will lower their heads and admit their sins, and so that, with encouragement, people of justice will continue to be loyal. The implications of God's words are very deep. At times, people read them and double over with laughter, while at other times, they only hang their heads in silence. At times they reminisce, at times they cry bitterly and acknowledge their sins, at times they fumble, and at times they seek. Overall, there are changes in people's reactions because of the different circumstances in which God speaks. When a person reads God's words, sometimes bystanders may even mistakenly believe that that person is mentally ill. Consider these words: "And so, contentious disputes on earth are no more, and, following the issuance of My words, the various 'weapons' of the modern age are withdrawn." The word "weapons" alone could fuel a whole day's worth of laughter, and whenever someone by chance recalls the word "weapons," they will laugh mightily to themselves. Is this not so? How could you not laugh at this?

When you laugh, do not forget to grasp what God requires of mankind, and do not forget to see the true state of the church: “All mankind has returned to a normal state and embarked upon a new life. Dwelling in new surroundings, a goodly number of people look around them, feeling as if they have entered into an entirely new world, and because of this, they are not able to adapt to their present environment right away or to enter at once onto the right track.” This is currently the true state of the church. Do not be too anxious to have all people immediately enter onto the right track. Once the Holy Spirit’s work has progressed to a certain point, people will all enter into it without realizing it. When you grasp the essence of God’s words, you will know to what point His Spirit has worked. God’s intention is: “I only administer, depending on man’s unrighteousness, a fitting measure of ‘education,’ the better to enable everyone to get onto the right track.” This is God’s way of speaking and working, and it is also mankind’s specific path of practice. After this, He pointed out for people another of mankind’s states: “If men are unwilling to enjoy the bliss that is in Me, I can only go along with what they have set their hearts upon and send them into the bottomless pit.” God spoke exhaustively and left people without the slightest opportunity to complain. This is precisely the difference between God and man. God is always speaking to man openly and freely. In everything God says, one can see His sincere heart, which causes people to measure their own hearts against His and enables them to open up their hearts to Him, that He may see where in the spectrum of the rainbow they fall. God has never applauded any person’s faith or love, but He has always made requirements of people and exposed their ugly side. This shows what small “stature” people have and how lacking their “constitution” is. They need more “exercise” to make up for these deficiencies, which is why God constantly “unleashes His anger” on people. One day, when God has

revealed the entire truth about mankind, people will be made complete, and God will be at ease. People will no longer wheedle God, and He will no longer “educate” them. From then on, people will be able to “live on their own,” but now is not the time. There is still much within people that can be called “counterfeit,” and several more rounds of examination are needed, several more “checkpoints” where their “taxes” can properly be paid. If there are still counterfeit goods, they will be confiscated so that they will not be sold, and then that batch of smuggled goods will be destroyed. Is this not a good way to do things?

Chapter 19

In people's imagination, it seems, God is very lofty, and He is unfathomable. It is as though God does not reside among humanity and as though He disdains people because He is so lofty. God, however, smashes people's notions and eliminates them all, burying them in "tombs" where they turn to ashes. God's attitude toward humanity's notions is similar to His attitude toward the dead, defining them at will. It seems "notions" have no reactions; therefore, God has been doing this work from the creation of the world until today, and has never stopped. Because of the flesh, humans are corrupted by Satan, and because of Satan's actions on earth, humans form all manner of notions in the course of their experiences. This is called "natural formation." This is the last stage of God's work on earth, so the method of His work has reached its peak, and He is intensifying His training of people so that they can be made complete in His final work, ultimately satisfying God's intentions. Before, there were only the enlightenment and illumination of the Holy Spirit among humanity, but no words spoken by God Himself. When God spoke with His own voice, everyone was astonished, and today's words are even more puzzling. Their meaning is even more difficult to fathom, and humans seem to be bedazzled, for fifty percent of His words come between quotation marks. "When I speak, people listen to My voice with rapt attention; when I fall silent, though, they again begin their own 'enterprises.'" That passage contains a word in quotation marks. The more humor with which God speaks, as He does here, the more they can draw people in to read them. People are able to accept being pruned when they are relaxed. Primarily, though, this is to prevent more people from being discouraged or disappointed when they have not understood God's words. This is a tactic in

God’s war against Satan. Only in this way will people remain interested in God’s words and continue paying attention to them even when they cannot follow their thread. However, there is also great charm in all His words that are not surrounded by quotes, and so they are more noticeable and make people love God’s words even more and feel the sweetness of His words in their own hearts. As God’s words come in a great variety of forms, and are rich and diverse, and because there is no repetition of nouns among the many words of God, in their third sense, people believe that God is always new and never old. For example: “I do not ask people to be mere ‘consumers’; I also ask them to be ‘producers’ who defeat Satan.” The words “consumers” and “producers” in that sentence have similar meanings to some words spoken in times previous, but God is not inflexible; rather, He makes people aware of His freshness and thereby treasure God’s love. The humor in God’s speech contains His judgment and His demands of humanity. As God’s words all have objectives, as they all have meanings, His humor is not simply meant to lighten the atmosphere or make people roar with laughter, nor is it simply meant to relax their muscles. Instead, God’s humor is intended to free humans from five thousand years of bondage, never to be bound again, so that they are better able to accept God’s words. God’s method is to use a spoonful of sugar to help the medicine go down; He does not force bitter medicine down people’s throats. There is bitterness within the sweet, and also sweetness within the bitter.

“When a faint glimmer of light begins to show in the East, all the people within the universe pay a bit more attention to it. No longer steeped in slumber, humans venture forth to observe the source of this eastern light. Due to their limited capability, no one has yet been able to see the place whence the light originates.” This is happening everywhere in the universe,

not only among the sons of God and His people. People in religious circles and nonbelievers all have this reaction. In the moment when God's light shines out, their hearts all change gradually, and they begin unwittingly to discover that their lives are meaningless, that human life is without value. Humans do not pursue a future, give consideration to tomorrow, or worry about tomorrow; rather, they hold onto the idea that they should eat and drink more while they are still "young," and that it will all have been worth it once the last day arrives. Humans have no desire whatsoever to govern the world. The vigor of humankind's love for the world was completely stolen by the "devil," but nobody knows what the root is. All they can do is run back and forth, informing one another, for God's day has not yet come. One day, everyone will see the answers to all the unfathomable mysteries. This is exactly what God meant when He said, "Humans rouse from sleep and dream, and only then do they realize that My day has gradually come upon them." When that time comes, all the people who belong to God will be like green leaves "waiting to play their own part for Me while I am on earth." So many among God's people in China still relapse after God utters His voice, and so God says, "yet, powerless to alter the facts, they can do nothing but wait for Me to pronounce sentence." There will still be some among them to be eliminated—not all will remain unchanged. Rather, people can only meet standard after being put to the test, through which they are issued "certificates of quality"; otherwise, they will become refuse on the scrap heap. God constantly points out the true state of humanity, so people increasingly feel the mysteriousness of God. "If He were not God, how would He be able to know our true state so well?" Nevertheless, because of people's weakness, "in humans' hearts, I am neither lofty nor lowly. As far as they are concerned, it makes no difference if I exist or not." Is this not precisely the state of all people that best fits with reality? As far

as humans are concerned, God exists when they seek Him and does not exist when they do not seek Him. In other words, God exists in humans' hearts the instant they need His help, but when they no longer need Him, He no longer exists. This is what is within people's hearts. In reality, everybody on earth thinks this way, including all "atheists," and their "impression" of God is also vague and opaque.

"Therefore, the mountains become boundaries between nations upon the land, the waters become barriers to keep people of different lands apart, and the air becomes that which flows from person to person in the spaces above the earth." This was the work that God did while creating the world. Mentioning this here is perplexing for people: Could it be that God wants to create another world? It is fair to say this: Every time God speaks, His words contain creation, management, and the destruction of the world; it is just that sometimes they are clear, and sometimes they are vague. All of God's management is embodied in His words; it is just that people cannot distinguish them. The blessings that God bestows upon humans make their faith grow a hundredfold. From the outside, it seems as though God is making a promise to them, but in essence it is the measure of God's demands of the people of His kingdom. Those who are fit for use will remain, while those who are not will be swallowed up in a calamity that falls from heaven. "The thunder, rolling across the skies, will strike humans down; the high mountains, as they topple, will bury them; the wild beasts in their hunger will devour them; and the oceans, surging, will close over their heads. As humanity engages in fratricidal conflict, all humans will seek their own destruction in the calamities arising from amongst them." This is the "special treatment" that will be meted out to those who are not up to standard and who will not afterward be brought salvation in the kingdom of God. The more God says things like, "You will surely, under the guidance

of My light, break through the stranglehold of the forces of darkness. You will surely not, in the midst of darkness, lose the guidance of My light," the more people become aware of their own respectability; as such, they have more faith to seek new life. God provides to humans as they ask of Him. Once God has exposed them to a certain extent, He changes His manner of speech, using a tone of blessing to obtain the best outcome. Making demands of humanity this way yields more practical results. Because people are all willing to talk business with their counterparts—they are all experts in business—this is exactly what God is homing in on in saying this. So, what is "Sinim"? Here God does not refer to the kingdom on earth, which is corrupted by Satan, but rather to an assembly of all the angels who came from God. The words "stand firm and unwavering" imply that the angels will break through all of Satan's forces, thereby establishing Sinim throughout the entire universe. Thus, the real meaning of Sinim is an assembly of all the angels on earth, and here it refers to those on earth. Therefore, the kingdom that will exist afterward on earth will be called "Sinim," and not the "kingdom." There is no real meaning to the "kingdom" on earth; it is, in essence, Sinim. Thus, only upon linking them to the definition of Sinim can one know the true meaning of the words, "You will surely radiate My glory throughout the entire universe." This demonstrates the ranking of all people on earth in the future. The people of Sinim will all be kings who govern all peoples on earth after they have suffered chastisement. Everything on earth will operate normally because of the management of the people of Sinim. This is nothing more than a rough sketch of the situation. All humans will remain within the kingdom of God, meaning that they will be left in Sinim. Humans on earth will be able to communicate with the angels. As such, heaven and earth will be connected; or, in other words, all people on earth will submit to and love God as the

angels in heaven do. At that time, God will appear openly to all people on earth and allow them to see His true face with their naked eyes, and He will reveal Himself to them at any time.

Chapter 20

God created all mankind, and has led all mankind unto today. Thus, God knows all that happens among man: He knows the bitterness in the world of man, understands the sweetness in the world of man, and so each day He describes the life conditions of all mankind, and, moreover, prunes the weakness and corruption of all mankind. It is not God's intention that all mankind be cast into the bottomless pit, or that the entirety of mankind be saved. There is always a principle to God's actions, yet no one is capable of grasping the laws of all that He does. When people become aware of God's majesty and wrath, God immediately changes the tone to mercy and love, but when people come to know God's mercy and love, He immediately changes the tone once more, making His words as hard to eat as if they were a live chicken. In all of God's words, never has the beginning been repeated, and never have any of His words been spoken according to the principle of the utterances of yesterday; even the tone is not the same, and there is no connection in the content—all of which makes people feel even more bewildered. This is the wisdom of God, and the revelation of His disposition. He uses the tone and manner of His speech to disperse people's notions, in order to confuse Satan, stripping Satan of the opportunity to poison God's deeds. The wondrousness of God's actions causes people's minds to be left reeling by God's words. They are barely able to find their own front door, and even do not know when they are supposed to eat or rest, thus truly achieving "forgoing sleep and food to expend for God." Yet even at this point, God remains unsatisfied with the present circumstances, and is always angry with man, forcing him to bring forth his true heart. If not, as soon as God showed the slightest lenience, people would immediately "obey" and grow lax. This is the lowliness of man; he cannot

be coaxed, but must be beaten or dragged to get him moving. “Of all those I look upon, no one has ever sought Me deliberately and directly. They all come before Me at the urging of others, following the majority, and they are unwilling to pay the price or spend the time to enrich their lives.” Such are the circumstances of all upon earth. Thus, without the work of the apostles or the leaders, all people would have long since scattered, and so, throughout the ages, there has been no lack of apostles and prophets.

In these utterances, God pays special attention to summarizing the life conditions of all mankind. Such words as the following are all of this type: “Man’s life has not the slightest warmth, and is devoid of any trace of humanity or light—yet he has been ever self-indulgent, abiding a lifetime bereft of value in which he rushes about without achieving anything. In the blink of an eye, the day of death draws near, and man dies a bitter death.” Why is it that God has guided mankind’s existence until today, and yet also reveals the emptiness of life in the world of man? And why does He describe the entire life of all people as “arriving in a hurry and departing in a hurry”? This, it can be said, is all God’s plan, it is all ordained by God, and as such, in another respect it reflects how God despises all except the life in divinity. Although God created all mankind, He has never truly taken pleasure in the life of all mankind, and so He merely allows mankind to exist under the corruption of Satan. After mankind has gone through this process, He will annihilate or save mankind, and thus man shall achieve a life on earth that is not empty. This is all part of God’s plan. And so, there is always a wish in man’s consciousness, which has led to no one gladly dying an innocent death—but the only ones who achieve this wish are the people of the last days. Today, people still live amid an irreversible emptiness and they still await that invisible wish: “When I cover My face with My hands, and press people beneath the ground, they immediately feel short of breath,

and are barely able to survive. They all cry out to Me, terrified that I will destroy them, for they all wish to behold the day when I gain glory." Such are the circumstances of all people today. They all live in a "vacuum," without "oxygen," which makes it hard for them to breathe. God uses the wish in man's consciousness to support the survival of all mankind; if not, all would "leave home to become monks," as a result of which mankind would become extinct, and come to an end. Thus, it is because of the promise God gave to man that man has survived until today. This is the truth, but man has never discovered this law, and thus he knows not why he is "deeply fearful that death will come upon him a second time." Being human, no one has the courage to carry on living, yet neither has anyone ever had the courage to die, and thus God says that people "die a bitter death." Such is the true situation among man. Perhaps, in their prospects, some people have faced setbacks and thought of death, but these thoughts have never come to fruition; perhaps, some have thought of death because of family conflicts, but out of concern for their beloved they remain incapable of achieving their wish; and perhaps, some have thought of death because of blows to their marriage, but they are unwilling to go through with it. Thus, people die with grievances or everlasting regrets in their hearts. Such are the various states of all people. Looking out over the wide world of man, people come and go in an endless stream, and although they feel that there would be more joy in death than in living, still they pay lip service, and never has anyone led by example, by dying and coming back and telling the living how to enjoy the joy of death. People are contemptible wretches: They have no shame or self-respect, and they always go back on their word. In His plan, God predestined a group of people who would enjoy His promise, and thus God says, "Many spirits have lived in the flesh, and many have died and been reborn on earth. Yet never have any of them

had the opportunity to enjoy the blessings of the kingdom today." All who enjoy the blessings of the kingdom today have been predestined by God since He created the world. God arranged for these spirits to live in the flesh during the last days, and ultimately, God shall gain this group of people, and arrange for them to be in Sinim. Because, in essence, the spirits of these people are angels, God says, "Has there really never been any trace of Me in the spirit of man?" In fact, when people live in the flesh, they remain ignorant of the affairs of the spiritual realm. From these simple words —"man shoots Me a guarded look"—God's mood can be seen. Within these simple words, the complex psychology of God is expressed. From the time of creation until today, in God's heart there has always been grief accompanied by wrath and judgment, for the people on earth are incapable of being considerate of God's intentions, just as God says, "Man is like a mountain savage." Yet God also says, "The day will come when man swims to My side from amid the mighty ocean, so that he might enjoy all the riches on earth and leave behind the risk of being swallowed by the sea." This is the accomplishment of God's will, and can also be described as an inevitable trend, and it symbolizes the accomplishment of God's work.

When the kingdom entirely descends on earth, all people shall recover their original likeness. Thus, God says, "I enjoy from atop My throne, and I live among the stars. The angels offer unto Me new songs and new dances. No longer does their own fragility cause tears to run down their faces. No longer do I hear, before Me, the sound of the angels weeping, and no longer does anyone complain of hardship to Me." This shows that the day upon which God gains complete glory is the day when man enjoys his rest; people no longer rush about as a result of Satan's disturbance, the world stops progressing onward, and people live in rest—for the myriad stars in the heavens are renewed, and the sun, moon, stars, and so on, and all the

mountains and rivers in heaven and on the earth, are all changed. And because man has changed and God has changed, so, too, will all things change. This is the ultimate aim of God's management plan, and this is what shall finally be achieved. God's objective in speaking all these words is mainly for man to know Him. People do not understand God's administrative decrees. All that God does is orchestrated and arranged by God Himself, and God is unwilling to let anyone interfere; instead, He allows people to behold that all is arranged by Him and unachievable by man. Even though man can see it, or finds it hard to imagine, all is controlled by God alone, and God does not wish it to be tainted by the slightest human thought. God will surely not forgive any who partake, even just a little bit; God is the God who is jealous of man, and it seems the Spirit of God is particularly sensitive in this regard. Thus, whosoever has the slightest intention of interfering shall immediately be beset by God's consuming flames, turning them into ashes in the fire. God does not allow people to display their gifts however they please, for all who are gifted are without life; these supposed gifts only serve God, and originate from Satan, and thus are especially despised by God, who makes no concessions in this. Yet it is often people without life who are likely to partake in the work of God, and, furthermore, their participation remains undiscovered, for it is disguised by their gifts. Throughout the ages, those who are gifted have never stood firm, for they are without life, and thus lack any powers of resistance. Thus, God says, "If I do not speak plainly, man will never come to his senses, and will unwittingly fall into My chastisement—for man does not know Me in My flesh." All those of flesh and blood are guided by God, yet also live in Satan's bondage, and so never have people had a normal relationship with one another, whether because of lust, or adoration, or the arrangements of their environment. Such abnormal relationships are what

God detests most of all, and thus it is because of such relationships that such words as the following come from God's mouth: "What I want are living creatures that are full of life, not corpses that have been steeped in death. Since I recline at the table of the kingdom, I will command all people on earth to receive My inspection." When God is above the entire universe, each day He observes every action of those of flesh and blood, and has never overlooked a single one of them. These are the deeds of God. And so, I urge all people to examine their own thoughts, ideas, and actions. I do not ask that you be a sign of shame to God, but a manifestation of God's glory, that in all of your actions, words, and lives, you do not become the target of Satan's jokes. This is God's requirement of all people.

Chapter 21

In God's eyes, people are like the animals in the animal world. They fight with each other, slaughter each other, and have extraordinary interactions with each other. In God's eyes, they are also like apes, scheming against one another regardless of age or gender. As such, all that the whole of mankind does and manifests has never been in line with God's intentions. The time that God covers His face is precisely when people all over the world are tested. All people groan in pain, they all live under the threat of catastrophe, and not a single one of them has ever escaped from God's judgment. Actually, God's primary aim in becoming flesh is to judge man and condemn him in His flesh. In God's mind, it has long since been decided who, in accordance with their substance, shall be saved or destroyed, and this shall be gradually made plain during the final phase. As the days and months pass, people change and their original form is revealed. It becomes apparent whether there is a chicken or a duck in the egg when it cracks open. The time when the egg breaks is the very time that the disasters on earth shall come to an end. From this it can be seen that, in order to know whether there is a "chicken" or a "duck" inside, the "egg" must be broken open. This is the plan in God's heart, and it must be accomplished.

"Poor, pitiable mankind! Why is it that man loves Me, but is unable to follow the intentions of My Spirit?" Because of this state of man, he must undergo being pruned in order to satisfy God's intentions. And because of God's loathing for mankind, He has proclaimed many times: "Oh the rebels of all mankind! They must be crushed beneath My feet; they must vanish amid My chastisement, and they must, on the day on which My great enterprise is completed, be cast out from among mankind, so that the whole

of mankind knows their ugly face." God is speaking to all mankind in the flesh, and He is also speaking to Satan in the spiritual realm, which is above the entire universe. This is the intention of God, and this is what is to be achieved by God's 6,000-year plan.

In truth, God is especially normal, and there are some things that can only be accomplished if He carries them out in person and sees them with His own eyes. It is not as people imagine, God does not lie there whilst all goes as He wishes; this is the consequence of Satan's disturbance in people, which makes people unclear about God's true face. As such, during the final age, God has become flesh to openly reveal His practicality to man, without hiding anything. Some descriptions of God's disposition are pure exaggeration, such as when it is said that God can annihilate the world with a single word or the slightest thought. As a result, most people say things like, Why is it that God is omnipotent, but cannot swallow Satan in a single mouthful? These words are absurd, and show that people still do not know God. For God to annihilate His enemies requires a process, yet it is true to say that God is all-victorious: God shall ultimately defeat His enemies. Just as when a strong country defeats a weak one, it must achieve victory itself, step-by-step, sometimes using force, sometimes using strategy. There is a process, but it cannot be said that, since the strong country has new-generation nuclear weapons and the weak country is far inferior, the weak country will give up without a fight. That is an absurd argument. It is fair to say that the strong country is sure to win and the weak country is sure to lose, but the strong country can only be said to have greater force when it personally invades the weak country. Thus, God has always said that man does not know Him. So, do the words above represent one side of why man does not know God? Are these the notions of man? Why does God ask only that man know His practicality, and thus became flesh in person? Thus,

most people devoutly worshiped Heaven, yet “Heaven has never been the slightest bit affected by the actions of man, and if My treatment of man were based on his every action, then the whole of mankind would live amid My chastisement.”

God sees through to man’s substance. In God’s utterances, God seems so “tormented” by man that He has no interest in paying any more attention to man, nor the slightest hope in him; man, it would seem, is beyond salvation. “I have seen many people with tears coursing down their cheeks, and I have seen many people offer up their hearts in exchange for My riches. Despite such ‘piousness,’ I have never freely given My all to man as a result of his sudden urges, for man has never been gladly willing to devote himself before Me.” When God reveals man’s nature, man is ashamed of himself, but this is but superficial knowledge, and he is incapable of truly knowing his nature in God’s words; thus, most people do not understand God’s intentions, they cannot find a path for their life in God’s words, and so the more dull-witted they are, the more severely God mocks them. Thus, they unconsciously enter into the role of hideousness—and as a result, they come to know themselves as they are stabbed by the “soft sword.” God’s words appear to applaud man’s deeds, and to encourage man’s deeds—and yet people always feel that God is ridiculing them. And so, when they read God’s words, the muscles in their faces twitch from time to time, as if they are convulsing. This is the impurity of their consciences, and it is because of this that they twitch involuntarily. Their pain is the sort in which they want to laugh, yet they cannot—nor can they cry, for people’s farcical manner is played on the remote control “VCR,” yet they cannot switch it off, but can only endure. Though “focusing on God’s words” is preached during all co-worker meetings, who knows not the nature of the spawn of the great red dragon? Face-to-face, they are as obedient as lambs, but when

backs are turned they are as savage as wolves, which can be seen in God's words that "many people genuinely love Me when I provide My words, yet do not cherish My words in their spirits, instead casually using them like public property and tossing them back to where they came from whenever they feel like it." Why has God always exposed man? This shows that man's old nature has never budged an inch. Like Mount Tai, it stands tall in hundreds of millions of people's hearts, but the day will come when Yu Gong[a] moves that mountain; this is the plan of God. In His utterances, there is not a moment when God does not make requirements of man, warn man, or point out man's nature which is revealed in his life: "When man is distant from Me, and when he tests Me, I hide Myself from him among the clouds. As a result, he is unable to find any trace of Me, and lives only by the hand of the evil, doing all that they ask." In reality, people rarely have the opportunity to live in God's presence, because they have too little desire for seeking; as a result, although most people love God, they live under the hand of the evil one, and all that they do is directed by the evil one. If people truly lived in the light of God, seeking God at every moment of every day, there would be no need for God to speak like this, would there? When people put the texts aside, they immediately put God aside together with the book, and so they concern themselves with their own business, after which God disappears from their hearts. Yet when they pick up the book again, it suddenly occurs to them that they had put God to the back of their minds. Such is man's life "without memory." The more God speaks, the higher His words. When they reach their peak, all of the work is concluded, and as a result, God ceases His utterances. The principle by which God works is to conclude His work when it reaches its pinnacle; He does not continue working once it has reached its pinnacle, but abruptly stops. He never does work that is unnecessary.

Footnotes:

a. Yu Gong, also known as “Old Man Yu,” is a legendary figure in Chinese folklore. The story of Yu removing the mountains represents perseverance in the face of a seemingly impossible task.

Chapters 22 and 23

Today, all are willing to grasp God's intentions and know God's disposition, yet none know the reason why they are incapable of carrying out what they are willing to do, why their hearts always rebel against them and they cannot achieve what they want. As a result, they are once more beset by crushing desperation, yet they are also fearful. Unable to express these conflicting emotions, they can only hang their heads in sorrow and incessantly ask themselves: "Could it be that God has not enlightened me? Could it be that God has secretly forsaken me? Perhaps everyone else is fine, and God has enlightened all of them except me. Why do I always feel disturbed when I read God's words—why can't I ever grasp anything?" Though such thoughts are in people's minds, none dare to express them; they merely carry on struggling inside. In fact, no one but God is able to understand His words or grasp His true intentions. Yet God always asks that people grasp His intentions—is this not like trying to force a duck onto a perch? Is God ignorant of man's failings? This is a juncture in God's work, which people fail to understand, and thus, God says, "Man lives amid the light, yet he is unaware of the preciousness of the light. He is ignorant of the essence of the light, and the source of the light, and, moreover, to whom the light belongs." According to what God's words tell man and what they ask of him, no one will survive, for there is nothing in man's flesh that is accepting of God's words. So, being able to submit to God's words, cherishing and yearning for God's words, and applying those words of God that point to man's state to their own conditions, and thereby coming to know themselves—this is the highest standard. When the kingdom is ultimately realized, man, who lives in the flesh, shall still be incapable of grasping God's intentions, and will still require His personal guidance—yet

people will simply be without Satan's disturbance, and shall possess the normal life of man; this is God's objective in defeating Satan, which He does chiefly in order to recover the original substance of man, who was created by God. In God's mind, "flesh" refers to the following: the inability to know God's substance; the inability to see the affairs of the spiritual realm; and, furthermore, the ability to be corrupted by Satan yet also be directed by the Spirit of God. This is the essence of the flesh created by God. Naturally, it is also meant to avoid the chaos in the lives of mankind that a lack of order would cause. The more God speaks, and the more incisively He speaks, the more people understand. People unconsciously change, and unconsciously live in the light, and thus, "because of the light, they are growing and have left the darkness." This is the beautiful scene of the kingdom, and the "living in the light, departing from death" that has often been spoken of. When Sinim is realized on earth—when the kingdom is realized—there will be no more war on earth; never again will there be famines, plagues, and earthquakes; people will stop producing weapons; all will live in peace and stability; and there will be normal dealings between people, and normal dealings between countries. Yet the present bears no comparison to this. All beneath the heavens is in chaos, and coups gradually begin to arise in each country. In the wake of God's utterances, people are gradually changing, and, internally, every country is slowly being torn apart. The steady foundations of Babylon begin to shake, like a castle on the sand, and, as God's intentions shift, tremendous changes occur unnoticed in the world, and all manner of signs appear at any time, showing people that the last day of the world has arrived! This is God's plan; these are the steps by which He works, and each country will surely be torn to pieces. Old Sodom will be annihilated a second time, and thus God says, "The world is falling! Babylon is in paralysis!" No one but God Himself is capable of

understanding this completely; there is, after all, a limit to people's awareness. For example, the ministers of internal affairs might know that the present circumstances are unstable and chaotic, but they are incapable of addressing them. They can only ride the current, hoping in their hearts for the day when they can hold their heads high, for the day to come when the sun rises once again in the east, shining across the land and reversing this miserable state of affairs. Little do they know, however, that when the sun rises a second time, its rise is not meant to restore the old order—it is a resurgence, a thorough change. Such is God's plan for the whole universe. He shall bring about a new world, but, above all, He will first renew man. Today, what is most vital is bringing mankind into God's words, not simply allowing them to enjoy the blessings of status. Moreover, as God says, "In the kingdom, I am King—but instead of treating Me as its King, man treats Me as the 'Savior that has descended from heaven.' As a result, he longs for Me to give him alms and does not pursue knowledge of Me." Such are the true conditions of all people. Today, what is crucial is dispelling man's insatiable greed completely, thus allowing people to know God without asking for anything. It is no wonder, then, that God says, "So many have pleaded before Me like beggars; so many have opened their 'sacks' to Me and implored Me to give them food to survive." States such as these indicate people's greed, and they show that people do not love God, but make demands of Him, or try to gain the things they long for. People have the nature of a hungry wolf; they are all cunning and greedy, and thus God makes requirements of them once and again, forcing them to hand over their hearts of greed and to love God with hearts of sincerity. In reality, to date, people have yet to give all of their hearts to God; they straddle two boats, depending sometimes on themselves, sometimes on God, without completely relying on Him. When God's work has reached a certain point,

all people will live amid true love and faith, and God's intentions shall be satisfied; thus, God's requirements are not high.

The angels move constantly among the sons and people of God, hurrying between heaven and earth and descending to the human world after returning to the spiritual realm each day. This is their duty, and thus, each day, the sons and people of God are shepherded, and their life gradually changes. On the day that God changes His form, the angels' work on earth shall officially end and they will return to the realm of heaven. Today, all the sons and people of God are in the same condition. As the seconds go by, all people are changing, and the sons and people of God are gradually maturing. In comparison, all the rebels are also changing before the great red dragon: People are no longer loyal to the great red dragon, and demons no longer follow its arrangements. Instead, they "act as they see fit, and each goes its own way." Thus, when God says, "How could the countries on earth not perish? How could the countries on earth not fall?" the heavens come pressing down in an instant…. It is as if an ominous feeling were presaging the end of mankind. The various ominous signs prophesied here are precisely what is occurring in the country of the great red dragon, and none on earth can escape. Such is the prophecy in God's words. Today, all people have a premonition that time is short, and they seem to feel that a disaster is about to befall them—yet they have no means of escape, and thus they are all without hope. God says, "As I decorate the 'inner chamber' of My kingdom day by day, no one has ever suddenly burst into My 'workroom' to disrupt My work." In fact, the meaning of God's words is not simply to say that people may know God in His words. Above all, they indicate that each day, God arranges all manner of developments throughout the universe to serve the next part of His work. The reason He says "no one has ever suddenly burst into My 'workroom' to disrupt My

work" is that God works in divinity, and people are incapable of partaking in His work, though they may wish to. Let Me ask you: Could you really arrange every development in the entire universe? Could you make the people on earth defy their ancestors? Could you maneuver people throughout the universe to serve God's will? Could you cause Satan to run riot? Could you make people feel the world is desolate and empty? People are incapable of such things. In the past, when Satan's "skills" had yet to be brought fully to bear, it would always disturb each stage of God's work; in this stage, Satan has run out of tricks, and God thus allows it to show its true colors, that all people may know it. This is the truth of the words "No one has ever disrupted My work."

Each day, the people of the churches read God's words, and each day, they undergo the work of dissection on "the operating table." For example, "losing their position," "being dismissed," "their fears allayed and composure restored," "abandonment," and "devoid of 'feeling'"—such mocking words "torment" people and render them dumb with shame. It is as if no part of their entire body—from head to toe, from inside to out—meets with God's approval. Why does God strip people's lives so bare with His words? Is God deliberately making things difficult for people? It is as if the faces of all people are smeared with mud that cannot be washed off. Each day, heads bowed, they give an account of their sins, like scam artists. People have been so corrupted by Satan that they are not fully aware of their own true states. But to God, Satan's venom is in every part of their bodies, even their marrow; as a result, the more profound God's revelations, the more fearful people become, and thus are all people made to know Satan and see Satan in man, for they have been incapable of seeing Satan with their naked eyes. And since all has entered into reality, God exposes man's nature—which is to say, He exposes the image of Satan—and thus

allows man to behold the real, tangible Satan, all the better for them to know the practical God. God allows man to know Him in the flesh, and He gives form to Satan, allowing man to know the real, tangible Satan in the flesh of all people. The various states that are spoken of are all expressions of Satan's deeds. And so, it may be said that all who are of the flesh are embodiments of Satan's image. God is incompatible with His enemies—they are hostile to each other, and are two different forces; therefore, demons are forever demons, and God is forever God; they are as incompatible as fire and water, ever as separate as heaven and earth. When God created man, people of one sort had the spirits of angels, while one kind had no spirit, and thus the latter were possessed by the spirits of demons, and so they are called demons. Ultimately, angels are angels, demons are demons—and God is God. This is what is meant by each according to its kind, and so, when the angels reign on earth and enjoy blessings, God returns to His dwelling place, and the rest—the enemies of God—are turned to ashes. In fact, all people seem outwardly to love God, but the root is in their substance—how can those with the nature of angels escape God's hand and fall into the bottomless pit? And how can those with the nature of demons ever love God truly? The essence of such people is not one of true love for God, so how could they ever have the chance to enter the kingdom? All was arranged by God when He created the world, just as God says: "I advance amid wind and rain, and have spent year after year among man, and have come in time to the present day. Are these not precisely the steps of My management plan? Who has ever added to My plan? Who can break away from the steps of My plan?" Having become flesh, God must experience the life of man—is this not the practical side of the practical God? God does not hide anything from man because of man's weakness; instead, He lays bare the truth to man, just as God says: "I have

spent year after year among man." It is precisely because God is God become flesh that He has passed year after year on earth; accordingly, only after undergoing all manner of processes can He be considered God incarnate, and only after that can He work in the divinity within the flesh. Then, after having revealed all mysteries, He will be free to change His form. This is another aspect of the explanation of non-supernaturalness, which God indicated directly.

It is necessary to pass the muster of each of God's words, without being perfunctory—this is God's commission!

Chapters 24 and 25

Without a close reading, it is impossible to detect anything in the utterances of these two days; in fact, they should have been spoken in one day, yet God divided them across two days. That is to say, the utterances of these two days form a single whole, but to make it easier for people to accept them, God divided them across two days to give people a chance to breathe. Such is God's consideration for man. In all of God's work, all people perform their function and their duty in their own place. It is not just the people with the spirit of an angel who cooperate; those with the spirit of a demon also "cooperate," as do all the spirits of Satan. In God's utterances are seen God's intentions and His requirements of man. The words "My chastisement comes upon all people, yet it also remains distant from all people. The whole life of every person is filled with love and hate toward Me" show that God uses chastisement to threaten all people, causing them to gain knowledge of Him. Because of the corruption of Satan and the frailty of the angels, God employs only words, and not administrative decrees, to chastise people. Since the time of creation until today, this has been the principle of God's work regarding the angels and all people. Because the angels are of God, one day they shall surely become the people of God's kingdom, and will be cared for and protected by God. All others, meanwhile, will also be classed according to kind. All of the various evil spirits of Satan will be chastised, and all who are without spirits will be ruled by the sons and people of God. Such is God's plan. Thus, God once said, "Is the arrival of My day really the moment of man's death? Could I really destroy man at the time when My kingdom is formed?" Though these are two simple questions, they are God's arrangements for the destination of all mankind. When God arrives, that is the time when "people throughout

the universe are nailed to the cross upside down." This is the purpose of God appearing to all people, using chastisement to make them know the existence of God. Because the time when God descends upon earth is the final age, the time when the countries on earth are at their most turbulent, thus God says, "When I come down to earth, it is cloaked in darkness and man is 'fast asleep.'" As such, today there are but a handful of people who are capable of knowing God incarnate, there are almost none. Because now is the final age, no one has ever truly known the practical God, and people only have a superficial knowledge of God. It is because of this that people live amid painful refinement. When people leave refinement, that is also when they begin to be chastised, and it is the time when God appears to all people so that they might personally behold Him. Because of God incarnate, people fall into disaster and are unable to extricate themselves—this is God's punishment of the great red dragon, and it is His administrative decree. When the warmth of spring arrives and the flowers blossom, when all beneath the heavens is covered in green and all things on earth are in place, then all people and things shall gradually enter into God's chastisement, and at that time all of God's work on earth will end. God shall no longer work or live on earth, for God's great work will have been accomplished. Are people incapable of putting aside their flesh for this short time? What things can cleave the love between man and God? Who is able to pull apart the love between man and God? Is it parents, husbands, sisters, wives, or painful refinement? Can the feelings of conscience wipe away God's image within man? Are people's indebtedness and actions toward each other their own doing? Can they be remedied by man? Who is able to protect themselves? Are people able to provide for themselves? Who are the strong ones in life? Who is able to leave Me and live on their own? Time and time again, why does God ask that all people carry out the work

of self-reflection? Why does God say, “Whose hardship has been arranged by their own hand?”

At present, there is dark night throughout the universe, and people are numb and dull-witted, but the hands of the clock always tick onward, the minutes and seconds do not stop, and the revolutions of the earth, sun, and moon grow faster. In their feelings, people believe that the day is not far off; it is as if their last day is before their eyes. People ceaselessly prepare everything for their own time of death, so that it will serve a purpose at their death; if not, they would have lived in vain. Would that not be regrettable? When God annihilates the world, He begins with changes in countries’ domestic affairs, from which there occur coups; thus, God mobilizes the service of people throughout the universe. The land where the great red dragon lies coiled is a demonstration zone. Because, internally, it has been torn apart, its domestic affairs have been thrown into chaos, everyone engages in the work of self-defense, preparing to escape to the moon—but how could they escape the dominion of God’s hand? Just as God said that people would “drink from their own bitter cup.” The time of domestic strife is precisely when God departs the earth; God will not continue to stay in the country of the great red dragon, and shall immediately end His work on earth. It can be said that time flies, and there is not much of it left. From the tone of God’s words, it can be seen that God has already spoken of the destination of all throughout the universe, and that He has nothing else to say for the remainder. This is what God reveals to man. It is because of God’s aim in creating man that He says, “In My eyes, man is the ruler of all things. I have given him no small amount of authority, allowing him to manage all things on earth—the grass upon the mountains, the animals among the forests, and the fish in the water.” When God created man, He predestined that man would be the master of all things

—yet man was corrupted by Satan, and so he cannot live as he would wish. This has led to the world of today, in which people are no different from beasts, and the mountains have mingled with the rivers, with the result that "man's entire life is one of anguish and rushing about, of fun added to emptiness." Because there is no meaning to man's life, and because this was not God's aim in creating man, the whole world has become turbid. When God puts the entire universe in order, all people shall officially begin to experience human life, and only then will their lives start to have meaning. People will begin to make use of the authority given to them by God, and they will officially appear before all things as their master; they will accept God's guidance on earth, and will no longer rebel against God, but instead will submit to Him. The people of today, however, are a long way off that. All they ever do is "line their pockets" through God, and so God asks a string of questions such as "Is the work I do upon man of no benefit to him?" If God did not ask these questions, nothing would happen; but when He asks such things, some people are unable to stand firm, for there is indebtedness in people's consciences, which are not purely for God, but for themselves. All of everything is empty; thus, these people and "the people of every religion, every sector of society, every nation, and every denomination all know the emptiness on earth, and they all seek Me and await My return." All people yearn for God's return so that He might bring an end to the empty old era, yet they also fear falling into disaster. The entire religious world will immediately be left desolate, and neglected by all; they lack reality, and they will realize that their belief in God is vague and abstract. People of every sphere of society shall also disperse, and every nation and denomination will begin to fall into turmoil. In sum, the regularity of all things shall be torn apart, all will lose its normality, and so, too, will people reveal their true faces. Thus, God says, "Many are the times

that I have cried out to man, yet has anyone ever felt compassion? Has anyone ever lived in humanity? Man may live in the flesh, but he is without humanity. Was he born in the animal kingdom?" Change is also occurring among man, and because of this change, each is classed according to kind. This is God's work during the last days, and this is the effect that is to be achieved by the work of the last days. God speaks more clearly of man's substance, and thus it is proven that the end of His work is coming closer, and furthermore that God is more hidden from people, which makes them feel more disconcerted. The less people observe God's intentions, the less attention they pay to God's work of the last days; this stops them from disrupting, and thus God does the work that He intends to do when no one is paying attention. This is one principle of God's work throughout the ages. The less considerate He is of people's weaknesses, thus is shown that God's divinity is more apparent, and so the day of God draws closer.

Chapter 26

From all of the words spoken by God, it can be seen that the day of God draws nearer with each passing day. It is as if this day is right before people's eyes, as if it will arrive tomorrow. Thus, after reading God's words, all people are struck with terror, and they also sense a part of the world's desolation, like leaves that fall in a breeze, accompanied by a light rain. People disappear without a trace, as if they have all vanished entirely. Everyone has an ominous feeling, and though all people try hard and wish to satisfy God's intentions, and each person uses all their might to satisfy God's intentions, that God's will may proceed smoothly and without obstruction, such a sentiment is always mingled with a sense of foreboding. Take today's utterances: If they were broadcast to the masses, announced to the whole universe, then all people would bow down and weep, for in the words "I will watch over the whole earth and, appearing in the East of the world with righteousness, majesty, wrath, and chastisement, I shall reveal Myself to the myriad hosts of humanity!" all who have spiritual understanding see that no one can escape God's chastisement, and that after experiencing the suffering of chastisement, all will be separated according to their kind. Truly, this is a step of God's work, and no one can change it. When God created the world, when He led mankind, He showed His wisdom and wondrousness, and only when He brings this era to an end will people behold His true righteousness, majesty, wrath and chastisement. Furthermore, it is only through chastisement that they are able to see His righteousness, majesty and wrath; this is a path that must be taken, just as, during the last days, God's incarnation is necessary and indispensable. After proclaiming the end of all mankind, God shows to man the work He does today. For example, God says, "The Israel of old has ceased to be, and

today's Israel has risen up, erect and towering in the world, and has stood up in the hearts of all humanity. Today's Israel shall surely attain the source of existence through My people!" "Ah, hateful Egypt! … How can you not exist within My chastisement?" God deliberately shows people the consequences that two antithetical countries meet in His hands, in one sense referring to Israel, which is material, and in another referring to all God's chosen ones—which is to say, to how God's chosen ones change as Israel changes. When Israel has wholly returned to its original form, all of the chosen ones will subsequently be made complete—which is to say, Israel is a meaningful symbol of those whom God loves. Egypt, meanwhile, is the representative convergence of those whom God hates. The more decayed it becomes, the more corrupt those who are hated by God become—and Babylon subsequently falls. This forms a clear contrast. By proclaiming the ends of Israel and Egypt, God reveals the destination of all people; thus, when mentioning Israel, God speaks also of Egypt. From this, it can be seen that the day of Egypt's destruction is the day of the world's annihilation, the day when God chastises all people. This will happen soon; God is about to complete it, something that is quite invisible to man's naked eye, yet indispensable and unalterable. God says, "All those who stand against Me will surely be chastised by Me for eternity. For I am a jealous God and will not lightly spare men for all that they have done." Why does God speak in such absolute terms? And why has He personally become flesh in the nation of the great red dragon? From God's words, His aim can be seen: He has not come to save people, or to show them compassion, or to care for them, or protect them—He has come to chastise all those who oppose Him. For God says, "None can escape My chastisement." God lives in the flesh, and, furthermore, He is a normal person, yet He does not forgive people for their weakness in being unable to know Him subjectively; instead, He condemns

men for their sins by means of a “normal person,” He makes all those who behold His flesh those who are chastised, and they thus become sacrifices for all who are not the people of the nation of the great red dragon. But this is not one of the primary goals of God’s incarnation. God became flesh chiefly in order to do battle, in the flesh, with the great red dragon, and to bring shame upon it through battle. Because God’s great power is more evidenced by battling the great red dragon in the flesh than in the Spirit, God fights in the flesh to show His deeds and omnipotence. Innumerable people have been “innocently” condemned by God’s incarnation, and countless people have thereby been thrown into hell and cast into chastisement, and suffer in the flesh. This is the demonstration of God’s righteous disposition, and regardless of how those who oppose God change today, God’s upright disposition will never change. Once condemned, people are condemned forever, never able to rise again. Man’s disposition cannot be like God’s. Toward those who oppose God, people are by turns hot and cold; they waver left and right, now up, now down; they are incapable of remaining constant, sometimes hating those who oppose God to their bones, sometimes holding them close. Today’s circumstances have come about because people do not know God’s work. Why does God say such words as, “The angels are, after all, angels; God, after all, is God; the demons are, after all, demons; the unrighteous are still unrighteous; and the holy are still holy”? Can you not comprehend it? Could God have misremembered? Thus, God says, “Each person is separated according to their kind, and finds their way unawares back into the bosom of their families.” From this it can be seen that today, God has already classified all things into their families, so that it is no longer an “infinite world,” and people no longer eat from the same big pot, but perform their own duty in their own home, playing their own role. This was God’s original plan when

creating the world; after being separated according to kind, people would "each eat their own meal," meaning that God would commence judgment. As a result, from God's mouth came these words: "I will restore the former state of creation; I will restore everything to the way it originally was, profoundly changing everything, so that everything will return to the bosom of My plan." This is precisely the aim of all God's work, and it is not hard to understand. God will complete His work—could man stand in the way of His work? And could God rip up the covenant established between Him and man? Who could alter what is done by the Spirit of God? Could any man at all do so?

In the past, people grasped a law in God's words: When God's words are spoken, they are soon made real. There is no falsehood in this. Since God has said He shall chastise all peoples, and, furthermore, since He has issued His administrative decrees, it can be seen that God's work has been carried out to a certain stage. The constitution that was issued forth to all people addressed their lives and their attitude toward God. It did not get to the root; it did not say that it was based on God's predestination, but on man's behavior at that time. The administrative decrees of today are extraordinary and they speak of how "all people will be separated according to their own kind, and will receive chastisements commensurate with their actions." Without a close reading, no problem can be found in this. Because it is only during the final age that God separates all things according to their kind, after reading this, most people remain puzzled and confused; they still adopt a lukewarm attitude, not seeing the urgency of the times, and so they do not take this as a warning. Why, at this point, are God's administrative decrees, which are announced to the whole universe, shown to man? Do these people represent all those throughout the universe? Could God, afterward, have more mercy on these people? Have these people grown two

heads? When God chastises the people of the entire universe, when all manner of catastrophes strike, changes will occur in the sun and moon as a result of these catastrophes, and, when these catastrophes end, the sun and moon will have been altered—and this is called “the transition.” Suffice to say, the disasters of the future will be grievous. Night might take the place of day, the sun might not appear for a year, there might be several months of searing heat, a waning moon might always face mankind, there might appear the bizarre state of the sun and moon rising together, and so on. Following several cyclical changes, ultimately, with the passage of time, they shall be renewed. God pays special attention to His plans for those who belong to the devil. Thus, He deliberately says, “Of the human beings within the universe, all those belonging to the devil will be exterminated.” Before these “people” have shown their true colors, God always uses them to render service; as a result, He pays no heed to their doings, He gives them no “reward” when they do well, nor does He dock their “wages” when they perform badly. As such, He disregards them and gives them the cold shoulder. He does not suddenly change because of their “goodness,” for, regardless of the time or place, man’s substance does not change, just like the covenant established between God and man, and just like, as man says, “There will be no change even if the seas run dry and the rocks crumble.” Thus, God simply sorts those people according to their kind and does not readily heed them. From the time of creation until today, the devil has never comported itself well. It has always caused disruptions, disturbances, and dissent. When God acts or speaks, the devil always tries to participate, but God takes no notice of it. At the mention of the devil, God’s rage flows forth, insuppressible; because they are not of one spirit, there is therefore no connection, only distance and separation. Following the revelation of the seven seals, the state of the earth grows always worse, and all things

“advance shoulder-to-shoulder with the seven seals,” not falling behind in the slightest. Throughout God’s words, people are seen by God as stupefied, yet they do not awaken at all. To reach a higher point, to bring forth the strength of all people, and, moreover, to conclude God’s work at its peak, God asks people a string of questions, as if inflating their bellies, and thus He replenishes all people. Because these people have no real stature, based on the actual circumstances, those who are inflated are goods that are up to standard, while those who are not are useless trash. This is God’s requirement of man, and the aim of the method by which He speaks. In particular, when God says, “Could it be that I, when on earth, am not the same as I am in heaven? Could it be that I, when in heaven, cannot come down to the earth? Could it be that I, when on earth, am unworthy to be borne up to heaven?” these questions serve as a clearer path on which man might know God. From God’s words, God’s urgent intention is beheld; people are incapable of attaining it, and God repeatedly adds conditions, thus reminding all people to know the heavenly God on earth, and to know the God who is in heaven but lives on earth.

From God’s words can be seen the states of man: “All mankind spends effort on My words, undertaking investigations of their own into My outward semblance, but they all meet with failure, their efforts bearing no fruit, and instead are struck down by My words and dare not get up again.” Who can understand God’s sorrow? Who can comfort God’s heart? Who accords with God’s intentions in what He asks? When people bear no fruit, they deny themselves and truly let God orchestrate them. Gradually, as they show their true heart, each is separated according to their kind, and it is thus seen that the substance of the angels is pure submission to God. And so, God says, “Humanity is exposed in its original form.” When God’s work reaches this step, it will all have been completed. God appears to say

nothing of His being an exemplar for His sons and people, instead focusing on making all people display their original form. Do you understand the true meaning of these words?

Chapter 27

Today, God's words have reached their pinnacle, which is to say, the second part of the era of judgment has reached its peak. But this is not the highest peak. At this time, God's tone has changed—it is neither mocking nor humorous, and it is neither chastening nor scolding; God has lightened the tone of His words. Now, God begins to "exchange sentiments" with man. God is both continuing the work of the era of judgment and at the same time opening up the path of the next section of work, so that all sections of His work are intertwined with each other. On the one hand, He speaks of man's "obduracy and recidivism," and on the other, He speaks of "the joys and sorrows of being sundered from and then reunited with man"—all of which provoke a reaction in people's hearts, moving even the most benumbed of human hearts. God's aim in saying these words is primarily to make all people fall down without a sound before God at the very end, and only afterward "do I make My actions manifest, making everyone know Me through their own failure." In this period, the people's knowledge of God remains entirely superficial; it is not true knowledge. Though they try as hard as they can, they are incapable of meeting God's intentions. Today, God's words have reached their zenith, but people remain in the early stages, and are thus incapable of entering into the utterances of the here and now—this shows that God and man are as different as it is possible to be. On the basis of this comparison, when the words of God come to an end, people will only be capable of attaining the lowest standards of God. This is the means by which God works in these people who have been utterly corrupted by the great red dragon, and God must work thus in order to achieve the optimal effect. The people of the churches pay a little more attention to God's words, but God's intention is that they

might know God in His words—is there not a difference? However, as things stand, God is no longer mindful of man's weakness, and carries on speaking regardless of whether people are able to accept His words or not. In accordance with His intention, when His words end, that will be the time when His work on earth shall be completed. But the work at this time is unlike the past. When God's utterances come to an end, no one will know; when God's work comes to an end, no one will know; and when God's form changes, no one will know. Such is the wisdom of God. To avoid any accusations made by Satan and any disturbance from hostile forces, God works without anyone knowing, and at this time there is no reaction among the people of earth. Though the signs of God's transfiguration were once spoken of, no one is able to perceive it, for man has forgotten, and he pays no attention to it. Due to attacks from both inside and out—the disasters of the external world and the burning and cleansing of God's words—people are no longer willing to toil for God, because they are too busy with their own affairs. When all people reach a point of denying the knowledge and pursuit of the past, when all people have seen themselves clearly, then they will fail and their own self will no longer have a place in their hearts. Only then will people sincerely long for the words of God, only then will God's words truly have a place in their hearts, and only then will God's words have become the source of their existence—at this moment, God's intentions shall be satisfied. But the people of today are a long way from reaching this point. Some of them have barely moved an inch, and thus God says this is "recidivism."

All of God's words contain many questions. Why does God keep asking such questions? "Why can people not repent and be born again? Why are they forever willing to live in the swamp instead of a place free of mud? …" In the past, God worked by means of directly pointing things out

or direct exposure. But after people had suffered tremendous pain, God no longer spoke in this way directly. Within these questions, people both see their own deficiencies and they grasp the path to practice. Because people all like to eat what is readily available, God speaks as befits their demands, providing them with topics to ponder so that they may ponder them. This is one aspect of the significance of God's questions. Naturally, this is not the significance of some of His other questions, for example: Could it be that I have mistreated them? Could it be that I have pointed them in the wrong direction? Could it be that I am leading them to hell? Questions like these show the notions lodged in the depths of people's hearts. Although their mouths do not give voice to these notions, there is doubt within most of their hearts, and they believe that God's words portray them as totally without merit. Naturally, such people do not know themselves, but ultimately they will admit defeat by God's words—this is inevitable. Following these questions, God also says, "I intend to smash all nations to smithereens, to say nothing of the family of man." When people accept the name of God, all nations will shake as a result, people will gradually change their mentality, and in families the relationships between father and son, mother and daughter and husband and wife shall cease to exist. Furthermore, the relationships between people in families will become ever more estranged; they will join the great family, and the regular conventions of the lives of almost all families shall be torn apart. Because of this, the concept of "family" in people's hearts will become increasingly obscure.

Why, in God's words of today, has so much been devoted to "exchanging sentiments" with people? Naturally, this is also in order to achieve a certain effect, from which it may be seen that God's heart is filled with anxiety. God says, "When I am sad, who can comfort Me with their hearts?" God says these words because His heart is overcome with grief.

People are incapable of showing complete consideration for God's intentions, and they are always dissolute, they cannot hold themselves in check, and they do as they please; they are too lowly, and they always forgive themselves and are not considerate of God's intentions. But because people have been corrupted by Satan right up until today, and are incapable of freeing themselves, God says: "How can they escape the jaws of the ravening wolf? How can they free themselves from its threats and its temptations?" People live in the flesh, which is to live in the mouth of the ravenous wolf. Because of this, and because people have no self-awareness and are always indulging themselves and giving in to debauchery, God cannot help but feel anxious. The more God reminds people thus, the better they feel in their hearts, and the more they become willing to engage with God. Only then will man and God relate harmoniously to one another, without any separation or distance between them. Today, all mankind awaits the arrival of God's day, and so mankind has never moved forward. Yet God says: "When the Sun of righteousness appears, the East will be illuminated, and then it will in turn illuminate the whole universe, reaching everyone." In other words, when God changes His form, the East will be illuminated first and the nation of the East will be the first to be supplanted, after which the remaining countries shall be renewed from south to north. This is the order, and all will be in accordance with God's words. Once this phase has finished, all people shall see. It is according to this order that God works. When they behold this day, people will be overjoyed. It can be seen from God's urgent intention that this day is not far off.

In the words spoken here today, the second and third parts provoke tears of anguish in all those who love God. Their hearts are immediately shrouded in shadow, and thenceforth all people are filled with tremendous sorrow because of God's heart. They will feel no comfort until after God

finishes His work on earth. This is the general trend. “Anger rises within My heart, accompanied by a surging feeling of sorrow. When My eyes behold people’s deeds and their every word and action as filthy, My rage wells up, and in My heart there is a greater sense of the injustices of the human world, which makes Me more sorrowful; I long to end man’s flesh right away. I know not why man is incapable of cleansing himself in the flesh, why man cannot love himself in the flesh. Could it be that the ‘function’ of the flesh is so great?” In God’s words today, God has publicly disclosed all of the anxiety within His heart to man, without holding anything back. When the angels of the third heaven play music for Him, God still longs for the people on earth, and it is because of this that He says, “When the angels play music in praise of Me, this cannot but stir up My sympathy for man. My heart is instantly filled with sadness, and it is impossible to rid Myself of this painful emotion.” It is for this reason that God says the words: “I will correct the injustices of the human world. I will do My work with My own hands throughout the world, forbidding Satan from harming My people again, forbidding the enemies from doing whatever they please again. I will become King on earth and move My throne there, making all My enemies fall to the ground and confess their crimes before Me.” God’s sadness increases His hatred for devils, and thus He reveals to the masses in advance how the devils will end. This is the work of God. God has always wished to be reunited with all people and to bring the old age to a close. All people throughout the universe are beginning to move—that is to say, all people in the cosmos are entering the guidance of God. As a result, their thoughts turn to revolting against their emperors. Before long, the people of the world will erupt into chaos and the heads of all countries will flee in every direction, ultimately being hauled to the guillotine by their people. This is the final end of the kings of devils;

ultimately, none of them will be able to escape, and they all must pass through it. Today, those who are “clever” have begun to step back. Seeing that the situation is not promising, they use this opportunity to back down and escape the hardships of catastrophe. But I say plainly, the work that God does during the last days is chiefly the chastisement of man, so how could these people possibly escape? Today is the first step. One day, everything in the universe shall fall into the tumult of war; the people of earth will never again have leaders, the whole world will be like a pile of loose sand, governed by no one, and people will care only for their own lives, heedless of anyone else, for everything is controlled by God’s hand—this is why God says, “All humanity is breaking up the sundry nations according to My intentions.” The sounding of angels’ trumpets of which God speaks now are a sign—they are ringing the alarm bell for man, and when the trumpets sound once again, the world’s last day will have arrived. At that time, God’s entire chastisement will befall earth in its entirety; this will be heartless judgment, and the official start of the era of chastisement. Among the Israelites, there will often be God’s voice to lead them through different environments, and so too will the angels appear to them. The Israelites will be made complete in just a few months, and because they will not have to undergo the step of removing themselves from the great red dragon’s venom, it will be easy for them to enter onto the right track under various kinds of guidance. From the developments in Israel can be seen the state of the entire universe, and this shows just how quick the steps of God’s work are. “The time has come! I will put My work in motion, I will reign as King among men!” In the past, God only reigned in heaven. Today, He reigns on earth; God has taken back all of His authority, and so it is foretold that all mankind shall never again live a normal human life, for God shall reorder heaven and earth, and no man is allowed to interfere. Thus, God

often reminds man that “the time has come.” When the Israelites have all returned to their country—on the day that the country of Israel has been entirely recovered—God’s great work will be complete. Without anyone realizing, people across the universe will revolt, and nations throughout the universe will fall like the stars in heaven; in an instant, they will collapse in ruins. After dealing with them, God shall build the kingdom beloved of His heart.

Chapter 28

People's state is that the less they understand of God's words, the more skeptical they are of God's current means of working. But this has no effect on God's work; when His words reach a certain point, people's hearts will naturally come around. In their lives, everyone fixates upon God's words, and they also begin to yearn for His words, and because of God's continuous exposure, they begin to despise themselves. Yet God has also uttered many of the following type of words: "When he has thoroughly grasped all of My words, man's stature meets My intentions, and his pleas are fruitful, and not in vain or futile; I bless the pleas of mankind that are sincere, those that are not a pretense." In fact, people are incapable of completely grasping God's words, they can merely grasp the surface. God merely uses these words to give them an objective to pursue, to make them feel that God does not do things lightly, but is serious about His work; only then will they have the faith to pursue. And because all people only plead for their own sakes, not for the will of God, but God does not blow hot and cold, His words have always been directed at man's nature. Although most people today plead, they are not sincere—it is just a pretense. The state of all people is that "they consider My mouth to be a cornucopia. All people wish to acquire something from My mouth. Whether it be the secrets of state, or the mysteries of heaven, or the dynamics of the spiritual realm, or the destination of mankind." Because of their curiosity, people are all willing to search for these things, and do not wish to gain anything of the provision of life from God's words. Thus God says, "Too much is lacking within man: He requires not just 'nutritional supplements,' but more than that, he needs 'mental support' and a 'spiritual supply.'" It is the notions in people that have led to the negativity of today, and it is because their

physical eyes are too “feudal” that there is no vigor to what they say and do, and they are perfunctory and slapdash in all things. Are these not the conditions of people? Should people not hurry up and rectify this, rather than carrying on as they are? What benefit is there for man in knowing the future? Why do people have a reaction after reading some of God’s words, but the remainder of His words have no effect? When God says, for example, “I provide a cure for man’s sickness in order that better effects may be achieved, so that all may be restored to health, and so that, thanks to My cure, they may return to normality,” how is it that these words have no effect in people? Is everything done by God not that which ought to be attained by man? God has work to do—why do people not have a path to walk? Is this not running counter to God? There is actually much work that people ought to do—for example, how much do they know of the “great red dragon” in the words “Do you truly hate the great red dragon?” God saying “why have I asked you so many times?” shows that people are still ignorant of the nature of the great red dragon, and that they remain incapable of going deeper. Is this not the very work that man ought to do? How can it be said that man has no work? If that were the case, what would be the significance of God’s incarnation? Is God acting in a slapdash and perfunctory manner for the sake of going through the motions? Can the great red dragon be defeated in this way?

God says, “I have already begun, and I will commence the first step of My work of chastisement in the dwelling place of the great red dragon.” These words are directed at the work in divinity; the people of today have already entered chastisement in advance, and thus God says this is the first step of His work. He is not making people endure the chastisement of disasters, but the chastisement of words. Because, when the tone of God’s words changes, people become totally ignorant, and after that they all enter

chastisement. Having undergone chastisement, “you will formally perform your duty, and will formally praise Me throughout the lands, forever and ever!” These are steps in God’s work—they are His plan. Moreover, these people of God shall personally behold the methods by which the great red dragon is chastised, so catastrophe officially begins outside of them, in the world around them. This is one of the means by which God saves people. Internally they are chastised, and externally catastrophe crashes down—this is to say, God’s words are fulfilled. Thus, people would prefer to undergo chastisement over catastrophe, and it is because of this that they remain. On the one hand, this is the point that God’s work has come to; on the other, it is so that people may all know God’s disposition. Thus God says, “The time when My people enjoy Me is when the great red dragon is chastised. Causing the people of the great red dragon to rise up and revolt against it is My plan, and this is the method by which I make perfect My people, and it is a great opportunity for all My people to grow in life.” Why is it that God speaks these words, and yet they do not attract people’s attention?

Countries are in great chaos, because God’s rod has begun to play its role on earth. God’s work can be seen in the state of the earth. When God says, “The waters will roar, the mountains will topple, the great rivers will disintegrate,” this is the rod’s initial work on earth, with the result that “all households upon earth will be torn apart, and all nations on earth will be rent asunder; gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. All that used to be on earth will be smashed by Me.” Such will be the general state of families on earth. Naturally, it could not possibly be the state of all of them, but it is the state of most of them. On the other hand, it is referring to the circumstances experienced by the people of this stream in the future. It foretells that, once

they have undergone the chastisement of words and the nonbelievers have been subjected to catastrophe, there will no longer be familial relations among the people on earth; they will all be the people of Sinim, and will all be loyal in God's kingdom. Thus, gone will be the days of reunions between husband and wife, no more will mother and son meet again, never again will there be the coming together of father and daughter. And so, the families of people on earth will be torn apart, ripped to pieces, and this will be the final work that God does in man. And because God shall spread this work throughout the universe, He takes the opportunity to clarify the word "feelings" for people, thus allowing them to see that God's intention is to tear apart all people's families, and showing that God uses chastisement to resolve all the "family disputes" among mankind. If not, there would be no way of bringing the final part of God's work on earth to a close. The final part of God's words lays bare mankind's greatest weakness—they all live in a state of feelings—and so God does not avoid a single one of them, and exposes the secrets hidden in the hearts of all mankind. Why is it so hard for people to separate themselves from their feelings? Does doing so surpass the standards of conscience? Can conscience fulfill God's will? Can feelings help people through adversity? In God's eyes, feelings are His enemy—has this not been clearly stated in God's words?

Chapter 29

Of the work done by people, some of it is carried out with direct instruction from God, but there is also a part of it for which God does not provide specific instructions, sufficiently showing that what is done by God has, today, yet to be completely revealed—this is to say, much remains hidden and has yet to become public. However, some things need to be made public, while others need to leave people puzzled and confused; this is what is required by God's work. For example, God's arrival from heaven among man—how He arrived, at what second He arrived, or whether the heavens and earth and all things underwent changes or not—these things require people to be confused. This is also based on actual circumstances, for human flesh itself is incapable of directly entering the spiritual realm. Thus, even if God clearly states how He came from heaven to earth, or when He says, "On the day that all things were resurrected, I came among man, and I have spent wonderful days and nights with him," such words are like someone talking to a tree trunk—there is not the slightest reaction, because people are ignorant of the steps of God's work. Even when they are truly aware, they believe that God flew down to earth from heaven like a fairy and was reborn among man. This is what is attainable by the thoughts of man. It is because the substance of man is such that he is unable to understand the essence of God, and unable to understand the reality of the spiritual realm. By their substance alone, people would be incapable of acting as an exemplar for others, because people are inherently the same, and not different. Thus, asking that people set an example for others to follow or serve as an exemplar becomes a bubble, it becomes steam rising from water. Whereas when God says "gaining some knowledge of what I have and am," these words are merely addressed at the manifestation of the

work God does in the flesh; in other words, they are directed at God's true face—divinity, which primarily refers to His divine disposition. That is to say, people are asked to understand things such as why God works in this way, what things are to be accomplished by God's words, what God wishes to achieve on earth, what He wishes to gain among man, the methods by which God speaks, and what God's attitude toward man is. It can be said that there is nothing in man worth boasting about—that is, there is nothing in him that can set an example for others to follow.

It is precisely because of the normality of God in the flesh, and because of the dissimilarity between God in heaven and God in the flesh, who does not seem to be born of God in heaven, that God says, "Many years have I passed among man, yet he has always remained unaware, and has never known Me." God also says, "When My footsteps tread across the universe and to the ends of the earth, man will begin to reflect upon himself, and all people will come to Me and bow down before Me and worship Me. This will be the day I gain glory, the day of My return, and also the day of My departure." Only this is the day when God's true face is shown to man. Yet God does not delay His work as a result, and He simply does the work that ought to be done. When He judges, He condemns people on the basis of their attitude toward God in the flesh. This is one of the main threads of God's utterances during this period. For example, God says, "I have formally embarked throughout the entire universe upon the finale of My management plan. From this moment onward, any who are not cautious are liable to be plunged amid merciless chastisement, and this could happen at any moment." This is the content of God's plan, and it is neither odd nor strange, but all part of the steps of His work. The people and sons of God abroad, meanwhile, are judged by God on the basis of all that they do in the churches, and thus God says, "As I work, all angels embark upon the

decisive battle with Me and resolve to satisfy My intentions in the final stage, so that the people on earth surrender before Me like the angels, and have no desire to oppose Me, and do nothing that betrays Me. These are the dynamics of My work throughout the universe." This is the difference in the work God carries out throughout the earth; He employs different measures according to who they are directed at. Today, the people of the churches all have a yearning heart, and they have begun to eat and drink the words of God—this is enough to show that God's work is approaching its end. Looking down from the sky is akin to once more looking upon dreary scenes of withered branches and fallen leaves, of loess blown by the autumn wind. It feels like an apocalypse is about to occur among man, as if all is about to be turned to desolation. Maybe because of the sensitivity of the Spirit, there is always a sense of unhappiness in the heart, yet bearing a sliver of tranquil comfort, though mixed with some sorrow. This may be the depiction of God's words that "man is awakening, everything on earth is in order, and the days of survival of the earth are no more, for I have arrived!" People may become somewhat negative after hearing these words, or they may be a little disappointed with God's work, or they may focus much on the feeling in their spirit. But prior to the completion of His work on earth, God could not possibly be so foolish as to give people such an illusion. If you truly have such feelings, then it shows you pay too much attention to your feelings, that you are someone who does as they please and does not love God; it shows that such people focus too much on the supernatural, and pay no heed to God at all. Because of the hand of God, no matter how people try to get away, they are incapable of escaping this circumstance. Who can escape the hand of God? When have your status and circumstances not been arranged by God? Whether you suffer or are blessed, how could you sneak away from the hand of God? This is not a

human matter, but rather is entirely about God's need—who would be capable of not submitting as a result of this?

"I will use chastisement to spread My work among the Gentiles, which is to say, I will use "force" against all those who are Gentiles. Naturally, this work will be carried out at the same time as My work among the chosen ones." With the utterance of these words, God embarks upon this work throughout the universe. This is a step of God's work, which has already progressed to this point; no one can turn things around. Catastrophe will take care of one portion of mankind, causing them to perish along with the world. When the universe is officially chastised, God officially appears to all peoples. And because of His appearance, people are chastised. Furthermore, God also said, "When I formally open the scroll, that is when people throughout the universe are chastised, when people all over the world are subjected to trials." From this, it can be seen clearly that the content of the seven seals is the content of the chastisement, which is to say, there is catastrophe within the seven seals. Thus, today, the seven seals have yet to be opened; the "trials" referred to here are the chastisement suffered by man, and amidst this chastisement, a group of people will be gained who officially accept the "certificate" issued by God, and thus they will be the people in God's kingdom. These are the origins of the sons and people of God, and today they have yet to be decided, and are merely laying the foundation for future experiences. If someone has the true life, they will be able to stand firm during trials, and if they are without the life, then this sufficiently proves that God's work has had no effect on them, that they fish in troubled waters, and do not focus on God's words. Because this is the work of the last days, which is to bring this age to an end instead of carrying on the work, thus God says, "In other words, it is the life that man has never experienced from the time of creation until the present day, and so

I say that I have done work that has never been done before," and He also says, "Because My day draws near to all mankind, because it does not appear distant but is right before man's eyes." In times past, God personally destroyed several cities, yet none of them were razed in the same way as what will happen in the final instance. Although in the past God destroyed Sodom, the Sodom of today is not to be treated as in times past—it is not to be destroyed directly, but first it shall be conquered and then judged, and, ultimately, subjected to everlasting punishment. These are the steps of the work, and in the end, the Sodom of today shall be annihilated in the same sequence as the past destruction of the world—this is God's plan. The day on which God appears is the day of official condemnation of the present-day Sodom, and His revelation of Himself is not for the sake of saving it. Thus, God says, "I appear to the holy kingdom, and hide Myself from the land of filth." Because the Sodom of today is impure, God does not truly appear to it, but uses this means to chastise it—have you not seen this clearly? It can be said that no one on earth is capable of seeing God's true face. God has never appeared to man, and no one knows in which level of heaven God is. This is what has allowed the people of today to be in this circumstance. If they were to behold the face of God, that would surely be the time in which their end would be revealed, the time when each is classed according to kind. Today, the words from within divinity are directly shown to people, which foretells that the last days of mankind have arrived, and will not last for much longer. This is one of the signs of people's subjection to trials at the time when God appears to all people. Thus, although people enjoy God's words, they always have an ominous feeling, as if a great calamity is about to befall them. The people of today are like sparrows in frozen lands, on whom it is as if death forces repayment of a debt and leaves them with no way to survive. Because of the debt of

death owed by man, people all feel that their last days have arrived. This is what is happening in the hearts of people across the universe, and although it is not revealed on their faces, what is in their hearts is incapable of hiding from My eyes—this is the reality of man. Perhaps, many of the words are not used entirely properly—but it is these very words that are sufficient to show the problem. Every one of the words spoken from God's mouth shall be fulfilled, whether they be of the past or the present; they shall make the facts appear before people—a feast for their eyes—at which time they will become dazzled and confused. Have you still not clearly seen what age it is today?

Chapter 30

Some people may have a little insight into God's words, but none of them trust their feelings; they are deeply afraid of falling into negativity. Thus, they have always alternated between joy and sorrow. It is fair to say that the lives of all people are filled with grief; to take this a step further, there is refinement in the daily lives of all people, yet I can say that no one gains any release in their spirits each day, and it is as if three great mountains are pressing down on their heads. Not one of their lives are happy and joyous all day long—and even when they are a little happy, they are simply trying to keep up appearances. In their hearts, people always have a sense of something unfinished. Thus, they are not steadfast in their hearts; living in this way, things feel empty and unfair, and when it comes to the belief in God, they are busy and are short of time, or else they do not have the time to eat and drink God's words, or do not know how to eat and drink God's words properly. Not one of them is at peace, lucid, and steadfast in their hearts. It is as if they have always lived beneath an overcast sky, as if they live in a space without oxygen, and this has led to the confusion in their lives. God always speaks straight to people's weaknesses, He always strikes them at their Achilles' heel—have you not clearly seen the tone with which He has spoken throughout? God has never given people the opportunity to repent, and He makes all people live on the "moon" without oxygen. From the beginning until today, outwardly God's words have exposed the nature of man, yet no one can clearly see the essence of these words. It appears that by exposing the substance of man, people come to know themselves and thus come to know God, yet this is not the path in essence. The tone and greater depth of God's words show a clear difference between God and man. In their feelings, this makes people

unconsciously believe that God is unreachable and unapproachable; God brings everything out into the open, and it seems that no one is capable of returning the relationship between God and man to how it used to be. It is not hard to see that the aim of all God's utterances is to use words to "topple" all people, thereby accomplishing His work. These are the steps of God's work. Yet this is not what people believe in their minds. They believe that God's work is approaching its climax, that it is approaching its most discernible effect so as to conquer the great red dragon, which is to say, making the churches thrive, with no one having notions about God incarnate, or else all people knowing God. Yet let us read what God says: "In people's minds, God is God, and is not easily engaged with, while man is man, and should not easily become dissolute. … As a result, they are always humble and patient before Me; they are incapable of being compatible with Me, for they have too many notions." From this it can be seen that, regardless of what God says or what man does, people are totally incapable of knowing God; because of the role played by their substance, no matter what, they are, at the end of the day, incapable of knowing God. Thus, God's work will end when people see themselves as the sons of hell. There is no need for God to unleash His wrath on people, or to condemn them directly, or to ultimately sentence them to death in order to conclude His entire management. He merely engages in small talk at His own pace, as if the completion of His work is incidental, something accomplished in His spare time without the slightest effort. From the outside, there appears to be some urgency to God's work—yet God has not done anything, He does nothing but speak. The work among the churches is not of the same great scale as in times gone by: God does not add people, or expel them, or lay them bare—such work is too trivial. It seems as if God is of no mind to do such work. He merely says a little of what He ought to, after which He

turns around and disappears without trace—which, naturally, is the scene of the completion of His utterances. And when this moment arrives, all people shall awake from their slumber. Mankind has been in lethargic slumber for thousands of years, he has been in a sopor throughout. And for many years, people have been rushing hither and thither in their dreams, and they even cry out in their dreams, incapable of speaking of the injustice within their hearts. Thus, they "feel a little melancholy in their hearts"—but when they awaken, they shall discover the true facts, and exclaim: "So this is what's going on!" Thus it is said that "Today, most people are still fast asleep. Only when the kingdom anthem sounds do they open their sleepy eyes and feel a little melancholy in their hearts."

No one's spirit has ever been liberated, never has anyone's spirit been carefree and happy. When God's work is completely finished, people's spirits will be liberated, for each will have been classed according to kind, and thus they will all be steadfast in their hearts. It is as if people are on some voyage to far-flung parts and their hearts become steadfast when they return home. Upon arriving home, people will no longer feel that the world is empty and unfair, but will live in peace in their homes. Such will be the circumstances among all mankind. Thus, God says that "people have never been able to free themselves from Satan's bondage." No one is able to extricate themselves from this state whilst in the flesh. For the moment, let us put aside what God says about the various actual states of man, and talk only of the mysteries that God has yet to reveal to man. "Countless times have people looked at Me with mocking eyes, as if My body were covered in thorns and loathsome to them, and thus people abhor Me, and believe that I am without worth." Contrariwise, in essence, man's true colors are revealed in God's words: Man is covered in quills, there is nothing pleasing about him, and thus God's hatred for man increases, for man is nothing but

a spine-covered hedgehog that has nothing admirable about it. Superficially, these words appear to describe man's notions toward God—but in reality, God is painting a picture of man based on his image. These words are God's delineation of man, and it is as if God has sprayed a fixative upon the image of man; thus, man's image stands tall in the universe, and even astonishes people. From when He began to speak, God has been positioning His forces for a great battle with man. He is like a university algebra professor laying out the facts for man, and what is proved by the facts that He lists—the evidence and counter evidence—makes all people utterly convinced. This is the aim of all God's words, and it is because of this that God casually tosses these mystifying words at man: "I am, in sum, utterly without value in man's heart, I am a dispensable household item." After reading these words, people cannot help but say a prayer in their hearts, and they come to know their indebtedness to God, which makes them condemn themselves, makes them believe that man ought to die, and is without the slightest worth. God says, "It is because of this that I find Myself in the situation I am in today," which, when connected to the actual circumstances of today, causes people to condemn themselves. Is this not fact? If you were made to know yourself, could words like "I truly should die!" come from your mouth? Such are the true circumstances of man, and this is not worth thinking about too much—it is merely a fitting example.

In one sense, when God begs for man's forgiveness and tolerance, people see that God is making fun of them, and in another sense, they also behold their own rebelliousness—they are just waiting for God to exert Himself to the utmost for man. Besides, speaking of people's notions, God says He is not proficient in man's philosophy for worldly dealings or the language of man. Thus, in one regard this makes people compare these words to the practical God, and in another, they see God's intention in His

words—God is mocking them, for they understand that God is revealing the true face of man, and He is not really telling people about the true circumstances of God. The inherent meaning of God's words is suffused with ridicule, sarcasm, mockery, and hatred toward man. It is as if, in all he does, man is perverting the law and taking bribes; people are whores, and when God opens His mouth to speak, they tremble in terror, profoundly afraid that the truth about them will be thoroughly exposed, leaving them too ashamed to face anybody. But facts are facts. God does not cease His utterances because of man's "repentance"; the more unspeakably ashamed and embarrassed beyond words people become, the more God fixes His burning gaze upon their faces. The words from His mouth lay all of man's ugly deeds on the table—this is being just and impartial, this is called Qingtian,[a] this is judgment from the highest court of the people. Thus, when people read God's words, they are suddenly struck by a heart attack, their blood pressure rises, it is as if they are suffering from coronary heart disease, as if an apoplexy is about to send them back to the western paradise to meet with their ancestors—this is the reaction when they read God's words. Man is made infirm by years of hard labor, he is sick inside and out, all of him is ill, from his heart to his blood vessels, large intestine, small intestine, stomach, lungs, kidneys, and so on. Nothing in his entire body is healthy. Thus, God's work does not reach a level unattainable to man, but causes people to know themselves. Because man's body is beset by viruses, and because he has grown old, the day of his death draws near, and there is no way back. But this is only part of the story; the inner meaning has yet to be revealed, for the source of man's illness is being sought. In reality, the time when the entirety of God's work is completed is not the time when His work on earth is completed, for once this step of work is finished, there will be no way of carrying out the work of the future in the flesh, and the Spirit

of God will be required to complete it. Thus, God says, “When I formally open the scroll, that is when people throughout the universe are chastised, the time when My work reaches its climax, when people all over the world are subjected to trials.” The time when the work in the flesh is finished is not when God’s work reaches its climax—the climax of this time merely refers to the work during this stage, and is not the climax of the entire management plan. Thus, God’s requirements of man are not high. He merely asks that people know themselves, thus serving the next step of work, in which God’s intentions shall have been met. As God’s work changes, people’s “work unit” alters. Today is the stage of God’s work on earth, and thus they must work at the grassroots. In the future, it will be necessary to administer the nation, and thus they will be reassigned to the “Central Committee.” If they visit abroad, they will have to deal with procedures for going overseas. At such times they will be overseas, far from their homeland—but this will still be because of the requirements of God’s work. As people have said, “We will lay down our lives for God when necessary”—is this not the path that shall be walked in the future? Who has ever enjoyed such a life? One can travel all over, visit overseas, provide guidance in the countryside, assimilate themselves among the common people, and they can also talk of the important matters of the nation with members of high-level organizations; and when necessary, they can personally taste life in hell, after which they can return and still be able to enjoy the heavenly blessings—are these not the blessings of man? Who has ever compared to God? Who has ever traveled throughout all nations? In fact, people would be able to understand a little of some of God’s words without any pointers or explanations—it is just that they have no faith in themselves, which is what has stretched God’s work out until today. Because people lack too much—as God said, “they have nothing”—the

work of today poses tremendous difficulties to them; what is more, their weakness has, naturally, constrained God's mouth—and are these things not precisely what is hindering God's work? Can you still not see this? There is hidden meaning in all that God says. When God speaks, He seizes upon the issue at hand, and like a fable, all of the words He speaks contain profound message. These simple words contain profound meaning, and thus explain important issues—is this not what God's words are best at? Do you know this?

Footnotes:

a. Qingtian: This term is used to refer to a righteous judge in the imperial time of China.

Chapter 31

The disposition of God runs through all of God's utterances, but the main thread of His words is revealing the rebellion of all mankind and exposing things such as their disobedience, insubordination, unfairness, unrighteousness, and inability to truly love God, such that God's words have reached the point where He says that every pore in people's bodies contains opposition to God, that even their capillaries contain defiance to God. If people do not try to examine these things, they will always be incapable of knowing them, and will never be able to cast them aside. This is to say, the virus that is opposition to God will spread in them and ultimately, it will be as if their white blood cells have devoured their red blood cells, leaving their entire body devoid of red blood cells; in the end, they will die from leukemia. This is the real state of man, and no one can deny it. Having been born in the land in which the great red dragon lies coiled, there is at least one thing within each person that typifies and exemplifies the great red dragon's venom. Thus, in this stage of work, the main thread throughout God's words has been knowing oneself, denying oneself, forsaking oneself, and slaying oneself. It can be said that this is God's primary work during the last days, and that this round of work is the most comprehensive and thorough of all—this shows that God is planning to bring the age to an end. No one expected this, but at the same time, it is something that they have anticipated in their feelings. Although God did not say so explicitly, people's senses are highly acute—they always feel that time is short. I can say that the more a person feels this, the more he has a clear knowledge of the age. It is not seeing the world as normal and thus negating God's words; rather, it is knowing the content of God's work through the means by which God works. This is determined by the tone of

God’s words. There is a secret to the tone of God’s utterances which no one has discovered, and it is also precisely this that is most difficult for people to enter into. The crux of why people cannot understand God’s words is that they remain ignorant of the tone with which God speaks—if they master this secret, they will be capable of some knowledge of God’s words. God’s words have always followed one principle: causing people to know that God’s words are everything, and resolving all man’s difficulties through God’s words. From the perspective of the Spirit, God makes His deeds plain; from the perspective of man, He exposes people’s notions; from the perspective of the Spirit, He says man is not considerate of His intentions; and from the perspective of man, He says He has tasted the sweet, sour, bitter, and pungent flavors of human experience, and He comes in the wind and goes with the rain, that He has experienced the persecution of family, and has experienced the ups and downs of life. These are words spoken from different perspectives. When He speaks to the people of God, it is like a housekeeper telling off slaves, or like a comedy sketch; His words leave people red-faced, with nowhere to hide from their shame, as if they have been detained by the feudal authorities of a bygone regime to give a confession under severe torture. When He speaks to the people of God, God is as unrestrained as protesting university students who expose scandals within the central government. If all of God’s words were mocking, they would be harder for people to accept; thus, the words spoken by God are straightforward; they do not contain ciphers for man, but directly point out the actual state of man—this shows that God’s love of man is not just words, but that it is real. Though people value realness, there is nothing real about their love for God. This is what is lacking in man. If people’s love for God is not real, then the entirety of everything will be empty and illusionary, as if all would disappear because of this. If their love of God

surpasses the universes, then so too will their status and identity be real, and not empty, and even these words will be real and not empty—do you see this? Have you seen God's requirements for man? Man should not merely enjoy the benefits of status, but live out the reality of status. This is what God asks of the people of God and of all of man, and this is not some grand empty theory.

Why does God say this type of words, "as if all I do is an attempt to please them, as a result of which they are always disgusted by My doings"? Are you able to speak of the real manifestations of man's loathing of God? In people's notions, man and God are "passionately in love," and today, people's yearning for God's words has reached the point that they eagerly wish to swallow God in one gulp—yet God says the following kind of words: "Man despises Me. Why has My love been repaid with man's hate?" Is this not a mineral deposit within people? Is this not what should be dug out? This is the defect with people's pursuit; it is a major issue that ought to be solved, and it is the lion that stands in the way of man's knowledge of God and which must be dispelled for man—is this not what ought to be done? Because, like a pig, man has no memory and always covets pleasures, God gives man medicine for amnesia—He speaks more, says more, and He grabs people by the ears and makes them listen closely, and He fits them with hearing aids. As for some of His words, speaking only once cannot solve the problem; they must be said over and over again, for "people always suffer forgetfulness in their lives, and the days of the lives of all mankind are in disarray." In this way, people can be saved from the state in which "they read when they have time, listen when they are free, and leave them alone when they do not have time; if the words are spoken today, they pay attention, but they will put them to the back of their minds, if they are not spoken tomorrow." As far as people's nature is concerned, if

today God spoke of their real state and they came to have a thorough knowledge of it, then they would be filled with regret—but afterward, they would go back to their old ways, casting God's words to the winds and replaying the scene described above only when reminded. Thus, when you work or speak, do not forget this substance of man; it would be a mistake to cast aside this substance while working. In doing all work, it is especially important to address people's notions when you speak. In particular, you should add your own insights to God's words and commune them. This is the path of providing to people and allowing them to know themselves. In providing to people based on the content of God's words, it will inevitably become possible to grasp their real state. In God's words, it is enough to grasp man's real state and thus provide for them—and as such, I shall say no more of God's words pointing out that "God accepted the invitation to sit at a banquet table on earth."

Chapter 32

God's words leave people scratching their heads; it is as if, when He speaks, God is shunning man and speaking to the air, as if He has no thought at all to pay any more attention to man's deeds and is totally heedless of man's stature, as if the words He speaks are not directed at people's notions, but shun man in accordance with God's original intention. For myriad reasons, God's words are ungraspable and impenetrable to man. This is no surprise. The original aim of all God's words is not for people to gain know-how or learn tricks from them; instead, they are one of the means by which God has worked from the start until today. Of course, people do gain things from God's words: things related to mysteries, or things concerning Peter, Paul, and Job—but this is what they ought to attain and what they are capable of attaining, and, as befits their stature, they have already gone as far as they can in attaining these things. Why is it that the effect that God asks to be achieved is not high, yet He has spoken so many words? This is connected to the chastisement of which He speaks, and naturally, it is all achieved without people realizing. Today, people endure greater suffering under the attacks of God's words. Superficially, none of them seem to have been pruned, people have begun to be set free in doing their work, and the service-doers have been elevated to the people of God—in this, it appears to people that they have entered into enjoyment. In fact, the reality is that, from refinement, they have all entered into more severe chastisement. Just as God says, "The steps of My work are closely linked one to the next, each one ever higher." God has raised the service-doers out of the bottomless pit and cast them into the lake of fire and brimstone, where chastisement is more grievous. Thus, they suffer even greater hardship, from which they are barely able to escape. Is such chastisement

not more grievous? Having entered a higher realm, why is it that people feel sorrow rather than any happiness? Why is it said that, having been delivered from the hands of Satan, they are given to the great red dragon? Do you remember when God said, "The last part of the work is completed in the home of the great red dragon"? Do you recall when God said, "The final hardship is bearing strong, resounding testimony for God before the great red dragon"? If people were not given to the great red dragon, how could they bear testimony before it? Who has ever said words such as "I have defeated the devil" after killing themselves? Seeing their own flesh as their enemy, and then killing themselves—where is the practical meaning of this? Why did God speak thus? "I do not look at people's scars, but at the part of them that is unscarred, and from this I gain gratification." If it were true that God wishes for those who are without scars to be His expression, why would He have patiently and earnestly spoken so many words from the perspective of man to strike back against people's notions? Why would He concern Himself with that? Why would He go to the unnecessary trouble of doing such a thing? Thus it is shown that there is practical meaning to God's incarnation, that He would not "write off" the flesh after becoming flesh and completing His work. Why is it said that "gold can't be pure and man can't be perfect"? How can these words be explained? When God speaks about man's substance, what do His words mean? To people's naked eyes, the flesh appears incapable of anything, or else it appears all too lacking. To God's eyes, this is not important at all—yet to people, it is an issue of enormous importance. It is as if they are utterly incapable of resolving this, as if it must be personally handled by a heavenly body—is this not a human notion? "In people's eyes, I am but a 'little star' that has descended from the sky, a little star in heaven, and My arrival on earth today was commissioned by God. As a result, people have come up with

more interpretations of the words ‘Me’ and ‘God.’” Since humans amount to nothing, why does God reveal their notions from different perspectives? Could this also be the wisdom of God? Are such words not ridiculous? As God says, “Although there is a place I have established in people’s hearts, they do not require that I reside there. Instead, they wait for the ‘Holy One’ in their hearts to suddenly arrive. Because My identity is too ‘lowly,’ I do not match up to people’s demands and am thus eliminated by them.” Because people’s estimation of God is “too high,” many things are “unattainable” to God, which puts Him “in difficulty.” Little do people know that what they ask God to be capable of is their notions. Is this not the actual meaning of “A clever person may become the victim of his own ingenuity”? This is truly a case of “smart as a rule, but this time a fool”! In your preaching, you ask that people dispense with the God of their notions, but has the God of your notions gone away? How can God’s words that “the demands I make of man are by no means great” be interpreted? They are not to make people negative and dissolute, but to give them a pure comprehension of God’s words—do you understand? Is God incarnate really the “‘Me’ that is high and mighty” as people imagine?

Although there are those who have read all the words spoken by God and can provide a general outline of them, who is able to speak of what God’s ultimate aim is? This is what mankind lacks. Regardless of from what perspective God speaks, His overall aim is to make people know the God in the flesh. If there were nothing of humanity in Him—if all He has were the attributes of the God in heaven—then there would be no need for God to say so much. It can be said that what people lack serves as first-hand materials that correlate with God’s words. This is to say, what is manifested in man is the background to what God says about people’s notions, and thus, people serve the utterances of God. Naturally, this is based on what

God says about people's notions—only in this way can this be said to be the combination of theory and reality; only then can people more effectively be made to be serious about knowing themselves. What would be the point if the God in the flesh were compatible with people's notions and if God also testified of Him? It is precisely because of this that God works from the negative side, using people's notions to highlight His great power. Is this not the wisdom of God? All that God does for everyone is good—so why not give praise at this time? If things reached a certain point, or if the day came, would you, like Peter, be able to utter prayers from deep within yourself amid trials? Only if, like Peter, you are still able to praise God when in Satan's hands will there be the true meaning of "being released from Satan's bondage, overcoming the flesh, and overcoming Satan." Is this not a more real testimony for God? Only this is the effect achieved by "divinity coming forth to act and the sevenfold intensified Spirit working in man," and so, too, is it the effect achieved by "the Spirit coming out from the flesh." Are such actions not real? You used to pay attention to reality, but do you have true knowledge of reality today? "The demands I make of man are by no means great, yet people believe otherwise. Thus, their 'humility' is revealed in their every move. They are always liable to walk before Me, leading the way for Me, profoundly afraid that I will get lost, terrified that I will wander into the ancient forests deep within the mountains. As a result, people have always led Me onward, deeply fearful that I will walk into the dungeon." What is your knowledge of these simple words—are you truly able to grasp the roots of God's words in them? Have you paid attention to which of your notions God has spoken such words about? Do you put your attention on this key point every day? In a sentence of the next part, which follows closely after, God says, "Yet people are unknowing of My intentions and keep praying for things from Me, as if

what I have bestowed upon them are incapable of meeting their requirements, as if demand outstrips supply." In this sentence, it can be seen what the notions within you are. God does not remember or investigate what you did in times gone by, so think no more of matters of the past. Of greater importance is whether you are able to create "the spirit of Peter in the final age" in the path of the future—do you have the faith to attain this? What God asks of man is nothing more than the emulation of Peter, that people might ultimately forge a path to bring shame upon the great red dragon. It is because of this that God says, "I hope only that people have the resolve to cooperate with Me. I do not ask that they cook Me nice food, or that they arrange somewhere suitable for Me to lay My head…." In the world, people are asked to bring the "spirit of Lei Feng" into the 1990s, but in the house of God, God asks that you create "the unique style of Peter." Do you understand God's intention? Are you truly able to strive for this?

"I move above the universes, and as I walk I observe the people of the entire universe. Amongst the throngs of people on earth, never have there been any who are suitable for My work or who truly love Me. Thus, at this moment I sigh in dismay, and people immediately disperse, to assemble no more, deeply fearful that I will 'catch them all in one net.'" Most people, perhaps, find these words very difficult to understand. They ask why God does not ask much of man, yet sighs in dismay because there are none who are fit for His work. Is there a contradiction here? Literally speaking, there is, but in reality there is no contradiction. Perhaps you can still recall when God said, "All of My words shall have the effect that I desire." When God works in the flesh, people fixate upon His every action to see what exactly He is going to do. When God carries out His new work targeting Satan in the spiritual realm, there are, in other words, produced all manner of notions among the people on earth because of the God in the flesh. When God sighs

in dismay—that is, when He speaks of all man's notions, people try their utmost to prune them, and there are even those who believe they are without hope, for God says that all those who have notions about Him are His enemies—and so how could people not "disperse" because of this? Particularly today, when chastisement has arrived, people are even more fearful that God will wipe them away. They believe that after they are chastised, God will "catch them all in one net." Yet the facts are not thus: As God says, "I do not wish to 'detain' people amid My chastisement so that they may never escape. Because My management lacks the deeds of man, it is not possible to successfully complete My work, which prevents My work from proceeding effectively." God's intention is not for His work to end once all people are put to death—what would be the point of that? By working in people and chastising them, God then makes plain His deeds through them. Because people have never grasped that there is already chastisement in the tone of God's words, they have never had any entry in their consciousness. People are incapable of expressing their resolve, and thus God cannot say anything before Satan, and this prevents God's work from moving forward. Thus God says, "I once invited man as a guest to My house, yet he ran hither and thither because of My calls—as if, rather than inviting him as a guest, I had brought him to the execution ground. Thus, My house was left empty, for man always shunned Me, and was always on his guard against Me. This left Me with no means of carrying out part of My work." It is because of man's mistakes in his work that God clearly puts forward His requirements of man. And it is because people fail to accomplish this step of work that God adds more utterances—this is precisely the "another part of work on man" that God speaks of. But I will not talk at length about the "catching them all in one net" of which God speaks, because this has little bearing on the work of today. Naturally, in

“God’s Words to the Entire Universe,” many of His words prune man—but people must understand God’s intentions; regardless of what He says, His intentions are always good. It can be said that because the means by which God speaks are so many, people are not one hundred percent certain about God’s words, and believe that most of God’s words are spoken because of the necessities of His work, and contain little that is real. This leaves them addled and weighed down by their thoughts—for in their notions, God is so wise, and so totally beyond their reach, it is as if they know nothing and are clueless about how to eat God’s words. People make God’s words abstract and complex—as God says, “People always wish to add flavoring to My utterances.” Because their ideas are too complicated, and “barely attainable” by God, part of God’s words are constrained by man, leaving Him no choice but to speak in a manner that is straightforward. Because people’s demands are “too high,” and because their imagination is too rich —as if they are able to cross over into the spiritual realm to behold the deeds of Satan—this has lessened God’s words, for the more that God says, the more melancholy people’s faces grow. Why can they not simply obey, instead of contemplating their end? Where is the benefit in this?

Chapter 33

In truth, based on what God has done in people, and on what He has given them, as well as that which people are possessed of, it can be said that His requirements of people are not excessive, that He does not ask much of them. How, then, could they not try to satisfy God? God gives one hundred percent to man, yet He only requires of people a fraction of a percent—is this asking too much? Is God making trouble out of nothing? Often, people do not know themselves; they do not examine themselves before God, and so there are often times when they become ensnared—how could this be considered cooperating with God? If there were ever a time when God did not place a heavy burden upon people, they would crumble like mud, and would not take it upon themselves to find things to do. That is how people are—either passive or negative, ever incapable of actively cooperating with God, always looking for a negative reason to give in to themselves. Are you truly someone who does everything not for yourself, but to satisfy God? Are you truly someone who does not rely upon your feelings, who does not have their own personal preferences, and who fulfills the needs of God's work? "Why do people always try to bargain with Me? Am I the general manager of a trade center? Why is it that I wholeheartedly fulfill what people demand of Me, yet what I ask of man comes to nothing?" Why does God ask such things several times in succession? Why does He cry out in dismay thus? God has gained nothing in people; all He sees is the work that they pick and choose. Why does God say "yet what I ask of man comes to nothing"? Ask yourselves: From start to finish, who can do the work which is their duty to do, work over which they have absolutely no choice? Who does not act by virtue of the feelings within their hearts? People give free rein to their personality, never persevering in what they do, as if fishing for

three days, and then abandoning their nets and spending the next two days idle. They blow hot and cold by turns: When they are hot, they are able to incinerate all things on earth, and when they are cold, they are capable of freezing all the waters upon the earth. This is not the function of man, yet this is the most appropriate analogy about man's state. Is this not fact? Perhaps I have "notions" about people, perhaps I am vilifying them—but regardless, "with the truth you will walk the entire world; without the truth, you will get nowhere." Though this is a human aphorism, I think it apt to use here. I am not deliberately dampening people's spirits and negating their deeds. Let Me consult you on some questions: Who sees God's work as the work of their own duty? Who can say, "As long as I am able to satisfy God, I will give my all"? Who is able to say, "Regardless of others, I will do all that God needs, and no matter whether the duration of God's work is long or short, I shall do my duty; bringing His work to an end is God's business, and it is not something I occupy myself thinking about"? Who is capable of such knowledge? It matters not what you think—maybe you have higher insights, in which case I acquiesce, I admit defeat—yet I must tell you that what God wants is a loyal heart, one that is sincere and passionate, not a wolf's heart that is ungrateful. What do you know of this "bargaining"? From beginning to end, you have "traveled the world." One moment you are in the city of "Kunming," with its eternal spring, and in the blink of an eye you have arrived in the oppressively cold, snow-covered "South Pole." Who has never gone back on themselves? What God asks for is a spirit of "No rest unto death"; what He wants is a spirit in which people "do not turn back until they hit the south wall." Naturally, God's intention is not for people to take the wrong path, but to adopt such a spirit. Just as God says, "When I compare the 'gifts' they have given to My things, people instantly recognize My preciousness, and only then do they see My

immeasurability.” How can these words be explained? Perhaps, reading the words above gives you some knowledge, for God takes out the whole of man’s heart for dissection, at which time people come to know these words. But because of the profound inner meaning of God’s words, people remain unclear about the old flesh, for they have not studied at a medical university, and nor are they archaeologists, and so they feel that this new term is incomprehensible—and only then do they yield a little. For people are powerless before the old flesh; though it is not like a ferocious beast, nor capable of obliterating mankind like an atomic bomb, they do not know what to do with it, and it is as if they are powerless. But for Me, there are ways of pruning the old flesh. Man’s never making any effort to think of a countermeasure has led to the various peculiarities of man flashing constantly before My eyes; just as God said: “When I show My entirety to them, they look upon Me with wide eyes, standing before Me motionless, like a pillar of salt. And when I behold their oddness, I can hardly stop Myself from laughing. Because they are reaching out to ask for things from Me, I give them the things in My hand, and they hold them to their breast, cherishing them like a newborn baby, a motion they engage in but momentarily.” Are these not the actions of the old flesh? Given that people have understanding today, why do they not relinquish, and instead still keep on? In fact, part of God’s requirements is not unattainable by man, yet people pay it no heed, for “I do not chastise man lightly. It is for this reason that people have always given free rein to their flesh. They do not observe My intentions, but have ever wheedled Me before My seat of judgment.” Is this not the stature of man? It is not that God is deliberately nitpicking, but that this is reality—must God explain this? Just as God says, “It is because people’s ‘faith’ is so great that they are ‘admirable.’” For this reason, I submit to God’s arrangements, and so I do not say much of this; because of

people's "faith," I seize on this, making use of their faith to cause them to perform their function without Me reminding them. Is it wrong to do this? Is this not precisely what God needs? Perhaps, upon hearing such words, some people might feel fed up—so I shall speak of something else, to cut them a little slack. When all of God's chosen people throughout the universe pass through chastisement, and when the state within man is rectified, people will secretly rejoice in their hearts, as if they have escaped tribulation. At this moment, people will no longer choose for themselves, for this is exactly the effect achieved during God's final work. With His steps having progressed unto today, God's sons and people have all entered chastisement, and the Israelites, too, cannot escape this phase, for people are tainted by impurity within themselves, and so God leads all people to enter the great smelting furnace for refinement, which is a necessary path. Once this has passed, people will be resurrected from death, which is precisely what God foretold in "the utterances of the seven Spirits." I shall speak no more of this, so as not to antagonize people. Because God's work is wondrous, the prophecies spoken from God's mouth must ultimately be achieved; when God asks that people speak of their notions once again, they are dumbfounded, and so no one should be worried or anxious. Just as I said, "Of all My work, was there ever a step carried out by the hands of man?" Do you understand the essence of these words?

Chapter 35

At present, all humans, to differing degrees, have entered into chastisement. Just as God said, “I go forth with man side by side.” This is absolutely true, yet people are still unable to understand this point fully. As a result, part of the work they have done has been unnecessary. God said, “I support and provide for them in accordance with their stature. Because humans are the central characters of My entire management plan, I give more guidance to those who have been cast in the role of ‘human,’ so that they may play that role wholeheartedly and to the best of their ability,” as well as, “However, I refuse to criticize their consciences directly; rather, I continue to guide them patiently and systematically. After all, humans are weak, and unable to do any work.” God’s thinking is this: Even if He were to exterminate all these humans in the end, His work on earth would still continue in accordance with His original plan. God does not do useless work; all that God does is good. As Peter said, “Even if God were playing with humans as if they were toys, what complaint would humans have? What right would they have?” In the present day, is this not what God is achieving with humanity? Can humans really have such a view? Why was Peter, who lived several thousand years ago, able to say such a thing, while the “Peters” of today, who live in this high-tech, modernized era, cannot? I am unable to say for sure whether history is progressing or regressing, and no one can yet answer the question of whether science is moving forward or backward. Everything God has done in humanity has been meant to make them positive and allow their life to mature. Can people not comprehend this? Everything that causes you to be negative is a weakness of yours, a vital point of vulnerability that Satan will attack. Do you see this clearly? Why did God speak this way? “I implore of mankind in all earnestness and

sincerity. Are they truly unable to do what I ask?" What do these words mean? Why did God ask this question? It shows that humanity has too many negative aspects, and a single negative factor is enough to cause humans to stumble. You might as well have a look and see what remaining negative will bring. All that God does, He does for the sake of perfecting humanity. Do these words require any further explanation? No—as I see it, there is no need! It may be said that humans have been possessed by Satan, but it would be much better to say that humans have been possessed by negativity. This is one manifestation of mankind, an appendage of man's flesh. Therefore, all people unconsciously fall into negativity, and subsequently into chastisement. This is a trap God prepared for humanity, and it is at this time that humans suffer the most. Because people dwell in negativity, it is difficult for them to escape chastisement. Are things these days not exactly so? But how can humans ignore God's words, "Nowadays, Satan is rampant in the extreme. Why do I not take this opportunity to show off the focus of My work and reveal My power?" I say a few words of reminder, and, at once, people from the churches enter into chastisement. This is because, after two months of God's work, people have yet to transform substantially within. They simply analyze God's words with their minds, yet their state has not actually changed at all. They remain negative. This being so, when God mentions that the time of chastisement is at hand, people immediately grow distressed, thinking: "I don't know whether I am predestined by God, nor do I know if I can stand firm under this chastisement. It is even harder to know what methods God will use to chastise people." Humans are all afraid of chastisement, yet they are unable to change. They simply suffer in silence, but are also afraid that they will be unable to stand firm. In such circumstances, without chastisement bearing down on them and without the torment of words, humans have

unconsciously entered into chastisement. Thus, they are all nervous and unsettled. This is called “reaping what they have sown,” because humans do not understand God’s work at all. Actually, God is not inclined to waste any further words on these people; God seems to have adopted a different way of dealing with them, a way that is not true chastisement. It is as when a person catches a chick and picks it up to see if it is a hen or a rooster; this might not seem like a matter of any importance, but, nonetheless, the little chick will be so frightened it will struggle to free itself, as if terrified its owner were going to kill and eat it. This is because the chick has no knowledge of itself. Why would someone kill and eat a chick that only weighs a few ounces? Would that not be nonsensical? It is exactly as God said: “Why, then, do people constantly avoid Me? Is it because I will treat them like baby chicks, to be killed as soon as they are caught?” Therefore, human suffering is all “selfless” devotion, and it may be called a useless price to pay. It is because people do not know themselves that they feel afraid; as a result, they cannot risk their lives. This is humanity’s weakness. Are the words spoken by God, “In the end, let humans know themselves. This is My final goal,” out of date? Who truly knows themselves? If one does not know themselves, then what gives them the right to be chastised? Take lambs for example. How can they be slaughtered if they have not grown into sheep? How can a tree that has not borne fruit be enjoyed by humans? Everyone places too much importance on “vaccination.” Thus, people are doing the work of fasting, and they are going hungry. This is an example of reaping what they have sown, of doing harm to themselves, and not God’s brutality or inhumanity. If, one day, humans suddenly come to know themselves and tremble in fear before God, then God will begin to chastise them. Only in this way will humans willingly embrace hardship, obedient in heart and speech. But what about today? People are all chastised

against their will, like children being made to cook a meal. This being so, how can they not feel ill at ease? Everyone thinks, “Oh well! As long as I’m being chastised, I might as well bow my head and plead guilty! What can I do? Even if I’m crying, I still have to satisfy God, so what can I do? For better or worse, this is the path that I am on now. Oh well! I’ll just put it down to my bad luck!” Is this not how people think?

As God said, “Mankind is well-behaved; no one dares oppose Me. All are under My guidance, carrying out the ‘job’ I have assigned.” This suffices to show that not a single human is chastised willingly, and more, that this chastisement comes from God, because humans all want to live in leisure rather than turmoil and chaos. God said, “Who is unafraid of death? Can people truly put their lives on the line?” This is absolutely right; everyone is afraid to die, except, of course, when consumed with anger or despair. This is humanity’s substance, and it is exceedingly difficult to solve. Today, God has come precisely to resolve this predicament. Humans are all powerless, so God has specifically established among them a specialist hospital where they may be cured of this disease. People cannot extricate themselves from the snares of this illness, which is why they are all so anxious that their mouths are inflamed and their bellies are swollen. Over time, the volume of gas in their abdomens grows, resulting in an increase in pressure, and, finally, their stomachs rupture and they all die. Therefore, God will then have cured this serious human ailment, because everyone will have died. Is this not a cure for the human condition? God has deliberately come to do this work. Because people are greatly afraid of death, God Himself has come to do this work together with humans; because they have so little courage, He has first given them a demonstration to watch. People are only willing to obey after having seen God’s precedent. For this reason, God said, “Because no one could carry out My

work, I have set foot upon the battleground in person to engage in a struggle of life and death with Satan." This is a decisive battle, so either the fish dies or the net breaks. This much is certain. Because the spirit will triumph in the end, the flesh must inevitably be taken by death. Do you understand the implications of this? Yet do not be too sensitive. Maybe the sentence above is simple, or maybe it is complex. Either way, humans cannot fathom it—that much is certain. In suffering, humans can accept the refinement of God's word, which one might call their good fortune, or one might call their misfortune. Yet I would still issue a reminder that God's intents are, after all, correct—unlike the intents of humans, which are always to make plans and arrangements for their own sakes. This should be quite clear; do not fall into endless pondering. Is this not precisely humans' weakness? They are all like this; rather than having great love for God, they have great love for themselves. He is a God who is jealous of man, so He always makes demands of them. The more people love themselves, the more God requires them to love Him, and the stricter His requirements of them. It is as if God were intentionally teasing people. If people truly love Him, He seems not to acknowledge them. Because of this, people scratch their heads and fall into deep thought. This is a narrative of God's disposition, just a brief mention of one or two things. This is God's intention. It is what God requires people to know, and it is imperative. It is a new task, and people must work hard at it to break through and make fresh progress. Do you understand this? Do you need Me to say more on the subject?

Of previous eras, God said, "Not a single person was ever chosen by Me; all were rebuffed by My silent letter. This is because people in the past did not serve Me exclusively, so I, in return, did not love them exclusively. They took Satan's 'presents' and then turned around and offered them to Me. Was this not slander against Me?" How can these words be explained?

It is as God said: “All gifts originate from Satan.” Past generations of apostles and prophets were entirely reliant on gifts to do their work, and, down through the ages, God has used their gifts to conduct His work. This is why it is said that the service of all people with gifts comes from Satan. However, because of God’s wisdom, “I use Satan’s ruse as My foil.” Thus, God has called the service of people who have gifts “presents from Satan,” and it is only because they belong to Satan that God calls this action “slander.” This is not a baseless accusation against humans; on the contrary, it is a well-founded and appropriate explanation. Thus, “I did not reveal My disgust; rather, I turned their scheme to My own use by adding these ‘presents’ to the materials of My management. Later, once they had been processed by machine, I would burn the dross within.” This is what is so wonderful about God’s work. This point accords least with human notions, because no one would think that those who reign as kings are not people with gifts, or that they are the ungifted people whom God loves. As can be seen, the ideas or hopes of Witness Lee and Watchman Nee have all turned to ash, and the same is true for the gift-bearing people of today. Now God has begun this work, and He is gradually retracting all the work of the Holy Spirit in humans who serve as a foil to His work. When God’s work is completely finished, these people will all return to their original place. However, I urge humans not to act recklessly because of My words. You should follow the natural course of things in accordance with the steps of God’s work, so as not to disrupt it. Do you understand this point? For these are the steps and method of God’s work. When God “processes” these “presents” into “finished products,” all of His intentions will become obvious, and the presents that render service to Him will all be eliminated; however, God will have the finished products to enjoy. Do you understand this? What God wants is finished products, not the abundant presents that

humans offer Him. Only when everyone has assumed their proper place, which means when God has returned to His original position and the devil, too, has sat in its own seat, as well as the angels, without exception—only then will a gratified smile appear on God's face, because His intentions will have been satisfied, His goal achieved. God will no longer seek "assistance" from the "devil," because God's intentions will have been openly revealed to humans, and humans will never again be made to convey them. At this time, people's fleshly bodies will become one with their spirits. This is what God reveals to humans; it is the final destination of the spirit, soul, and body. It is a summary of the original meaning of "humanity." This does not need to be researched in detail; it is enough to know one or two things about it. Do you understand?

Chapter 36

It is said that God has now begun to chastise man, but no one can say for sure, no one can give a clear answer as to whether the original intention of this chastisement has befallen man. God says, “Man has never discovered anything in My chastisement, for he does nothing but grasp the yoke around his neck with both hands, both eyes fixed on Me, as if watching an enemy—and only at this moment do I see how emaciated he is. It is because of this that I say none has ever stood firm amid trials.” God tells man of the facts of the chastisement that has yet to befall him, and He does so in great detail, without missing anything out. It is as if men have entered chastisement and are truly unable to stand firm. God provides a vivid, lifelike depiction of the ugly features of man. This is why men feel under pressure: Since God says that they have never stood firm amid trials, how could I be the one to break the world record, to be accepted despite convention? At this moment, they begin to reflect. In reality, it is just as God says: “Have I brought them to the end of the road?” Indeed, God has brought all people to the end of the road, and so, in their consciousness, people always believe that God is cruel and inhumane. God has fished all people out of the sea of worldly affliction, after which, “to prevent any accidents, I killed all the ‘fish’ that had been caught, after which the fish became obedient, and had not the slightest complaint.” Is this not fact? God has pulled all people from the bitter sea of death into another abyss of death, He has dragged all of them onto the “executioner’s block,” He has forced them to the end of the road—why does He not do this to the other sons and people of God? What is His intention in carrying out such work in the country of the great red dragon? Why is the hand of God so “malicious”? No wonder “when I need man, he is always hidden. It is as if

he has never seen astonishing scenes, as if he was born in the countryside and knows nothing of city matters." In fact, inside themselves people ask: "What is God's plan in doing this? Does He not put us to death? And what is the point? Why do the steps of His work come thick and fast, and why is He not the slightest bit lenient toward us?" Yet people do not dare to say this, and because God's words cause them to cast away such thoughts, stripping them of the chance to think further, they have no choice but to put aside any more such thoughts. It is just that God reveals all of man's notions, and so people force back their notions, not allowing them to come forth. It was previously said that these people are the progeny of the great red dragon. In fact, to be clear, they are the embodiment of the great red dragon. When God forces them to the end of the road and slaughters them, then—without a doubt—the spirit of the great red dragon has no further chance to work in them. In this way, when people walk to the end of the road is also when the great red dragon ends up dead. It can be said that it is using death to repay God's "great kindness"—which is the aim of God's work in the nation of the great red dragon. When people are ready to sacrifice their lives, everything becomes trifling, and no one can get the better of them. What could be more important than life? Thus, Satan becomes incapable of doing any more in people, there is nothing it can do with man. Although, in the definition of the "flesh" it is said that the flesh is corrupted by Satan, if people truly give themselves over, and are not driven by Satan, then no one can get the better of them—and at this moment, the flesh will perform its another function, and begin to formally receive the direction of the Spirit of God. This is a necessary process, it must happen step-by-step; if not, God would have no means of working in the stubborn flesh. Such is the wisdom of God. In this way, all people have unconsciously entered the circumstances of today. And is it not God who

has led man to the “end of the road”? Could it be a new road opened up by man? Looking at your experiences, it appears that in you, God employs methods of the utmost cruelty, from which can be seen God’s righteousness. How could you not give praise? What God does in you allows people to behold the righteous disposition of God; does this not merit your admiration of God? Today, at the crossroads when the old era still exists and the new era has yet to materialize, how do you bear testimony to God? Is such a serious issue not worthy of deep consideration? Do you still contemplate other, extraneous matters? Why does God say, “Although people once cried ‘Long live the understanding,’ no one has spent much time analyzing the word ‘understanding,’ showing that people have no desire to love Me”? If God did not say such things, could you not try to understand God’s heart of your own accord?

Though, in recent times, some people may have come to know a little of the aims and point of God’s incarnation, I can say for sure that if God did not speak plainly to man, no one would be able to guess the aims and point of God’s incarnation. This is absolute. Is it still not clear to you? Everything God does in people is part of His management plan—yet they are incapable of accurately grasping God’s intentions. This is the deficiency of man, but God does not require that people be capable of doing anything, He merely asks that they listen to the “doctor’s admonishments.” This is God’s requirement. He asks all people to know true human life, for “in their hearts, the words ‘human life’ do not exist, they have no regard for them, and merely feel averse toward My words, as if I have become a rambling old lady.” In people’s eyes, God’s words are like an everyday utensil, they do not treat them as important at all. Thus, people cannot put God’s words into practice—they have become miserable wretches who are aware of the truth but do not put it into practice. This fault of man alone is therefore

sufficient to cause disgust in God for a period of time, and thus He says multiple times that people pay no heed to His words. Yet in their notions, people think the following: “Each day we study and analyze God’s words, so how could it be said that we pay them no heed? Is this not doing us an injustice?” But let Me dissect a little for you—people will be red-faced. When they read God’s words, they nod their heads, they bow and scrape, like a pug fawning at the words of its master. Thus, at this moment, people feel unworthy, tears stream down their faces, it is as if they wish to repent and start anew—but once this time has passed, their sheepishness immediately disappears, to be replaced by wolfishness; they put God’s words to one side, and always believe that their own affairs take precedence, that matters of God come last, and because of these actions of theirs, they are never able to put God’s words into action. When the facts arrive, they stretch their elbows outward[a]—this is double-crossing their own people—no wonder God says that they “‘run the other way’ while relying on Me for sustenance.” Only from this can it be seen that there is not the slightest falsehood in God’s words, they are entirely true, and contain not the slightest exaggeration, yet they do seem to have been understated somewhat, for man’s stature is too small, he is unable to bear them. God’s words have already provided a crystal clear depiction of the things of man, both inside and out; they have etched them with utter clarity, portraying a vivid likeness that is exactly the original face of Satan. It is just that in the present stage, people have yet to see everything clearly, and thus it is said that they have not come to know themselves. It is because of this that I say this lesson must continue; it cannot stop. When people have come to know themselves will be when God obtains glory. This is easy to understand—there is no need for Me to go into detail. There is, however, one thing that I will remind you of, though first must be read these words of

God: “In today’s times, people have never treasured Me, I have no place in their hearts. Could they show a true love for Me in the days of suffering to come?” What is the meaning of these words? God is saying that chastisement has yet to befall man, which shows that there is yet an inner meaning to the words “knowing yourself”—did you see this? Without undergoing hardship and refinement, how can people know themselves? Are these not empty words? Do you really trust in all that is spoken by God? Are you able to discern God’s words? Why does God repeatedly say things like “Seeing man’s actions, My only choice is to leave,” and also say, “Only when the mountains topple and the earth is rent asunder do people think of My words, only then are they awoken from their dreams, but the time has already come, they are engulfed in the great flood, their corpses floating on the surface of the water”? Why does God say “people think of” and not “people obey My words”? Is it true that the mountains topple and the earth is rent asunder? People pay no heed to such words, they let them slip by, and so they suffer much “hardship” in God’s words. This is because they are too thoughtless. Because of this failing of man, God says, “I, this ‘freak’ without tear ducts, have cried many tears for man. Man, however, knows nothing of this.” Because people pay no attention to God’s words, God uses this means to remind them and get their “help.”

For now, I shall not prophesy about world developments, but will foretell something of man’s fate. Have I not asked that people know themselves? How can this be explained? How should people know themselves? When God “torments” people so much that they hover between life and death, they begin to understand a little of the meaning of human life, and they are weary of human life, believing that a person’s entire life is nothing more than a dream. They believe that man’s life is one of anguish, that they will die without ever having achieved anything, that their life is

pointless and without worth. Human life is but a dream, a dream in which grief and happiness come and go. Today, people live for God, but because they live in the world of man, their daily lives remain empty and without worth, causing all people to know that the enjoyment of God is but a passing comfort—but if, when they do not enjoy God, they still live in the flesh even though they believe in God, what is the point? In the flesh, all is empty for man. Having experienced the vicissitudes of human life, with the arrival of old age man's hair turns white, his face is full of wrinkles, his hands are covered with callouses. Although he has paid a great price, he has gained practically nothing. Thus, My words go a step further: Everything is empty for those who live in the flesh. This is beyond doubt, and there is no need for you to examine this in detail. This is the original face of human life that God has talked of time and time again. God does not eschew these words as a result of man's weakness, but simply acts according to His original plan. Perhaps, some words provide support and understanding to people, and perhaps some do precisely the opposite, deliberately causing people to live in an atmosphere of death—and it is precisely because of this that they suffer. Thus, perhaps God sets out the "empty city strategy"[b] to deliberately mislead people, but they cannot see this at all, they remain in the dark. And yet, all is in God's hands, and even though people know this, how could they guard against it? Thus, no one is able to escape the threat of chastisement—what could they do? They can but submit to God's arrangements—and is that not because God has grabbed them and will not let them go? Only under God's threats are all people able to follow nature's course—is this not the case? If not for the arrangements of God, how could people willingly admit defeat? Would that not be a joke? Although human life is empty, who is willing, when their lives are comfortable, to silently leave behind the world of man and try to satisfy God? People die amid

helplessness—who has ever died amid abundance, when they have all they could want? Only a "star" that descended from the sky would be an exception to this. Compared to the life of the third heaven it enjoyed, life on earth would be like living in Hades—only under such a circumstance might it be willing to die. Yet who today is a star in heaven? I, too, am "unclear" about this. Let us search around and see if we can find one. If he is found, I ask people to help Me inquire if he is willing to act according to My words above. Yet I have a warning for each of you: None of you must play the "hero" and volunteer to die, do you understand?

Footnotes:

a. "Stretch one's elbow outward" is a Chinese idiom, which means a person is helping others at the expense of people close to that person, for example parents, children, relatives or siblings.

b. "Empty city strategy" is the 32nd of the Thirty-Six Stratagems of ancient China. This strategy involves presenting a deceptively bold front to conceal lack of readiness in order to deceive the enemy.

Chapter 38

Considering mankind's inherent traits, that is, mankind's true face, being able to carry on until now has truly not been easy, and only through this has God's great power become truly apparent. Considering the substance of the flesh, as well as the fact that, until now, man has been corrupted by the great red dragon, how would he have been able to continue standing to the present day, if not for the guidance of the Spirit of God? Man is unworthy to come before God, but for the sake of His management and in order to bring His great work to fruition before too long, God loves mankind. Truth be told, God's love for mankind is something no man could ever repay within his lifetime. Perhaps there are some who wish to repay God's grace by sacrificing their lives, but I tell you: Man is unworthy of dying before God, and so his death would be in vain. This is because, to God, the death of a man is not even worthy of mention, not worth a single penny, like the death of an ant on the ground. I advise humanity not to place too high a value upon themselves, and not to think that dying for God carries great weight, like that of Mount Tai. Actually, the death of a man is but as light as a feather, not worthy of mention. But then again, the flesh of man is doomed to die by nature, and so ultimately the physical body must come to an end on the earth. This is a true fact, which no one can deny. This is a "law of nature" which I derive from the totality of human life experience, and so God has defined man's end in this way, without one's realizing it. Do you understand? No wonder God says, "I despise mankind's rebelliousness. I do not know why; it seems as if I have hated man since the beginning, and yet I feel deep sympathy for him. Thus have people always had two attitudes toward Me—for I love man, and I also hate him."

Who does not praise God for His presence or His appearance? At this time, it is as if I have completely forgotten the impurity and unrighteousness within man. I take mankind's self-righteousness, self-importance, disobedience, defiance, and all of their rebelliousness and push it all to the back of My mind, and forget about it. God is not constrained because of these instances of what mankind is. Since I "share the same affliction" as God, I also free Myself from this trouble, lest I be further constrained by man. Why go to all this bother? Since man is not willing to join God's family with Me, how could I use My power to force them? I do not do things that are oppressive to man, and no wonder, because I was born into the family of God, and so of course man and I are always different. This has led to the state of abject defeat that he finds himself in today. But I continue to give a wide berth to the weaknesses of man; what choice do I have? Is this not because I am powerless? No wonder God seeks to "retire" from the "work unit" of mankind, and moreover demands a "pension." When I speak from the perspective of a man, man does not listen, but has man ever ceased to rebel even when I speak from the perspective of God? Perhaps the day will come when God does suddenly "retire" from the "work unit" of mankind, and when that time comes, God's word will become even more fierce. Today, it may be because of Me that God speaks in this way, and, if that day comes, God will not be like Me, gently and patiently "telling stories to kindergarteners." Perhaps what I say is not quite fitting, but God is willing to loosen His hold on man a bit only on account of God incarnate; otherwise, the prospect would be too horrible to contemplate. Just as God said, "I once loosened My grip on people to a certain extent, allowing them to freely indulge in their fleshly desires—and because of this they dared to behave in an unbridled manner, without any restraint, from which it can be seen that they do not truly love Me, for they

are all living in the flesh." Why does God say "indulge in their desires," and "living in the flesh" here? Truth be told, man will naturally understand words like these without My interpretation. Perhaps there are some who will say they do not understand, and I say this is a case of asking when one already knows the answer, of putting on an act. A few words of reminder: Why does God say, "All I ask of man is that he cooperate with Me"? Why does God also say that human nature is difficult to change? Why does God despise human nature? And what exactly are the things of human nature? What are the things outside human nature? Is there anyone who has contemplated these questions? Perhaps this is a new subject to man, yet still I implore man to give it proper consideration, otherwise man will always offend God with phrases such as "human nature is difficult to change." What good does it do to go against Him in that way? In the end, is it not just asking for trouble? Will it not come to the same end as an egg thrown at a stone?

In truth, all the trials and the temptations to which man is subjected are lessons that God requires man to learn. According to God's intention, man can achieve these things, even if he has to sacrifice that which he loves, but, because man always loves himself, he fails to truly cooperate with God. God does not ask much of man. All He asks of man is meant to be achieved easily and happily; it is just that man is unwilling to suffer hardships. Just as, being somebody's child, one can fulfill their duty by living frugally and saving up to take care of their parents. Yet they fear that they may not eat well enough, or that their own clothing will be too plain, so, for one reason or another, the debt they owe their parents for their loving care is completely forgotten, as if the work of caring for them can wait until the child has made a fortune. I see in this that men have in their hearts no filial love for their parents—they are all unfilial sons. Perhaps My statement is

too extreme, but I cannot speak inanity in the face of facts. I cannot "emulate others" in resisting God for the sake of satisfying Myself. It is exactly because no one on earth has a filial heart that God said: "In heaven, Satan is My enemy; on earth, man is My foe. Because of the union between the heaven and earth, I hold them all guilty, unto the ninth degree of kinship." Satan is an enemy of God; the reason God says so is because it does not repay God for His great favor and kindness, but rather "paddles against the current," and, in doing so, does not fulfill its duty to show filial devotion to God. Are people not also like this? They show no filial respect to their "parents" and never repay the debt they owe their "parents" for their loving care. This suffices to show that the people on earth are the kin of Satan in heaven. Man and Satan are of one heart and mind in opposing God, so it is no wonder God will implicate them unto the ninth degree of kinship and pardon none. In the past, God had His prostrate servant in heaven manage mankind, but it did not obey, instead indulging its own temper and rebelling. Are rebellious humans not also striding forward along this path? No matter how much God tightens the "reins," people will simply not be shaken and cannot turn from their course. In My view, if humanity continues in this way, they will cause their own ruin. Perhaps now you understand the true meaning of these words of God: "People are incapable of severing their lingering ties to their old nature." God has reminded man on several occasions: "Because of man's rebelliousness, I leave him." Why does God say this once and again? Could God really be so heartless? Why does God also say "I am not one of the human race"? Over so many idle days, is there anyone who has given careful thought to these detailed issues? I urge mankind to apply themselves with greater vigor to the words of God and not to treat them perfunctorily; to do so would bring no benefit to you, or others. It is best not to say that which does not need to be said,

and not to think about that which does not need to be contemplated. Would this not be simpler? What wrong can come from such a practice? Before God proclaims the end of His work on earth, no one shall stop "moving"; no one shall wash their hands of their duty. Now is not the time; do not presume to act as a guide for God, or a vanguard. I think it is too early to stop now and cease moving forward—what do you think?

God brings humanity into the midst of chastisement, and He brings them into an atmosphere of death, yet, conversely, what would God have man do on earth? Surely, man's purpose is not to serve as a wardrobe in God's house—something that cannot be eaten or worn, but only looked at. If that were so, why employ so many complex processes to make people suffer so much in the flesh? God says, "I escort man to the 'execution ground,' for man's offense is sufficient to merit My chastisement." Does God let people walk to the execution ground by themselves at this time? Why does no one "beg for their mercy"? So, how should man cooperate? Can man truly act as God does when He makes His judgments, without the influence of emotion? The effectiveness of these words mainly depends on how man acts. When a father brings home money he has earned, if the mother does not know how to cooperate with him or how to manage the household, then what state would that home be in? Look at the state of the church now: What, as leaders, do you feel about it? You may as well hold a meeting to discuss your individual reflections. If things at home have been spoiled by the mother, what will the children in such a family look like? Like orphans? Or beggars? No wonder God said: "People all think that Mine is a divine nature that lacks 'caliber of intellect,' but who can grasp that I am able to see through everything in My humanity?" For such an obvious situation, there is no need for God to speak from His divinity. As God has said, "There is no need to use a sledgehammer to hit a nail."

Perhaps, at this time, there are those who have some practical experience with God's aphorism of "Among men, there is no one who loves Me." At this point, it is just as God has said: "It is only because they have arrived at the present state of affairs that people all reluctantly bow their heads—but in their hearts, they remain unconvinced." These words are like a telescope. In the not-too-distant future, man will have walked into another situation. This is called incorrigibility. Do you understand? That is the answer to these two questions of God: "Do people not refrain from sin only because they fear I will go away? Is it not true that they do not complain only because they fear chastisement?" In fact, people at the present stage are all somewhat slack, as if overcome with weariness. They are not at all in the mood to heed God's work, but are concerned solely with making arrangements and provisions for the sake of their own flesh. Is this not so?

Chapter 39

Let us go beyond God's words and talk a little about matters concerning our lives, so that our lives bloom more, and we live up to God's hopes for us. In particular, with the arrival of today—a time of each being classed according to his kind, and a time of chastisement—there is a greater need to focus on the bigger picture and concentrate on the "collective interest." This is the intention of God, and it is what should be achieved by all people. How could we not offer up ourselves for the intention of God in heaven? God "assigns numbers for all kinds of people, makes different marks on every sort of person, so that their ancestors can guide them back to their families," which shows that people have been classed according to kind, and as a result, all kinds of people are revealing their true forms. As such, it is fair to say that people are loyal to their ancestors, not God. However, all people are also rendering service to God under the direction of their ancestors, which is the wondrousness of God's work. All things are doing service for God, and even though Satan disturbs people, God uses this opportunity to draw on "local resources" to serve Him. People, however, cannot discern this. As God says, "Thus, I also divide the labor, and distribute the efforts. This is part of My plan, and can be disrupted by no man." People cannot see all that is determined by God, and all that God wishes to accomplish, before He has done it. They can only see it when God's work has been completed; if not, they are blind, and see nothing.

Today, God has new work among the churches. He makes everything follow nature's course, truly bringing to bear the function of man. As God says, "I rule everything among all things, I command everything among all things, causing all that there is to follow the course of nature and to surrender to the command of nature." I do not know what clever insights

you have into “following nature’s course,” so let us talk about this. This is how I see it: Because they are led home by their ancestors, all kinds of people must come forth and “perform.” And because they are following nature’s course, that which is inherent to them is used to bring their original function to bear, making them follow the guidance of the Holy Spirit according to this law. The work of the Holy Spirit is carried out according to the state within each person; accurately speaking, this is called “God maneuvering all things so that they serve Him,” this is then connected to following the course of nature. Even though a person has the elements of the devil inside them, God shall make use of this, adding the work of the Holy Spirit to the foundation of what is inherently within them, making them sufficient to render service to God. This is all I will say about “following the course of nature”—perhaps you have some higher suggestions. I hope you can provide some valued input. What do you say? Are you willing to cooperate in following the course of nature? Are you willing to divide the work with God? Have you ever thought about how to achieve this? I hope that people are able to understand God’s intentions, that they can be of one mind in satisfying God for the sake of shared ideals, and can advance together on the road to the kingdom. What need is there to come up with unnecessary notions? Whose existence up until today has not been for the sake of God? And since it is thus, what need is there for sorrow, grief, and sighing? This is of no benefit to anyone. People’s entire lives are in the hands of God, and if it were not for their resolution before God, who would be willing to live in vain in this empty world of man? Why bother? Rushing in and out of the world, if they do not do anything for God, will their entire lives not have been wasted? Even if God does not deem your actions worthy of mention, will you not give a smile of gratification at the moment of your death? You should pursue positive progress, not

negative regression—is this not better practice? If your actions are purely for the sake of satisfying God, then you will not be negative or regressive. Because there are always things that are unfathomable in people's hearts, without them realizing it, their faces are like an overcast sky, which leads to several "trenches" appearing on their faces without them knowing, formed as if by the sundering of the ground. It is as if the ground is moving, causing the "hillocks" or "dips" to move place without people realizing. In this, I am not mocking people, but speaking of "geographical knowledge."

Though God has led all people into chastisement, He says nothing of this. Instead, He deliberately avoids this topic and starts a new one, which in one regard is because of God's work, and in another, is in order to immediately complete this step of work. Because God's aims in carrying out this step of work have long since been achieved, there is no need to say any more. Today, I do not know how much you have seen of the methods of God's work; in My consciousness, I always feel that God's work is not as clearly divided into stages and time periods as it used to be. Instead, each day brings its own means of working, change occurs almost every three to five days, and even in five days, there might be two different kinds of content to the work of God. This shows the speed of God's work; before people have had the time to react and peer closely, God is gone without a trace. Thus, God is always ungraspable to people, which has led to the imperceptibility of the work of the Holy Spirit. Why does God always say words such as "and so I left man"? People might pay a little attention to these words, but they do not understand their meaning. How about now, do you understand? No wonder people have no grasp of the Holy Spirit's presence. Their search for God is always beneath hazy moonlight—this is completely true—and it is as if God is deliberately making fun of man, making the brains of all people swell, so that they feel addleheaded and

disorientated. They barely know what they are doing; it is as if they are dreaming, and once they awaken, they do not know what happened. All it takes are some ordinary words from God to leave people at a loss. No wonder, then, that God says, “Today, I cast all people into the ‘great furnace’ to be refined. I stand up high watching closely as people burn in the fire and, forced by the flames, people offer forth the facts.” Amidst God’s ever-changing words, people have no idea what to do; in fact, just as God says, chastisement has long since begun, and because people have not realized this, they only know when God says so explicitly, they only pay attention after God has told them. It can be said that people only begin to study chastisement now that God’s work has been carried out to this point. It is just like when people became aware of the atomic bomb—but because the time has not arrived, people pay no heed; only when someone begins to build one do people begin to pay attention. Only when the atomic bomb comes to light do people understand more of it. Only when God says He shall cast man into the furnace do people become a little aware. If God did not speak, no one would know—is it not so? So, God says, “People unwittingly enter the furnace, as if they have been pulled in by a rope, as if they have grown numb.” Why not analyze this: When people offer forth the facts, is it when God says that chastisement has begun, or prior to when God says that chastisement has begun? From this it can be seen that, before God has spoken of chastisement, people began to confess, showing that chastisement began before God spoke of it—is this not fact?

Chapter 40

To God, man is like a plaything in His grasp, like a hand-stretched noodle in His hands—one that can be made as thin or thick as God wishes, to do with as He pleases. It is fair to say that man really is a plaything in God's hands, like a Persian cat that a lady has bought from the market. Without a doubt, he is a plaything in God's hands—and so there was nothing false about the knowledge of Peter. From this, it can be seen that God's words and actions in man are accomplished with ease and pleasure. He does not rack His brains or make plans, as people imagine; the work He does in man is very normal, as are the words He utters to man. When God speaks, He seems to let His tongue run away with Him, He says whatever comes into His mind, without constraint. However, after reading God's words, people are utterly convinced, they are lost for words, wide-eyed and dumbstruck. What is going on here? This well shows just how great God's wisdom is. If, as people imagine, God's work in man had to be meticulously planned to be precise and correct, then—to take these imaginings a step further—God's wisdom, wondrousness, and unfathomability would be quantifiable, which shows people's valuation of God is too low. Because there is always stupidity in people's actions, they measure God in the same way. God does not make plans or arrangements for His work; instead, it is directly carried out by the Spirit of God—and the principles by which the Spirit of God works are free and unrestrained. It is as if God pays no heed to the states of man and talks as He pleases—yet still man can hardly tear himself away from God's words, which is because of the wisdom of God. The facts, after all, are facts. Because the work of God's Spirit in all people is so evident, this is sufficient to show the principles of God's work. If God had to pay such a great price in His work in created beings, would that not

be a case of putting fine timber to petty use? Must God act in person? Would it be worth it? Because the Spirit of God has been working for so long, and yet throughout the ages the Spirit of God has never worked in this way, no one has ever known the means and principles by which God works, they have never been clear. Today they are clear, for God's Spirit has personally revealed them—and this is beyond doubt, it is shown directly by the Spirit of God, not summarized by man. Why not take a trip to the third heaven and see whether this is really what is going on; see whether, after doing all this work, God's labors have left Him exhausted, His back aching and His legs in pain, or else unable to eat or sleep; and whether He had to read through a great many reference materials to speak all these words, whether drafts of God's utterances are spread across the table, and whether He is dry-mouthed after saying so much. The facts are precisely the opposite: The words above have nothing in common with the place where God resides. God says, "I have expended much time and paid a great price for the sake of man—but at this time, for an unknown reason, people's consciences remain ever incapable of performing their original function." Regardless of whether people have any sense of God's sorrow, if they could approach God's love without going against their conscience, this would be considered rational and reasonable. The only fear is that they are unwilling to bring to bear the original function of conscience. What do you say, is this right? Do these words help you? My hope is that you belong to the kind of things that are possessed of conscience, rather than being trash without conscience. What do you think of these words? Does anyone have a sense of this? Does having a needle stuck in your heart not hurt? Does God stick the needle in an insensate corpse? Is God mistaken, has old age dulled His eyesight? I say that is impossible! Anyway, this must be the fault of man. Why not go to the hospital and take a look? There is undoubtedly a problem

with man's heart; it needs to be fitted with new "parts"—what do you think? Would you do that?

God says, "I look at their ugly faces and weird states, and I once again depart from man. Under such circumstances, people remain uncomprehending, and once more take back the things I have denied them, awaiting My return." Why, during this "new technological age," is God still talking about ox-drawn carts? Why is this? Is it because God likes to nag? Is God passing the time because He has nothing better to do? Is God like man, idling away the time after stuffing himself full of food? Is there any use in repeating these words over and over again? I have said that people are wretches, that you always have to grab them by the ears to get through to them. After the words have been spoken to them today, they will immediately forget them tomorrow—it is as if they are suffering from amnesia. Thus, it is not the case that some words have not been spoken, but that they have not been acted on by people. If something is said but one or two times, people remain ignorant—it must be said three times, this is the minimum number. There are even some "old men" to whom it must be said ten to twenty times. In this way, the same thing is said over and over again in different ways, to see whether or not people have changed. Have you truly worked in this way? I do not want to hector people, but they are all dealing with God in a perfunctory way; they all know to take more nutritional supplements, but do not feel anxious because of God—is this serving God? Is this loving God? No wonder they spend all day without a care in the world, idle and quiescent. But even so, some people are still not satisfied, and create their own sorrow. Maybe I am being a little harsh, but this is what is known as being too sentimental about yourself! Is it God who makes you feel sorrowful? Is this not a case of bringing suffering upon yourself? Are none of God's graces qualified to be the source of your

happiness? Throughout, you have not been considerate of God's intentions, and you have been negative, sickly, and distressed—why is this so? Is it God's intention to make you live in the flesh? You are ignorant of God's intention, uneasy within your own heart, you grumble and complain, and spend the whole day moping, and your flesh suffers pain and torment—that is what you deserve! You ask that others praise God amid chastisement, that they emerge from chastisement, and be unconstrained by it—yet you have fallen into it and cannot escape. It takes years to emulate this Dong Cunrui-like "spirit of self-sacrifice." When you preach words and doctrines, do you not feel ashamed? Do you know yourself? Have you put yourself aside? Do you truly love God? Have you put aside your prospects and fate? No wonder God says that people are the ones who are wondrous and unfathomable. Who would have thought that there were so many "treasures" within man that have yet to be dug out? Today, the sight of it is enough to "open one's eyes"—people are so "fantastic"! It is as if I am a child who cannot count. Even today I have not figured out how many people truly love God. I can never recall the number—and so, because of My "disloyalty," when the time comes to give accounts before God, I am always empty-handed, incapable of doing as I would wish, I am always in God's debt. As a result, when I give account, I am always "reprimanded" by God. I know not why people are so cruel, always making Me suffer because of this. People use this chance to double up with laughter, they are truly not My friends. When I am in trouble, they do not give Me any help, but deliberately make fun of Me—they truly have no conscience!

Chapter 41

How does God work on man? Have you figured this out? Is it clear to you? And how does He work in the church? What are your views on these things? Have you ever considered these questions? What does He wish to accomplish through His work in the church? Are these things all clear to you? If not, then all that you do is futile and hollow! Have these words touched your heart? Merely making active progress without passively retreating—can this meet God's intentions? Is blind cooperation enough? What should be done if you are unclear on the visions? Would it do not to seek further? God says, "I once undertook a great endeavor among men, but they did not notice, so I had to use My word to reveal it to them, step by step. Still, man could not understand My words, and he remained ignorant of the purpose of My plan." What do these words mean? Have you ever considered this purpose? Did I truly make it blithely and aimlessly? If so, what would have been the point? If this purpose is unclear and incomprehensible to you, then how can genuine cooperation be achieved? God says that all humanity's seeking is upon the boundless seas, amidst empty words and doctrines. As for your pursuits, even you are unable to explain to what category they belong. What does God want to accomplish in man? You should be clear on all of these things. Is it only to shame the great red dragon in a negative way? Having shamed the great red dragon, would God simply go empty-handed into the mountains and live there in seclusion? Then, what is it God wants? Does He truly want the hearts of men? Or does He want their lives? Or their wealth and possessions? What use are these? They are of no use to God. Has God done so much work on man just to use him as proof of His victory over Satan, in order that He may manifest His "capabilities"? Would God not then seem quite "petty"? Is

God that kind of God? One like a child, who drags adults into fights with others? What would the point of that be? Man constantly uses his own notions to measure God. God once said, “There are four seasons in a year, and three months in each season.” Man listened to these words, committed them to memory, and said always that there were three months in a season and four seasons in a year. When God asked, “How many seasons are there in a year? And how many months in a season?” man replied in unison, “Four seasons, three months.” Man always tries to define God by way of rules, and now, having entered the era of “three seasons in a year, four months in a season,” man remains unaware, as if he has gone blind, seeking rules in all things. And today, mankind tries to apply their “rules” to God! They are truly blind! Do they not see there is now no “winter,” only “spring, summer, and fall”? Man is truly stupid! To have come to this pass and still be unaware of how to know God, like a person of the 1920s, who thinks transportation is inconvenient, and people should all walk, or lead a little donkey, or who thinks people should use oil lamps, or who believes that a primitive way of life still prevails. Are all these not notions that exist in the brains of men? Why do they still talk of mercy and lovingkindness today? What is the use of this? It is like the rambling of an old woman about her past—of what use are these words? After all, the present is the present; can time be turned back 20 or 30 years? All people follow the tide; why are they so reluctant to accept this? In the present age of chastisement, what is the use of talking of mercy and lovingkindness? Mercy and lovingkindness—is that all there is to God? Why is it, in this era of “flour and rice,” people continue serving forth “millet husks and wild vegetables”? That which God is unwilling to do, man forces upon Him. If He resists, He is labeled a “counter-revolutionary,” and though it has been said once and again that God is not inherently a merciful or loving God, who listens? Man

is too absurd. It is as if the word of God has no effect. Men always view My words in a different light. God has all along been bullied by humanity, as if crimes have groundlessly been imputed to innocent people—so who can be of one mind with God? You are always willing to live in God's mercy and lovingkindness, so what is there for God to do but endure the insults of man? However, I hope you will thoroughly explore how the Holy Spirit works before arguing with God. Yet I urge you to look carefully into the original meaning of God's word—do not think yourself clever in believing God's words are "diluted." There is no need of that! Who can tell how "diluted" the word of God is? Unless God says so directly or indicates such clearly. Do not think so highly of yourself. If you can see the path of practice from His words, then you will have met His requirements. What else do you wish to see? God said, "I will cease to show any mercy for the feebleness of man." If you cannot grasp the meaning of even this obvious and simple statement, what would be the point of further study and investigation? Without even the most basic knowledge of mechanics, would you be qualified to build a rocket? Would such a person not be one who makes idle boasts? Man does not have the resources to do the work of God; it is God who exalts him. Simply serving Him without knowing what He loves or what He hates—is this not a recipe for disaster? Men do not know themselves, but think themselves extraordinary. Who do they think they are! They have no idea what is good or what is bad. Think back on the past, and look ahead to the future—how does that sound? After that, come to know yourself.

God has revealed a great deal about man's intentions and goals. He said, "Only then did I see clearly man's intentions and goals. I sighed from within the clouds: Why do men always act for themselves? Are My chastisements not meant to make them perfect? Am I deliberately striking at

their positive attitude?" How much have you learned about yourselves from these words? Are man's intentions and goals truly gone? Have you looked into this yourselves? You may as well come before God and try to understand this: What result has been achieved by the work of chastisement God has done in you? Have you summarized it? Perhaps the result is minuscule; otherwise, you would already have spoken of it in grand terms. What does God have you achieve? Of the many words that have been spoken to you, how many have come to fruition, and how many have come to naught? In the eyes of God, only a few of His words have come to fruition; this is because man is ever unable to decipher the original meaning of His words, and what he accepts are but echoes of the words, bouncing off a wall. Is this the way to know God's intentions? In the near future, God will have more work for man to do; can man accomplish that work with the tiny stature he has now? If not deviating, then erring, or else being arrogant —such, it would seem, is human nature. I find this difficult to understand: Though God has said so much, why does man take none of it to heart? Could God be speaking in jest with man and not seeking any result? Or having man perform a play called "Joy, Anger, Sorrow, and Happiness"? Making man happy for a moment, having him weep the next—and then, when man has gone offstage, he is left to his own devices? What would be the result of this? "Why do the demands I make of man always come to nothing? Could it be that I am asking a dog to climb a tree? That I am making much ado about nothing?" All God's words are directed at man's actual state. It would do no harm to look inside all men, to see who is living within God's word. "Even now, much of the land continues to change. If, someday, the land truly changes into another type, I will cast it aside with a flick of My hand—is this not exactly My work in the current stage?" Indeed, even now God is going about this work; however, what He said

about “casting it aside with a flick of My hand” refers to the future, because everything must have a process. God’s current work tends toward this—is this clear to you? There are flaws in man’s intentions, and unclean spirits have seized this opportunity to enter in. At this time, “the land changes to another type.” People will then have undergone a qualitative change, though not a change in their substance, for there will be other things on the improved earth. In other words, the original earth was inferior, but after its improvement, it may be used. However, after it has been used for a certain period, and is no longer being used, it will gradually revert to its old appearance. This is a summary of the next step in God’s work. The future work will be more complex, because it will be time for all things to be separated according to their kind. At the meeting place, when things come to an end, there will inevitably be chaos, and man will be without strong convictions. It is just as God said: “Men are all performers who sing along with whatever tune is being played.” Men have the ability to sing along with the tune being played, so God exploits this very defect in them to take the next step in His work, thereby enabling all men to remedy this defect. It is because they do not have real stature that men become the grass growing atop a wall. If they did gain stature, they would become towering trees that touch the sky. God intends to use a portion of the work of evil spirits to perfect a portion of humanity, enabling these people to see completely through the devils’ iniquities, that all humanity may truly know their “ancestors.” Only in this way can humans break completely free, not only forsaking the posterity of the devils, but even the devils’ ancestors. This is God’s true purpose in utterly defeating the great red dragon, to make it so that all humanity knows the great red dragon’s true form, to tear its mask off fully and to look upon its true form. This is what God wants to achieve, it is the final goal of all the work He has done on earth, and it is what He

aims to accomplish in all humanity. This is known as mobilizing all things to serve God's purpose.

As to the future work, are you clear on how it will be done? These things must be understood. For example: Why does God say men never attend to what they should be doing? Why does He say there are many people who fail to complete the homework He has assigned them? How can these things be achieved? Have you ever considered these questions? Have these become topics of fellowship for you? In this stage of work, man must be made to understand God's present intentions. Once this has been achieved, then other things can be discussed—is this not a great way to go about things? What God wishes to achieve in man needs to be explained clearly, otherwise all would be in vain, and man would be unable to enter into it, much less achieve it, and all would be empty talk. As to what God has said today—have you found a path to put it into practice? People all have a feeling of trepidation about God's words. They cannot fully comprehend them, yet they also fear offending God. So far, how many of the ways to eat and drink God's words have been found? Most people do not know how to eat and drink God's words; how can this be resolved? Did you find a way to eat and drink within today's words? How are you now trying to cooperate in doing so? And once all of you have eaten and drunk the words, through what means will you discuss your reflections on them? Is this not what man should do? How does one prescribe the right medicine for a given illness? Do you still need God to issue an utterance directly? Is this necessary? How can the aforementioned problems be eradicated completely? This depends on whether you are able to cooperate with the Holy Spirit in your practical actions. With appropriate cooperation, the Holy Spirit will do great work. Without appropriate cooperation, but instead only confusion, the Holy Spirit will not be in a position to unleash His

power. “If you know yourself and you know your enemy, then victory will always be yours.” Whoever first spoke these words, they may be applied most appropriately to you. In short, you must know yourselves before you can know your enemies, and only after you have done both will you win every battle. These are all things you should be able to do. No matter what God asks of you, you need only work toward it with all your strength, and I hope you will be able to come before God and give Him your utmost devotion in the end. As long as you can see God’s gratified smile as He sits upon His throne, even if this moment is the appointed time of your death, you should be able to laugh and smile as you close your eyes. You must, during your time on earth, do your final duty for God. In the past, Peter was crucified upside down for the sake of God; but you should satisfy God in the end, and exhaust all your energy for His sake. What can a created being do on behalf of God? You should therefore give yourself up to God in advance, for Him to orchestrate you as He wishes. As long as it makes God happy and pleased, then let Him do as He will with you. What right do men have to speak words of complaint?

Chapter 42

I do not know whether people have noticed that there has been any change in the utterances of today. Some people might have seen a little, but dare not say so with certainty. Perhaps others have not perceived anything. Why has there been such a great change in God's utterances between the twelfth and the fifteenth day of the month? Have you pondered this? What is your view? Have you grasped anything from all of God's utterances? What was the main work done between the second of April and the fifteenth of May? Why are people today clueless and as disoriented as if they had been struck over the head with a club? Today, why are there no columns entitled "Scandals of the People of the Kingdom"? On the second and fourth of April, God did not point out man's state; likewise, in the several days after today He did not point out man's state—why is this so? There is surely some unsolved puzzle here—why was there a 180-degree turn? Let us first talk a little about why God spoke in this way. Let us look at God's first words, in which He wasted no time in saying, "As soon as the new work begins." This sentence gives you the first inkling that God's work has entered a new beginning, that He has once more begun new work. This shows that chastisement is drawing to a close; it can be said that the climax of chastisement has already been entered, and so you must make the most of your time to properly experience the work of the era of chastisement, so that you will not fall behind and not be forsaken. This is all the work of man, and it requires that man do his utmost to cooperate. When chastisement is entirely sent away, God begins to embark upon the next part of His work, for God says, "… so I have continued to carry out My work among man…. At this moment, My heart is filled with great delight, for I have gained a portion of people, and so My 'enterprise' is no longer in

recession; it no longer consists of empty words." In times past, people saw God's pressing intention in His words—there is no falsehood in this—and today God does His work with greater speed. To man, this does not seem to entirely accord with God's requirements—but to God, His work has already finished. Because people's thoughts are too convoluted, their view of things is often overly complicated. People are too demanding of people, but God does not make such high demands of man, and because of this, it may be seen how great the discrepancy between God and man is. People's notions are laid bare in all that God does. It is not that God makes high demands of people and people are incapable of attaining them, but that people make high demands of God and God is unable to achieve them. Because, following treatment, there are after-effects in mankind, who has been corrupted by Satan for several thousand years, people have therefore always made such high demands of God, and are not in the least bit lenient, deeply afraid that God is not pleased. Thus, the fact that people are not up to the task in many things is a way in which they subject themselves to self-chastisement; they bear the consequences of their own actions—this is sheer suffering. Of the hardship endured by people, over 99% is disdained by God. To put it bluntly, no one has truly suffered for God. People all bear the consequences of their own actions—and this step of chastisement, of course, is no exception; it is a bitter cup brewed by man, which he himself lifts to his mouth to drink. Because God has not revealed the real purpose of His chastisement, although there is a portion of people who are cursed, this does not represent chastisement. A portion of people are blessed, but this does not mean that they will be blessed in the future. To man, it seems that God is a God who does not keep His word. Do not worry. These words may be a little excessive, but do not be negative. What I speak does bear some relation to the suffering of man, yet I think you must build a good

relationship with God. You should give Him more “gifts”—that will definitely make Him happy. I trust that God loves those who give Him “gifts.” What do you say? Are these words correct?

As of now, how much of your prospects have you put aside? God’s work will soon finish, so you must have put aside more or less all of your prospects, yes? You may as well examine yourselves: You always love to stand up high, exalting yourselves and parading yourselves—what is this? Today, I still do not know what people’s prospects are. If people really live engulfed by the sea of affliction, when they live amid the refinement of hardship or else under the threat of various implements of torture, or when they live at the time of rejection by all people, looking up into the sky and sighing deeply, in their thoughts at such times they may, perhaps, put aside their prospects. This is because people search for an otherworldly utopia amidst hopelessness, and no one in comfortable circumstances has ever abandoned their pursuit of their own beautiful dreams. I don’t know if this statement corresponds with reality, but I would that this were not in people’s hearts. Do you still wish to be raptured while living? Do you still wish to change your form in the flesh? I do not know if you are of the same opinion, but I have always felt that this is unrealistic—such thoughts seem too extravagant. People say things like this: “Put aside your prospects, be more realistic.” You ask that people dispense with thoughts of being blessed —but what about yourself? Do you negate people’s ideas of being blessed while you yourself seek blessings? You do not allow others to receive blessings, all while secretly thinking of them yourself—what does that make you? A fraud! When you act thus, does your conscience not stand accused? In your heart, do you not feel indebted? Are you not a fraudster? You dig out the words in the hearts of others, but say nothing of those in your own—what a worthless piece of trash you are! I wonder what you are

thinking in your hearts when you speak—could you not be reproached by the Holy Spirit? Does this not disturb your dignity? You really do not know what is good for you! You have all always been just like Mr. Nanguo—imposters. No wonder God put quotation marks around "offer themselves up" in "people are all willing to 'offer themselves up.'" God knows man like the back of His hand, and no matter how artful man's deception—even if he gives nothing away and his face does not redden nor his heart race—God's eyes are bright, so man has always had trouble escaping God's gaze. It is as if God has x-ray vision and can see man's internal organs, as if He can see through people and determine their blood type without a test. Such is God's wisdom, and it cannot be imitated by man. As God says, "Why have I done so much work, yet there is no proof of it in people? Have I not committed enough effort?" Man's cooperation with God is too lacking, and it can be said that there is too much that is negative within man, and rarely do people have any positivity. Only occasionally do they have a little positivity, but it is too tainted. This shows just how much of God-loving hearts people possess; it is as if in their hearts there is only one part in a hundred million which is love for God, of which 50% is still tainted. This is why God says He gains no proof in man. It is precisely because of man's rebelliousness that the tone of God's utterances is so heartless and unfeeling. Though God does not speak with man of times gone by, people always want to reminisce, in order to show themselves before God, and they always want to talk of times gone by—yet God has never treated man's yesterday as today; instead, He approaches the people of today in terms of today. This is the attitude of God, and in this, God has said these words clearly, to prevent people saying in the future that God is too unreasonable. For God does not do unconscionable things, but tells people of the true facts, lest people be unable to stand firm—for man, after all, is weak.

Having heard these words, how about it: Are you willing to listen and submit, and give no more thought to it?

The above is beside the point; it matters not whether it is talked about or not. I hope you do not take exception, because God comes to do the work of words, and He likes to converse about everything under the sun. But I hope you nonetheless will read them, and that you will not ignore these words. What say you? Would you do that? It was just said that in today's words God has revealed new information: The method by which God works is about to change. As such, it would be better to focus on this very topical issue. It can be said that all of today's utterances prophesy future matters; these utterances are how God makes arrangements for the next step of His work. God has almost finished His work in the people of the church, and afterward He shall appear before all people with rage. As God says, "I shall make the people on earth acknowledge My doings, and My deeds shall be proven before the 'judgment seat,' so that they may be acknowledged among people across the earth, who all shall yield." Did you see anything in these words? In this is the summary of the next part of God's work. First, God shall make all the guard dogs who wield political power sincerely convinced and He shall make them step back from the stage of history of their own accord, never again to fight for status, and never again to engage in schemes and intrigue. This work must be carried out through God, by raising up various disasters on earth. But it is not at all the case that God will appear. At this time, the nation of the great red dragon shall still be a land of filth, and therefore God will not appear, but will merely emerge through chastisement. Such is the righteous disposition of God, from which none can escape. During this time, all who inhabit the nation of the great red dragon will suffer calamity, which naturally also includes the kingdom on earth (the church). This is the very time when the facts come forth, and

so it is experienced by all people, and none can escape. This has been predestined by God. It is precisely because of this step of work that God says, “Now is the time to carry out grand plans.” Because, in the future, there will be no church on earth, and due to the advent of catastrophe, people will only be capable of thinking about what is in front of them, and will neglect everything else, and it will be difficult for them to enjoy God amidst catastrophe. Thus, people are asked to love God with all their heart during this wonderful time, so that they do not miss the chance. When this fact passes, God will have utterly defeated the great red dragon, and thus the work of testimony of the people of God will have come to an end; afterward, God will commence the next step of work, laying waste to the country of the great red dragon, and ultimately nailing people throughout the universe upside down on the cross, after which He shall annihilate all mankind—these are the future steps of God’s work. Thus, you should seek to do your best to love God in this peaceful environment. In the future you will have no more opportunities to love God, for people only have the opportunity to love God in the flesh; when they live in another world, no one will talk of loving God. Is this not the responsibility of a created being? And so how should you love God during the days of your lives? Have you ever thought of this? Are you waiting until after you die to love God? Is this not empty talk? Today, why do you not pursue loving God? Can loving God while remaining busy be true love for God? The reason why it is said that this step of God’s work shall soon come to an end is because God already has testimony before Satan. Thus, there is no need for man to do anything; man is merely asked to pursue loving God in the years he is alive—this is the key. Because God’s requirements are not high, and, furthermore, because there is a burning anxiety in His heart, He has revealed a summary of the next step of work before this step of work has finished, which clearly

shows how much time there is; if God were not anxious in His heart, would He speak these words so early? It is because time is short that God works in this way. It is hoped that you can love God with all your heart, with all your mind, and with all your strength, just as you cherish your own life. Is this not a life of the utmost meaning? Where else could you find the meaning of life? Are you not being so blind? Are you willing to love God? Is God worthy of man's love? Are people worthy of man's adoration? So, what should you do? Love God boldly, without reservations, and see what God will do to you. See if He will slay you. In sum, the task of loving God is more important than copying and writing things down for God. You should give first place to what is most important, so that your life may have more value and be full of happiness, and then you should wait for God's "sentence" for you. I wonder if your plan will include loving God. I wish for everyone's plans to become that which is completed by God, and that they all become reality.

Chapters 44 and 45

Since the time when God told man of the “love for God”—the most profound of all lessons—He has focused on speaking of this topic in “the utterances of the seven Spirits,” causing all people to try to know the emptiness of human life, and thus digging out the true love within them. How much love for God do those who exist in the present step have? Do you know? There are no limits to the lesson of “loving God.” What kind of understanding do all people have about human life? What is their attitude toward loving God? Are they willing or unwilling? Do they follow the great masses, or detest the flesh? These are all things that you should be clear about and understand. Is there really nothing within people? “I want man to love Me truly; today, however, people still drag their feet, unable to give their true love to Me. In their imaginings, they believe that if they give their true love to Me, they will be left with nothing.” In these words, just what does “true love” really mean? Why does God still ask for people’s true love in this era when “all people love God”? Thus, God’s intention is to ask man to write the meaning of true love upon an answer sheet, and so this is precisely the homework that God has laid out for man. As for this step of today, even though God does not make great demands of man, people have yet to attain God’s original requirements of man; in other words, they have yet to invest all their strength in loving God. Thus, amidst their unwillingness, God still makes His requirements of people, right up until this work has had an effect and He gains glory in this work. Indeed, the work on earth is concluded by love for God. Thus, only when God concludes His work does He indicate to man the most important work of all. If, at the time when His work ends, He gives man death, what would become of man, what would become of God, and what would become of

Satan? Only when the love of man on earth is elicited can it be said that "God has conquered man." If not, people would say that God bullies man, and God would thus be shamed. God would not be so stupid as to bring His work to an end without a whisper. Thus, when the work is soon to finish, there arises a wave of passion for loving God, and loving God becomes a topical issue. Of course, this love of God is not tainted by man; it is an unadulterated love, like a faithful wife's love for her husband, or the love of Peter. God does not want the love of Job and Paul, but the love of Jesus for Jehovah, the love between the Father and the Son: "only thinking of the Father, without consideration of personal loss or gain, loving only the Father, and none other, and asking for nothing else." Is man capable of this?

If we compare you with what Jesus did, He who was not of complete humanity, what do we think? How far have you come in your complete humanity? Are you capable of attaining a tenth of what Jesus did? Are you qualified to go to the cross for God? Can your God-loving heart bring shame upon Satan? And how much of your man-loving heart have you expelled? Has it been replaced with love for God? Do you really endure all for the love of God? Think for a moment about Peter, who lived in times past, and then take a look at yourself, who are of today—there really is a great discrepancy; you are unfit to stand before God. Within you, is there more love for God, or more love for the devil? This should be alternately placed on the left- and right-hand side of the scale, so as to see which one is higher—how much love for God is really in you? Are you fit to die before God? The reason why Jesus was able to stand upon the cross was because His experiences on earth were sufficient to bring shame upon Satan, and only for that reason did God the Father boldly allow Him to complete that stage of work; it was because of the hardship He had suffered and His God-loving heart. But you are not so qualified. Thus, you must continue

experiencing, achieving having God in your heart, and nothing else—can you accomplish this? From this, it can be seen how much you hate God, and how much you love God. It is not that God is too demanding toward man, but that man does not work hard. Is this not the reality of the situation? If not, how much that is lovable would you discover in God, and how much that is detestable would you find in yourself? You should give close consideration to these things. It is fair to say that only a few beneath the heavens love God—but can you be a pioneer, breaking the world record and loving God? God asks nothing of man. Can man not give Him some honor in this? Are you incapable of achieving even this? What else is there to say?

Chapter 46

Among all these words, none are more unforgettable than those of today. God's words previously revealed the states of man or the mysteries of heaven, yet this present utterance is unlike those of the past. It does not mock or poke fun, but is something completely unexpected: It is God sitting down and calmly talking with people. What is His purpose? What do you see when God says, "Today, I have begun new work above the universes. I have given the people on earth a new beginning, and I have asked them all to move out from My house. And because people always like to indulge themselves, I advise them to be self-aware, and to not always disturb My work"? And what is this "new beginning" that God speaks of? God has advised people to leave before, but God's intention then was to test their faith. So today, when He speaks with a different tone, is He being genuine or false? Before, people did not know the trials of which God spoke. It was only through the step of work of the service-doers that their eyes saw, and they personally experienced, God's trials. Thus, from that time onward, thanks to the example of Peter's hundreds of trials, people often made the mistake of believing that "it was the trial of God." Furthermore, in God's words the facts came but rarely. As such, people sunk ever deeper into blind beliefs about God's trials, and so in all the words spoken by God, they never believed this to be the work of the facts carried out by God; instead, they believed that God, with nothing else to do, was specifically using words to test people. It was amidst such trials, which were hopeless and yet seemed to offer hope, that people followed, and so after God said "all who remain will likely suffer misfortune and little luck," people still devoted their attention to following, and thus had no intention of leaving. People followed amid such illusions, and not one of them dared be sure that there

was no hope—this is part of the proof of God's victory. God's viewpoint shows that He maneuvers everything to be in service to Him. People's illusions encourage them not to leave God, regardless of the time or place, and so during this step God uses people's imperfect motivations to make them bear the testimony for Him, which is the profound significance of when God says, "I have gained a portion of people." Satan uses man's motivations to cause disruptions, whereas God makes use of man's motivations to render service—this is the true meaning of God's words that "people imagine that they can worm their way in, but when they hand Me their false entry passes, I cast them into the pit of fire there and then, and seeing their own 'painstaking efforts' in flames, they lose hope." God maneuvers all things to make them serve, and so He does not skirt the various opinions of man, but boldly tells people to leave; this is the wondrousness and wisdom of God's work—combining honest words and the method into one, leaving people dizzy and disoriented. From this it can be seen that God really is asking people to move out from His home, that this is not some sort of trial, and God takes this opportunity to say, "Yet I also tell people that when they fail to gain blessings, no one may complain about Me." No one can grasp whether God's words are genuine or false, yet God uses this opportunity to stabilize people, to strip them of their desire to leave. Thus, if one day they are cursed, they will have been forewarned by God's words, just as people say that "the words that are unpleasant to hear are the good ones." Today, people's love for God is earnest and sincere, and so in words that they couldn't tell were genuine or false, they were conquered and came to love God, which is why God said "I have already accomplished My great work." When God says, "I hope they find their own path to survival. I am powerless in this," this is the reality of God's utterance of all these words—yet people do not think so; instead, they have

always followed without paying the slightest attention to God's words. As such, when God says, "in future, no longer will there be any words between us, no longer will we have anything to talk about, we will not interfere with each other, we will each go our own way," these words are reality, and not in the least bit tainted. Whatever people think, such is the "irrationality" of God. God has already borne the testimony before Satan, and God said that He shall make all people not leave Him, regardless of the time or place—and so this step of work has been completed, and God pays no heed to the complaints of man. Yet God has made this clear from the beginning, and so people are left helpless, forced to swallow their anger and hold their tongues. The battle between God and Satan is entirely based on man. People have no control over themselves; they are well and truly puppets, while God and Satan are the ones who pull the strings from behind the scenes. When God uses people to bear testimony for Him, He does all He can think of, everything possible, to use people to do service for Him, causing people to be manipulated by Satan, and, moreover, directed by God. And when the testimony that God wishes to be borne has finished, He tosses people to one side and leaves them suffering, while acting as if He has nothing to do with them. When He again wishes to use people, He picks them up once more and puts them to use, and people have not the slightest awareness of this. They are merely like an ox or horse used as its master pleases, none of them have any control over themselves. This might sound a little sad, but regardless of whether or not people have any control over themselves, doing service to God is an honor, not something to become upset about. It is as if God ought to act in this way. Is being able to satisfy the Almighty's need not something to be proud of? So, what do you think? Have you ever set your resolution to render service for God? Could it be that you still wish to hold onto the right to search for your own freedom?

Regardless, all that God does is good and worthy of emulation, and man and God are, after all, different. Upon this basis, you should love God with a human heart regardless of whether God has any regard for your love. God's words show that there is also great sadness within God's heart. It is only because of God's words that people are refined. Yet this work did, after all, happen yesterday—so, what exactly will God do next? This remains a secret to this day, and thus people are incapable of understanding or fathoming it, and can but sing in time to God's music. Nonetheless, all that God says is real, and it all comes true—this is without doubt!

Part Three:
The Words of Christ As He Walked in the Churches

(June 1992 to March 23, 2010)

Introduction

This portion of God's words contains a total of four sections that were all expressed by Christ between June 1992 and March 23, 2010. The majority are based on recordings of Christ's sermons and fellowships as He traveled among the churches. They have not been modified in any way, nor have they been subsequently altered by Christ. The remaining sections were personally written by Christ (when Christ writes, He does so in a single sitting, without stopping to think or carrying out any editing, and His words are entirely the expression of the Holy Spirit—this is beyond all doubt). Rather than separating these two kinds of utterance, we have presented them together, using the original order in which they were expressed; this allows us to see, from the entirety of His utterances, the steps of God's work, and understand how He works during each phase, which is beneficial to people's knowledge of the steps of God's work and the wisdom of God.

The first eight chapters of "The Words of Christ As He Walked in the Churches I"—collectively referred to as "The Path"—are a small portion of the words spoken by Christ as He stood on an equal footing with man. Despite their apparent insipidness, they brim with God's love and concern for mankind. Prior to this, God spoke from the perspective of the third heaven, which opened up a great distance between Him and man, and made people afraid to approach God, much less ask Him to provide for their lives. In "The Path," therefore, God spoke to man as an equal and pointed out the direction of the way, thus restoring man's relationship with God to its original state; people no longer doubted whether God was still employing a method of speaking, and were no longer haunted by the terror of the trial of death. God descended from the third heaven to earth, people came before God's throne from the lake of fire and brimstone, they cast off the specter of

the title of “the service-doers,” and like newborn calves, they officially accepted the baptism of God’s words. Only then was God able to talk intimately with them and do more of the work of providing them with life. The purpose of God humbling Himself as a person was for Him to get closer to people, reducing the distance between them and Him, allowing Him to gain people’s recognition and trust, and inspiring in people the conviction to pursue life and follow God. The eight chapters of “The Path” can be summed up as the keys by which God opens the doors to people’s hearts, and together they form a sugar-coated pill that He gives to man. Only by God doing this are people able to pay close attention to God’s repeated teachings and reprimands. It could be said that it was only after this that God officially began the work of providing life and expressing the truth in this current stage of work, as He continued to speak: “What Viewpoint Believers Ought to Hold” and “On the Steps of God’s Work”…. Does such a method not show God’s wisdom and His earnest intentions? This is the very start of Christ’s provision of life, so the truths are a little shallower than subsequent sections. The principle behind this is very simple: God works according to mankind’s needs. He does not act or speak blindly; only God fully understands mankind’s needs, and no other has greater love and understanding for man.

In utterances one through ten in “Work and Entry,” God’s words enter a new phase. As a result, these utterances are placed at the beginning. Subsequently, “The Words of Christ As He Walked in the Churches II” came into being. During this phase, God made more detailed demands of His followers, demands that included knowledge about people’s lifestyles, what is required of their caliber, and so on. Because these people were determined to follow God, and no longer had any doubts about the identity and essence of God, God also formally began to treat them as members of

His own family, fellowshipping the inside truth of God's work from the time of creation until today, revealing the truth behind the Bible, and teaching them the true significance of God's incarnation. God's utterances in this section gave people a better understanding of the essence of God and the essence of His work, and allowed them to appreciate that what they gained from God's salvation surpassed what had been gained by prophets and apostles throughout ages past. From every line of God's words, you can perceive every iota of His wisdom, as well as His scrupulous love and concern for man. In addition to expressing those words, God publicly revealed, one-by-one, the prior notions and fallacies of man and things that people had never before imagined, as well as the path that people were to walk in the future. This, perhaps, is precisely the narrow "love" that man is capable of experiencing! After all, God had given people all they needed, and had given them what they asked for, without holding anything back or asking for anything in return.

Several special chapters in this section address the Bible. The Bible has been a part of human history for several thousand years. People, furthermore, treat it like God, to the extent that in the last days, it has taken the place of God, which disgusts God. Thus, when time permitted, God felt obliged to clarify the inside story and origins of the Bible; were He not to do this, the Bible would continue to hold the place of God in people's hearts, and people would use the words of the Bible to measure and condemn the deeds of God. By explaining the essence, the structuring, and the flaws of the Bible, God was by no means denying the existence of the Bible, nor was He condemning it; rather, He was providing an appropriate, fitting description that restored the original image of the Bible, addressed the fallacious understandings that people had toward the Bible, and gave them the correct view of the Bible, so that they no longer worshiped the

Bible, and were no longer lost; which is to say, so that they would no longer mistake their blind faith in the Bible as faith in God and the worship of God, afraid even to confront its true background and failings. Once people have an unadulterated understanding of the Bible, they are able to cast it aside without compunction and bravely accept the new words of God. This is God's goal in these several chapters. The truth that God wishes to tell people here is that no theory or fact can take the place of God's work and words of today, and that nothing can stand in God's stead. If people cannot escape the trap of the Bible, they will never be able to come before God. If they wish to come before God, they must first cleanse their hearts of anything that could replace Him; then they will be satisfactory to God. Although God only explains the Bible here, do not forget that there are many other fallacious things that people genuinely worship aside from the Bible; the only things that they do not worship are those that truly come from God. God merely uses the Bible as an example to remind people not to take the wrong path, and not to go to extremes again and fall prey to confusion while they believe in God and accept His words.

The words that God provides to man go from shallow to profound. The topics of His utterances make a continued progression from people's external behavior and actions to their corrupt dispositions, from where God aims the tip of His linguistic spear at that deepest part of people's souls: their substance. During the period that "The Words of Christ As He Walked in the Churches III" were expressed, God's utterances emphasize the essence and identity of man, and what it means to be a real person—these deepest truths and essential questions regarding people's life entry. Of course, thinking back to the truths that God provides to man in "The Words of Christ As He Walked in the Churches I," the content of "The Words of Christ As He Walked in the Churches III" is, by comparison, incredibly

profound. The words in this section touch upon people's future path and how they can be made perfect; they also touch upon mankind's future destination, and how God and man will enter into rest together. (It could be said that, to date, these are the words God has expressed to people regarding their substance, their mission, and their destination that are the easiest to understand.) It is God's hope that the people who read these words are those who have separated themselves from human notions and imaginings, who are capable of a pure understanding of God's every word in the depths of their hearts. Moreover, He hopes that all those who read these words can take His words as the truth, the way, and the life, and that they do not treat God lightly or wheedle Him. If people read these words with an attitude of examining or scrutinizing God, then these utterances would be like a closed book to them. Only those who pursue the truth, who are determined to follow God, and who are without a shred of doubt toward Him are qualified to accept these words.

"The Words of Christ As He Walked in the Churches IV" are another category of divine utterance that follows on from "God's Words to the Entire Universe." This section includes God's exhortations, teachings, and revelations to people in Christian denominations, such as: "By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew," "Those Who Are Incompatible With Christ Are Surely Opponents of God." It also includes God's most specific requirements for mankind, such as: "Prepare Sufficient Good Deeds for Your Destination," "Three Admonitions," "Transgressions Will Lead Man to Hell." Many aspects are covered, such as revelations and judgments for all kinds of people and words on how to know God. It could be said that this section is the core of God's judgment of mankind. The most unforgettable part of this section of God's utterances is that, when God was about to close the

curtains on His work, He exposed what is in the very marrow of people's bones: betrayal. His aim is for people to know the following fact at the very end, and to burn it into the deepest parts of their hearts: It does not matter how long you have been God's follower—your nature is still to betray God. In other words, it is in man's nature to betray God, because people are incapable of attaining absolute maturity in their lives, and there can only be relative changes in their dispositions. Although these two chapters, "Betrayal (1)" and "Betrayal (2)," deliver a blow to people, they are truly God's most faithful and benevolent warnings to people. At the very least, when people are complacent and self-conceited, after reading these two chapters, their own evil deeds will be put in check, and they will quiet down. Through these two chapters, God reminds all people that no matter how mature your life is, how deep your experiences, how great your confidence, regardless of where you were born and where you are going, your nature of betraying God is liable to reveal itself at any time and in any place. What God wants to tell each and every person is this: It is the inborn nature of each and every person to betray God. Of course, God's purpose in expressing these two chapters is not to find excuses to eliminate or condemn mankind, but to make people more aware of man's nature, so that they can live carefully before God at all times to receive His guidance, which will stop them losing God's presence and setting foot onto the path of no return. These two chapters are an alarm bell for all those who follow God. Hopefully, people will understand God's earnest intentions; after all, these words are all indisputable facts—so what need has man to haggle over when and how they were expressed by God? If God kept all of these things to Himself, and waited until when people believed it was suitable for Him to utter them, would it not be too late? When would that most suitable time be?

God employs multiple methods and perspectives in these four sections. For example, sometimes He uses satire, and sometimes He uses the method of direct provision and teaching; sometimes He uses examples, and sometimes He uses harsh rebukes. Overall, there are all kinds of different methods, the goal of which is to cater to people's various states and tastes. The perspective from which He speaks changes with the different methods and content of His utterances. For example, sometimes He says "I" or "Me"; that is, He speaks to people from the perspective of God Himself. Sometimes He speaks from the third person, saying "God" is this or that, and there are other times when He speaks from the perspective of a human being. No matter what perspective He speaks from, His essence does not change, for no matter how He speaks, everything He expresses is the essence of God Himself—it is all the truth, and it is what mankind needs.

The Words of Christ As He Walked in the Churches I

(June 1992 to October 1992)

The Path … (1)

In their lifetime, no one knows what kind of setbacks they are going to encounter, nor what kind of refinement they will be subjected to. For some it is in their work, for some it is in their future prospects, for some it is in the family they were born into, and for some it is in their marriage. But the difference between them and us is that, today we, this group of people, are suffering amidst the word of God. That is, as people who serve God, we have suffered setbacks on the path of believing in Him, which is the path that all believers take, and the road beneath all our feet. It is from this point onward that we officially begin our course of believing in God, officially raise the curtain on human life, and set foot on the right path of life. In other words, this is when we set foot on the right path of God living alongside man, which is the path that normal people take. As someone who stands before God and serves Him—someone who wears the robes of a priest in the temple, and possesses the dignity, authority and majesty of God—I make the following declaration to all people, specifically: The glorious countenance of God is My glory, His management plan is My core. I do not seek to gain a hundredfold in the world to come, but only to follow God's will in this world, so that He may enjoy one small fraction of His glory on earth thanks to the meager efforts I put forth in the flesh. This is My only desire. In My opinion, this is My only spiritual sustenance. I believe that these should be the "final words" of someone who lives in the flesh and who is full of feelings. This is the path underneath My feet today. I believe that this outlook of Mine is My final words in the flesh, and I hope that people do not have notions or other thoughts about Me. Although I have given it My all, I have still been unable to satisfy the intentions of God in heaven. I am immeasurably sad. Why is this the substance of the flesh?

Thus, it was only as a result of the things I have done in the past, and the work of conquest that God has carried out in Me, that I gained a deeper understanding of the substance of mankind. Only after that did I set the most basic standard for Myself: to seek only to follow God's will, to give it My all, and to have nothing weighing on My conscience. I pay no mind to what others who serve God require for themselves. In short, I have set My heart on following His will. This is My confession as one of His created beings who serves before Him—someone who has been saved and beloved by God, and who has suffered His blows. This is the confession of someone who has been watched over, protected, loved, and greatly used by God. From now on, I will continue down this path until I have completed the important task entrusted to Me by God. But in My opinion, the end of the road is imminent, for His work has been completed, and as of today, people have done all that they are able to do.

Mainland China's entry into this stream of recovery has gradually given rise to local churches centered around the work of the Holy Spirit. God has worked unceasingly in these local churches, for the churches born of this time have become the core of God in the fallen imperial family. God, it goes without saying, was overjoyed to establish the local churches in such a family—His was a happiness that defied description. After establishing local churches in mainland China and spreading this good news to brothers and sisters in other local churches across the world, God was very excited—this was the first step of work that He intended to do in mainland China. It could be said that this was the first act. And is His ability to begin the first step of His work in a citadel of demons such as this—a citadel that is unassailable by any man or thing—not the great power of God? It is clear that for the recovery of this work, countless brothers and sisters have been martyred, dying under the devils' butcher knife. It pains and angers Me to

bring this up now, but for the most part, the days of suffering have passed. That I am able to work for God today, and that I have been able to make it to where I am today, is entirely thanks to the mighty power of God. I feel great admiration for those whom God chose for martyrdom; they were able to follow God's will and sacrifice themselves for God. To be honest, if it were not for God's grace and mercy, I would have collapsed in the mire long ago. Thanks be to God! I wish to give all the glory to God so that He can be at rest. Some people ask Me: "Because of Your position, You should not die. Why is it that You're happy when God mentions death?" Instead of answering directly, I just give a little smile and say, "This is the path that I must pursue, that I absolutely must follow." People are baffled by My response. They can only look at Me in astonishment, a little doubtful of Me. However, I believe that since this is the path that I have chosen and it is also the determination I have set in front of God, then no matter how great the difficulties are, I must continue striving onward. This, I think, is the promise that should be upheld by those who serve God—and they must not go back on their word, not one bit. This is also a rule, a regulation that was put forth long ago, in the Age of Law, that someone who believes in God should understand. In My experience, though My knowledge of God is not great, and what I have actually experienced is paltry, not even worth mentioning—such that I have no clever insights to speak of—God's words must be upheld, and cannot be defied. In all honesty, My own practical experiences are paltry, but because God bears witness to Me and people always have blind faith in the person that I am, what can I do? Yet I still hope that people rectify their views on loving God. The person that I am counts for nothing; for I, too, pursue the way of faith in God, and the path that I walk is also none other than the path of belief in God. A person may be good, but should not be an object of worship—they can only act as an

exemplar to follow. I do not care what others do, but I declare to people that I also give the glory to God; I do not give the glory of the Spirit to the flesh. I hope that everyone can understand My feelings on this. This is not Me shirking My responsibility, it is just the whole story. This should be crystal clear, so it shall not be spoken of again.

Today, I was enlightened before God. God's work on earth is the work of salvation. It is untainted by anything else. Some people may think otherwise, but I have always felt that the Holy Spirit is only doing one stage of work—the work of salvation—and no other work. This should be clear. Only now has the Holy Spirit's work in mainland China become clear. And why would God want to open up all paths and work in a place such as this, where demons run rampant? This shows that above all, God is doing the work of salvation. To be more precise, it is chiefly the work of conquest. The name of Jesus has been called out since the start. (Maybe some have not experienced it, but I say that this was a step of the work of the Holy Spirit.) This was in order to depart from the Jesus of the Age of Grace, so a portion of the people were selected in advance, and then later that selection was narrowed. After that, the name of Witness Lee was called out in mainland China, which was the Holy Spirit's second part of the work of recovery in mainland China. This was the first step of work in which the Holy Spirit began to select people, which was to first round people up and wait for the shepherd to tend to them; the name "Witness Lee" was used to perform that service. God personally did His work upon the witnessing of the name "the Powerful" and before that, it was in a preparatory stage. It therefore does not matter if that was right or wrong, and this is not the main issue within God's plan. After the witnessing of the name "the Powerful," God officially began to personally do His own work and after that, His deeds as God in the flesh officially began. Through the name "the Powerful

Lord," He took control of all those who were rebellious and disobedient. They began to take on the likeness of human beings, just as people begin to seem like adults when they turn twenty-three or twenty-four; that is, people had just begun to have the life of a normal human being. Through the trial of the service-doers, God's work naturally transitioned to the phase of performing divine work. It could be said that only this step of work forms the core of so much of His work and that it is the primary step in His work. People know themselves and hate themselves. They have reached a point where they are able to curse themselves, they are happy to give up their own lives, and they have a faint sense of God's loveliness, upon which foundation they come to know the true meaning of human existence—thus meeting God's intentions. God's work in mainland China is drawing to a close. God has been carrying out His preparations in this land of filth for several years, yet never before have people achieved the point they have reached now, which means that it is only today that God formally begins His work. There is no need to furnish this with any more detail or clarity. It is entirely right to say that this work is done directly through God's divinity, but it is carried out through man. No one can deny this. It certainly is due to God's great power on earth that His work could reach the extent that it currently has in the people of this land of licentiousness. The fruit of this work could be taken anywhere to convince people. No one would dare to lightly pass judgment on this and deny it.

The Path … (2)

Our brothers and sisters may have some idea of the sequence, the steps, and the methods of God's work in mainland China, but I still think it is worth looking back over these things or giving you a quick summary. I will just use this opportunity to say what is in My heart, and I shall not speak of matters beyond this work. I hope that the brothers and sisters can understand My mood, and I also humbly request that all those who read My words understand and forgive My small stature, the inadequacy of My life experience, and My inability to hold My head high before God. Still, My sense is that these are but objective reasons. In short, no matter what, no person, event, or thing can stop us from fellowshipping before God, and I hope that our brothers and sisters can join Me in working harder before God. I would like to offer up the following prayer: "Oh God! Please have mercy on us so that I and My brothers and sisters may struggle together under the dominion of our common ideals, be faithful to You until death, and never have any regrets!" These words are My resolution before God, but it could also be said that they are My own motto as a person of flesh who is used by God. I have shared these words in fellowship with the brothers and sisters by My side many times, and I have given them to those alongside Me as a message. I do not know what people think of them, but no matter what, I believe that these words not only have an aspect of subjective effort, but moreover, they also contain an aspect of objective theory. Because of this, it is possible that some people have certain opinions, and it would be well for you to take these words as your motto and see how great your drive for loving God becomes. Some people will develop a certain notion when they read these words, and think: "How could such an everyday, normal thing to say give people a great drive to

love God until death? And it has nothing to do with the topic we're discussing, 'The Path.'" I acknowledge that these words may not be particularly captivating, but I have always thought that they can lead people onto the right track, and allow them to undergo all kinds of trials along the path of belief in God without losing heart or turning back. This is why I always treat them as My motto. I hope that people, too, will think them over carefully. However, My intention is not to force everyone to accept My own views—this is just a suggestion. No matter what other people think of Me, I think that God understands the inner dynamics in every single one of us. God is constantly working in every single one of us, and His work is tireless. Because we were all born in the country of the great red dragon, He works this way in us. Those who were born in the country of the great red dragon are fortunate to gain this work of the Holy Spirit. As one of them, I have a great sense of the dearness, worthiness of respect, and loveliness of God. This is God caring for us. For such a backward, conservative, feudalistic, superstitious, and depraved empire of the proletariat to be able to gain such work from God shows just how blessed we, this group of people in the final age, are. I believe that all of the brothers and sisters whose spiritual eyes are opened to see this work will weep tears of joy as a result. And at that time, will you not express yourself to God by dancing with joy? Will you not offer up the song in your heart to God? At that time, will you not show your resolve to God and make another plan before Him? I think that all of this is what normal people who believe in God should do. As human beings, I believe that every one of us should have some kind of expression before God. This is what a person who has feelings should do. A look at the caliber of everyone among us, and at where we were born, shows just how much humiliation God endured in order to come among us. We may have some knowledge of God within us, but what we do know—

that God is so great, so supreme, and so honorable—is enough to highlight how great His suffering among mankind has been. Yet these words of Mine are still vague, and people can but treat them as words and doctrine, for the people in our midst are too numb and dull-witted. My only choice, therefore, is to spend more effort explaining this issue to all those brothers and sisters who would accept it, so that our spirits can be moved by the Spirit of God. May God open our spiritual eyes, so that we may see the price God has paid, the efforts He has made, and the energy He has expended for us.

As one of those in mainland China who has accepted the Spirit of God, I have a profound sense of just how lacking our caliber is. (I hope that our brothers and sisters do not feel negative because of this—this is the reality of the situation.) In My practical life I have clearly seen that what we have and are is all so backward. In terms of the major aspects, it is how we conduct ourselves in our lives and our relationship with God, and in terms of the minor aspects, it is our every single idea and thought. These are all things that exist objectively, and they are difficult to conceal with words or fakery. Thus, when I say this, most people nod their heads and acknowledge it, and are convinced of it, unless they lack normal reason: Such people are incapable of accepting these views of Mine. Perhaps I am too impolite, brazenly referring to these people as veritable beasts. That is because in the country of the great red dragon, they are the lowest of the low, like pigs or dogs. No one is more lacking in caliber; they are not worthy of coming before God. Perhaps it is that My words are too “impudent.” In representing the Spirit of God who is working in Me, I curse this kind of beast-like, filthy creature, and I hope that My brothers and sisters are not weakened by this. It is possible that there are no such people among us, but no matter

what the truth is, I believe that this is how such people should be dealt with. What do you think?

The empire of the great red dragon has lasted for several thousand years, and it has been depraved throughout—and because it has resisted God for all this time, it has met with the curses and wrath of God, after which has come the chastisement of God. Cursed by God, this country has consistently suffered racial discrimination, and remains in a state of backwardness. The country we were born in teems with all manner of filthy demons that are unbridled in their pursuit of dominance as a result—which means that they besmirch those who are born here. People's habits, customs, ideas, and concepts are backward and old-fashioned, so they form all sorts of notions about God which they have so far been unable to shake off. In particular, they act one way in front of God, and another way behind His back, mistaking enshrining Satan for serving God, which shows that they are the most backward of all. God has carried out so much work in mainland China and has spoken so many of His words, but people are yet utterly numb and indifferent. They are still doing the work they previously did, and they have absolutely no understanding of God's words. When God proclaimed that there was no future and no hope, a church that was alive with the heat of summer immediately fell into a cold winter. People's true selves were exposed to the light of day and their previous confidence, love, and strength all disappeared without a trace. And today, none of them has recovered their vitality. They say with their words that they love God, and although they do not dare to complain in their hearts, no matter what, they just do not have that love. What is that about? I think that our brothers and sisters will acknowledge this fact. May God enlighten us, so that we can all know His loveliness, love our God in the depths of our hearts, and express the love all of us have for God in our different positions; may God bestow

upon us unswerving hearts of sincere love for Him—this is what I hope for. Having said this, I feel a bit of sympathy for My brothers and sisters who were also born in this land of filth, and therefore a hatred for the great red dragon has grown within Me. It hinders our God-loving hearts and entices our greediness for our future prospects. It tempts us to be negative, to resist God. It has been the great red dragon that has misled us, corrupted us, and ravaged us until now, to the point where we are unable to repay God's love with our hearts. We have the drive in our hearts, but in spite of ourselves, we are powerless. All of us are its victims. For this reason, I hate it from My very core, and I cannot wait to destroy it. However, when I think again, this would be to no avail and it would only bring trouble to God, so I come back to these words—I set My heart on following His will—loving God. This is the path that I am taking—it is the path that I, one of created beings, should walk. It is how I should spend My life. These are words from My heart, and I hope that My brothers and sisters will gain some encouragement after reading these words so that My heart can gain some peace. For My goal is to follow God's will and thus live out a luminous and resplendent life of meaning. In this, I will be able to die without regrets, with a heart full of gratification and comfort. Would you like to do that? Are you someone with that kind of resolution?

That God is able to work in the so-called "sick man of East Asia" is His great power. It is His humility and hiddenness. Regardless of His harsh words or chastisement toward us, we should praise Him from the bottom of our hearts for His humility, and love Him until the very end for this. People who have been bound by Satan for several thousand years have continued to live under its influence and have not thrown it off. They have continued to bitterly grope and struggle. In the past they would burn incense, and bow to and enshrine Satan, and they were tightly bound to family and secular

entanglements as well as social interactions. They were unable to throw them off. In this kind of dog-eat-dog society, where can anyone find a meaningful life? What people recount is a life of suffering, and fortunately, God has saved these innocent people, placing our lives under His care and protection, so that our lives are joyful and no longer full of worries. We have continued to live under His grace so far. Is this not God's blessing? How can anyone have the nerve to make extravagant demands of God? Has He given us so little? Are you still not satisfied? I think that the time has come for us to repay God's love. We may suffer no small amount of ridicule, slander, and persecution because we follow the path of belief in God, but I believe this is a meaningful thing. It is a thing of glory, not shame, and no matter what, many are the blessings we enjoy. In countless times of disappointment, God's words have brought comfort, and before we know it, sorrow has turned to joy. In countless times of need, God has brought blessings and we have been provided for through His words. In countless times of sickness, God's words have brought life—we have been freed from danger, and have turned from danger to safety. You have already enjoyed so many things such as these without realizing it. Do you remember nothing of this?

The Path … (3)

In My life, I am always glad to give My mind and body entirely to God. Only then is My conscience without reproach and somewhat at peace. Those who pursue life must first give their whole heart to God; this is a precondition. I would like for My brothers and sisters to pray with Me to God: “Oh God! May Your Spirit in heaven bestow grace upon people on the earth, so that My heart may fully turn to You, so that My Spirit may be moved by You, so that I may see Your loveliness in My heart and My Spirit, and so that those on the earth may be blessed to see Your beauty. God! May Your Spirit once again move our spirits, so that our love may be everlasting and immutable!” In all of us, God tests our hearts first—and once we have poured our hearts into Him, He begins to move our spirits. It is only in our spirits that we can behold God’s loveliness, supremacy, and greatness. This is the path of the Holy Spirit in human beings. Do you have this kind of life? Have you experienced the life of the Holy Spirit? Has your spirit been moved by God? Have you seen how the Holy Spirit works in people? Have you given over your whole heart to God? When you have given your whole heart to God, you are able to experience the life of the Holy Spirit directly, and His work will be constantly made manifest to you. At that time, you will become someone who is used by the Holy Spirit. Do you wish to become such a person? I remember how, when I was moved by the Holy Spirit and gave My heart to God for the first time, I fell down before Him and cried out: “Oh God! You have opened My eyes and allowed Me to know Your salvation. I wish to give My heart to You entirely, and I ask only that Your will be done, I wish only that My heart may gain Your approval in Your presence, and I ask only to follow Your will.” I will never forget that prayer; I was profoundly moved, and I broke down into tears of anguish

before God. That was My first successful prayer in God's presence as someone who had been saved, and it was the first desire of My heart. After that, I was often moved by the Holy Spirit. Have you had this kind of experience? How has the Holy Spirit worked in you? I think that, to a greater or lesser extent, this experience is shared by all who seek to love God—it is just that they forget. If someone says they have not had such an experience, this proves that they have yet to be saved, and that they remain under the power of Satan. The work of the Holy Spirit that is common to all of us is the path of the Holy Spirit, and it is also the path of those who believe in and seek God. The first step of work that the Holy Spirit performs in people is moving their spirits, after which they begin to love God, and pursue life, and all who walk this path are in the stream of the Holy Spirit. These are not only the dynamics of God's work in mainland China, but the entire universe. He works thus in everyone. If someone has never been moved, this proves that they are outside of the stream of recovery. In My heart, I pray to God without cease, asking that He move all people, so that everyone under the sun may be moved by Him and walk this path. This may be but an insignificant request from Me to God, but I believe that He will do this. I hope that all of My brothers and sisters will pray for this, that God's will may be done, and that His work may conclude soon, so that His Spirit in heaven can be at rest. This is My own little hope.

I believe that since God has been able to launch His work in one citadel of demons, He can surely do so in the countless others throughout the universe. We of the final age are certain to behold the day of God's glory, just as it is said that "the one who follows to the end will surely be saved." No one can replace God in this stage of His work—only God Himself can do this work, for this stage of work is extraordinary, it is a stage of the work of conquest, and people cannot conquer other people.

People are only conquered when God speaks with His own mouth and acts by His own hand. Of all the universe, God uses the country of the great red dragon as a testing ground, after which He shall embark upon this work throughout the universe. Thus will He carry out even greater work throughout the universe, and all the people of the universe will receive God's work of conquest. People of every religion and every denomination must accept this stage of work. This is a path that must be taken—no one can escape it. Are you willing to accept this which is entrusted to you by God? I have always felt that accepting the Holy Spirit's commission is something glorious. The way I see it, this is the greatest commission God gives to mankind. I hope that My brothers and sisters work hard alongside Me and accept this commission from God, so that God may gain glory throughout the universe and in the realm above, and our lives will not be in vain. We should do something for God, or we should swear an oath. If people do not pursue any goal when they believe in God, then their lives are for nothing, and when the time comes for them to die, they will see only the blue sky and dusty earth. Is that a meaningful life? If you are able to fulfill God's requirements while you are living, is this not a beautiful thing? Why do you always bring such trouble upon yourself and why are you always so despondent? Have you gained anything from God, acting like that? And can God gain anything from you? In My oath to God, there was only the promise of My heart; I was not trying to fool Him with words. I would never do such a thing—I wish only to comfort the God that I love with My heart, so that His Spirit in heaven may be brought comfort. The heart may be valuable, but love is more precious. I would give the most precious love in My heart to God so that He may enjoy the most beautiful thing I have, and so that He may be fulfilled by the love I offer up to Him. Are you willing to give your love to God for Him to enjoy? Are you willing to make

this the capital of your existence? In My experiences, I have seen that the more love I give to God, the more joy I find in living; furthermore, there is no limit to My strength, and I gladly offer all of My body and mind, and I have the constant feeling that I cannot possibly love God enough. So is your love a negligible love, or is it infinite, immeasurable? If you truly wish to love God, you will always have more love to give back to Him—and if that is the case, what person or thing could possibly stand in the way of your love for God?

God cherishes the love of every man. Toward all who love Him, His blessings are redoubled, for man's love is so hard to come by, and there is so little of it, it is almost imperceptible. Throughout the universe, God has tried asking people to love Him back, but throughout the ages until now, only a few—a handful—have ever given Him true love back. As far as I remember, Peter was one, but he was personally guided by Jesus and it was only at the time of his death that he gave his full love to God, and then his life ended. And so, under these heinous conditions, God narrowed the scope of His work in the universe, and used the country of the great red dragon as a demonstration zone, focusing all of His energy and His efforts in one place, so as to make His work more effective, and of greater benefit to His testimony. It was under these two provisions that God transferred His work of the entire universe to these people in mainland China, who had the lowest caliber of all, and began His loving work of conquest. And after He has made them all love Him, He will carry out the next step of His work, which is God's plan. Thus does His work achieve the greatest effect. The scope of His work has both a core and limitations. It is clear how great a price God has paid and how much effort He has expended when carrying out His work in us, in order for our day to come. This is our blessing. What confounds people's notions, therefore, is that Westerners envy us for having

been born in a nice place, but we all see ourselves as lowly and humble. Is this not God lifting us up? The descendants of the great red dragon, who have always been trampled upon, are looked up to by Westerners—this is truly our blessing. When I think of this, I am overcome by the kindness of God, and by His dearness and closeness. This shows that everything God does is incompatible with human notions. Although all of these people are cursed, He is not constrained by the law and He has intentionally transferred the center of His work to this piece of earth. This is why I rejoice, why I feel immeasurably happy. As someone who takes a leading role in the work, just like the chief priests among the Israelites, I am able to directly carry out the work of the Spirit and directly serve the Spirit of God; this is My blessing. Who would dare imagine such a thing? But today, this has unexpectedly come upon us. It truly is an enormous joy that merits our celebration. I hope that God continues to bless us, and lift us up, so that those of us living in this dunghill may be made great use of by God, and thus repay His love.

The path I walk now is that of repaying God's love, yet I have a constant feeling that this is not God's intention, nor is it the path that I should be walking. To be made great use of by God—this is God's intention, and this is the path of the Holy Spirit. Perhaps I am mistaken, but I think this is My path, for long ago I vowed to God that I wished for Him to guide Me, that I might set foot upon the path I ought to walk with all haste, and satisfy God's intention as soon as possible. No matter what others think, I believe that following God's will is of the utmost importance. Nothing is more important in My life, and no one can deprive Me of this right. This is My personal view, and perhaps there are some who cannot understand it, but I do not think I have to justify this to anyone. I will take the path I should take—once I recognize the path I should be on I will take

it and will not retreat. Thus, I come back to these words: I have set My heart on following God's will. I am sure that My brothers and sisters will not be critical of Me! Overall, as I personally see it, other people can say what they like, but I feel that following God's will is what matters most, and that nothing should hold Me back in this. Following God's will can never be wrong! And it is not acting in one's own interests! I believe that God has looked inside My heart! So how should you understand this? Are you willing to offer yourself up for God? Are you willing to be used by God? Do you vow to follow the will of God? I hope that My words can be of some assistance to My brothers and sisters. Though there is nothing profound about My insights, I still tell you of them, so that we may share our innermost feelings, without any barriers between us, and so that God will be among us forever. These are words from My heart. Alright! That is all I have to speak of from My heart today. I hope that My brothers and sisters will keep working hard, and I hope that the Spirit of God will always look after us!

The Path … (4)

That people are able to discover God's loveliness, to seek the way of loving God in today's age, and that they are willing to accept the training of the kingdom of today—all of this is God's grace, and moreover, it is His elevation of mankind. Whenever I think of this, I have a powerful sense of the loveliness of God. God truly loves us; if He did not, who would be able to discover His loveliness? Only thus do I see that all of this work is personally done by God Himself, and that people are guided and directed by God. I give thanks to God for this, and I would like My brothers and sisters to join Me in praising God: "All glory be to You, the supreme God Himself! May Your glory multiply and be revealed in those of us who have been selected and gained by You." God enlightened Me: He showed Me that we had been foreordained many eons ago, and that He wished to gain us in the last days, thus allowing the universe and all things to behold God's glory in its entirety through us. We, then, are the crystallization of six thousand years of God's management plan; we are the models, the specimens of God's work in the entire universe. Only now do I realize just how much God loves us, and that the work He does in us and the things He says are a million times more than in ages past. Not even in Israel or in Peter did God personally do so much work or speak so many words—which shows that we, this group of people, truly are incredibly blessed, incomparably more blessed than the saints of times past. This is why God has always said that the people of the final age are blessed. No matter what others say, I believe that we are most blessed by God. We should accept the blessings bestowed upon us by God; there may be some who complain to God, but I believe that if these blessings come from God, then this proves that we are deserving of them. Even if others complain or are unhappy with us, I still

believe that no one else can inherit or remove from us the blessings God has given us. Because God's work is carried out in us and He speaks to us face to face—to us, and no others—God does as He would wish. And if people are not convinced, are they not just causing trouble for themselves? Do they not bring contempt upon themselves by doing that? Why do I say such things? Because I have a deep appreciation of this. Take the work that God does in Me, for example: Only I can undertake this work—could anyone else do it? I have been fortunate enough to receive this commission from God—could anyone else do this on a whim? It is My hope, however, that the brothers and sisters will understand My heart. I am not boasting about My credentials, but explaining an issue. I would that all glory be to God, and that God may look upon the heart of every one of us, so that our hearts may be cleansed before Him. On My heart, I wish to be completely gained by God, to become a pure virgin who is sacrificed upon the altar, and moreover, to have the obedience of a lamb, appearing among all of mankind as a holy spiritual body. This is My promise, the oath I have set forth before God. I wish to fulfill it and repay God's love through this. Are you willing to do this? I believe that this promise of Mine will invigorate more younger brothers and sisters, and that it will bring hope to more young people. To Me it seems that God views young people as especially important. Perhaps it is My own bias, but I always feel that young people have prospects and hope; it seems that God does extra work in young people. They may lack insight and wisdom, and they may be as spirited and skittish as a newborn calf, yet I believe they are not without their merits. You can see the innocence of youth in them and they are quick to accept new things. Although young people do tend toward arrogance, fierceness, and impulsiveness, this does not impact their ability to accept new light, for young people rarely hold on to old, outmoded things. That is why I see

limitless promise in young people, and their vitality; it is for this reason that I have a tender feeling for them. I have no dislike for the older brothers and sisters, but neither do they hold any interest for Me—for which I offer them My sincere apologies. Perhaps what I have said is out of line or is inconsiderate, but I hope that all of you can forgive My recklessness, because I am too young to pay much attention to how I speak. But to tell the truth, the older brothers and sisters do, after all, serve a function—they are not completely useless. That is because they are experienced in handling things; they are steady in how they handle things, and they do not make as many mistakes. Are not these their strengths? Let us all say before God: "Oh God! May we all fulfill our own functions in our different positions and may we all do our very best for Your will!" I believe this must be God's intention!

In My experience, many of those who openly oppose this stream—who directly oppose the Spirit of God—are older. These people have very strong religious notions; at every turn, they compare God's words with things that are obsolete, and try to square the things that were understood in the past with God's words. Are they not absurd? Could such people carry out the work entrusted to them by God? Could God use such people in His work? The Holy Spirit has a method for any given day of His work; if people cling to old-fashioned things, there will come a day when they are pushed off the stage of history. With every stage of His work, God uses new people. Do those who try to lecture others with obsolete things not bring destruction upon people? And are they not delaying God's work? And if that is the case, when will God's work be completed? There may be people who have some notions about what I have just said. Maybe they are not convinced. But I do not want you to worry: Before long, many things like this will happen, and they can only be explained by the facts. Let us visit

some important people, some prestigious pastors or Bible expositors and preach this stream to them. They will not openly resist it at first, that is for certain—but they will take out the Bible to challenge you. They will have you recount the Book of Isaiah and the Book of Daniel, and they will even have you explain the Book of Revelation. And if you cannot speak to it, they will reject you, and call you a false christ, and say that you are spreading a way of absurdity. After an hour they will make false accusations against you that will leave you breathless. Is this not open resistance? But that is just the beginning. They cannot impede the next step of God's work, and before long, the Holy Spirit will force them to accept it. This is an inexorable trend; it is something that humans cannot do and something that people cannot even imagine. I believe that God's work will spread unimpeded throughout the universe. This is God's intention, and no one can stop it. May God enlighten us and allow us to accept more new light, and not disrupt God's management in this matter. May God have mercy on us so that we are all able to see the arrival of His day of glory. The time when God is able to bask in glory across the entire universe will also be the time when we gain glory alongside Him. It seems that will also be the time that I will part from those who walk with Me. I hope that My brothers and sisters may raise their voices with Mine in a plea to God: May God's great work be completed soon, so that we may see His day of glory during our lifetime. I still hope to fulfill God's will within My lifetime, and I hope that God may continue to do His work in us, and that there are never any hindrances. This is My eternal aspiration. May God always be among us, and may His love build bridges between us so that the friendship between us becomes more precious. I hope that love creates further understanding between us and that love can bring us into deeper intimacy, remove any distance between us, and that the love between us may become

deeper, broader, and sweeter. I believe that this has to be the intention of My God. I hope that My brothers and sisters may grow closer to Me, and that we may all treasure the brief days we have together, that they may serve as beautiful memories for us.

There may have been more steps of God's work in mainland China, but they are not complicated. Thinking about it, there is sense to every step of His work; each has been personally carried out by God, and everyone has played a role in this work. Each "scene" is truly laughable, and who would have imagined that these people would act out such a drama, their performances so true to life amidst every trial, all manner of person portrayed so vividly and completely beneath God's pen, each exposing much to the light of day? But by this, I do not mean that God is playing around with people through His work. There would be no sense in that; the work of God has a purpose, and He would never do anything pointless or worthless. Everything He does is done to make people perfect, to gain them. From this I truly see that God's heart is entirely for the good of man. I may have called this a drama, but it can also be said that this drama is taken from real life. It is only that to God—the general director of this drama—people are there to cooperate with Him in completing this work. In another sense, however, God uses this to gain people, to make them love Him more. Is this not God's intention? So I hope that no one has any concerns. Are you totally ignorant of God's intentions? I have said a lot—I hope that the brothers and sisters have understood it all and have not misinterpreted My heart. I have no doubt that you will all be gained by God. Everyone walks a different path. May the one beneath your feet be opened up by God, and may you pray to Him and say: Oh God! I wish for You to gain me, so that my spirit may return to You. Are you ready to seek God's guidance in the depths of your spirit?

The Path … (5)

In the past, no one knew the Holy Spirit, much less were they aware of the path walked by the Holy Spirit. That is why people have always made fools of themselves before God. It is fair to say that almost everyone who believes in God does not know the Spirit, and that their faith is muddled and confused. Clearly, people do not understand God; and though their mouths may say they believe in Him, in essence, based on their behavior, they believe in themselves, not God. In My own actual experiences, I have seen that God testifies of the incarnate God, and from the outside it appears that people have been compelled to acknowledge the testimony of God, it can only barely be said that they believe that the Spirit of God is completely without error. I say, however, that what people believe in is not this person, much less the Spirit of God, but their own feelings. Are they not just believing in themselves by doing that? What I say is true. I am not labeling people, but there is one thing I have to clarify: For people to have been brought to today, whether they have clarity or are confused, is all down to the Holy Spirit. It is not something over which humans have any control. This is an example of what I have mentioned before about the Holy Spirit forcing people's belief; this is the way that the Holy Spirit works, and it is the path taken by the Holy Spirit. No matter whom, in essence, people believe in, the Holy Spirit forcefully gives people a type of feeling, making them believe in the God in their hearts. Is that not how you believe? Do you not feel that your belief in God is a strange thing? Do you not think it odd that you are unable to escape this stream? Have you not put any effort into thinking about this? Is this not the greatest of all signs and wonders? Even if you have had the urge to escape many times, there is always a powerful life force that attracts you and makes you reluctant to walk away. And every

time you find yourself in such circumstances, you invariably start weeping and sobbing, at a loss as to what to do next. Some of you do try to leave, but when you try to go, it feels like a knife to your heart, it feels as if your soul has been taken from you by some earthly ghost, leaving your heart restless and without peace. After that, you cannot help but brace yourself and return to God. … Have you not had this experience? I have no doubt that the younger brothers and sisters, who are able to open up their hearts, will say: "Yes! I've experienced this so many times, it makes me ashamed to think of it!" In My own daily life, I am always happy to treat My young brothers and sisters as My intimates, because there is so much innocence in them—they are so pure and lovely. They are like My own companions. That is why I am always looking for the chance to bring all of My intimates together to talk about our ideals and our plans. May God's will be carried out in us so that we are all like flesh and blood, without any barriers or distance between us. May we all pray to God: "Oh God! If it is Your will, we beg that You give us the right environment, so that we may fulfill the wishes in our hearts. May You have mercy on we who are young and lacking in reason, and allow us to exert the strength within our hearts!" I trust that this is God's intention, for long ago I prayed to God and said: "Father! On earth, we cry out to You without cease, wishing that Your will may soon be done on earth. I would seek Your will. May You do what You want to do and complete Your commission in Me with all haste. I am even willing for You to open up a new path among us, if it means Your will is fulfilled soon! I ask only that Your work may be completed soon, and I trust that no rules can hold it back!" Such is God's work today; do you not see the path that the Holy Spirit walks? Every time I meet older brothers and sisters, I have this indescribable sense of oppression. When I meet them, I see that they reek of society; their religious notions, their experience of handling things,

their manner of speaking, the words they use, and so on—they are all exasperating. They are supposedly full of "wisdom." I always keep as far away from them as I can, because for Me personally, I am not equipped with philosophies for worldly dealings. Every time I meet these people, they leave Me exhausted, My head covered in sweat; sometimes I feel so oppressed I can hardly breathe. So at this perilous moment, God gives Me a great way out. Perhaps that is just My misconception. I only care about what benefits God; following God's will is what is most important. I stay far away from these people, but if God requires Me to meet them, I still obey. It is not that they are detestable, but that their "wisdom," notions, and philosophies for worldly dealings are so abhorrent. I am there to complete God's commission, not to learn how they do things. I remember how God once said to Me, "On earth, seek only to follow Your Father's will and complete His commission. Nothing else concerns You." Thinking of this gives Me a little peace. That is because human affairs always feel so complicated to Me; I cannot wrap My head around them, and I never know what to do. So countless times have I been left distraught by this and have hated mankind; why do people have to be so complicated? Why cannot they be simple? Why bother trying to be so clever? When I meet people, for the most part it is based on God's commission to Me. There may have been a few times when that was not the case, but who knows what is hidden in the depths of My heart?

Many times have I advised the brothers and sisters with Me that they should believe in God with their hearts, that they should not look out for their own interests, but be considerate of God's intentions. Many times have I wept in anguish before God: Why are people not considerate of God's intentions? Surely God's work cannot just disappear without a trace for no reason? Nor do I know why—this has almost become a riddle in My mind

—why people never recognize the path walked by the Holy Spirit, yet keep holding on to the abnormal relationships they have with others? Seeing people like this nauseates Me. Instead of looking to the path of the Holy Spirit, they focus on the deeds of man. Could God be satisfied by this? I am often saddened by this. It has almost become My burden—and it perturbs the Holy Spirit, too. Do you not feel any reproach in your heart? May God open the eyes of our spirits. Many times have I, who guide people to enter into God's work, prayed before God: "Oh Father! I would that Your will be the core, I would search for Your will, I would that I am faithful to Your commission, so You may gain this group of people. May You take us to the land of freedom, so that we may touch You with our spirits, and may You awaken the spiritual feelings within our hearts!" I would that God's will be done, and so I pray without cease for His Spirit to keep enlightening us, that we may walk the path led by the Holy Spirit—for the path that I walk is the path of the Holy Spirit. And who else could walk this path in My stead? This is what makes My burden even heavier. I feel as if I am going to fall, but I have faith that God would never delay His work. Perhaps, we will only part ways once His commission has been completed. So maybe it is because of the effect of God's Spirit that I have always felt different. It is as if there is work God wants to do, but I still cannot grasp what it is. Yet I trust that no one on earth is better than My intimates, and I trust that they will pray for Me before God, for which I am immeasurably grateful. I wish for the brothers and sisters to say with Me: "Oh God! May Your will be made fully manifest in us, the people of the final age, so that we may be blessed with the life of the spirit, and behold the deeds of the Spirit of God, and look upon His true face!" Once we have reached this step we will truly be living under the guidance of the Spirit, and only then will we be able to look upon God's true face. Which is to say, people will be able to

understand the true meaning of all truths, not understanding or comprehending according to human notions, but according to the enlightenment of the intentions of God's Spirit. This is entirely the work of God Himself, there is nothing of human ideas in it; it is His plan of work for the deeds He wishes to make plain on earth, and it is the last portion of His work on earth. Do you wish to join in this work? Do you want to be part of it? Do you aspire to be made perfect by the Holy Spirit and share in the life of the spirit?

What is key today is to go deeper from our original foundation. We must go deeper into the truth, the visions, and the life—but first I must remind the brothers and sisters that to enter this step of work, you must discard your previous notions. That is, you must change the way you live, make new plans, turn over a new leaf. If you still cling to what was precious to you in times past, the Holy Spirit will not be able to work in you, and He will barely be able to sustain your life. Those who do not pursue, or enter, or plan will be utterly abandoned by the Holy Spirit—and so they are said to have been forsaken by the age. I hope that all the brothers and sisters are able to understand My heart, and I hope that more "new recruits" will stand up to cooperate with God and complete this work together. I trust that God will bless us. So, too, do I trust that God will give Me many more intimates, so that I may walk to every corner of the earth, and there may be greater love between us. Moreover, I trust that God will extend His kingdom because of our efforts; I would that these efforts of ours reach unprecedented levels, allowing God to gain more young people. I want us to spend more time praying for this, I want us to pray without cease, so that we spend our whole lives before God, and are as close as can be to God. May there never again be anything between us, and may we all swear this oath before God: To work hard together! To be loyal to the very end! To

never part, and always be together! I hope that the brothers and sisters all make this promise before God, so that our hearts will never change, and our determination will never waver! For the sake of meeting God's intentions, I say again: Let us work hard! Let us strive with all our might! God will surely bless us!

The Path … (6)

It is because of God's work that we have been brought to the present day, and thus are we the survivors in God's management plan. That we remain today is a great elevation from God, for according to God's plan, the country of the great red dragon should be destroyed. But I think that perhaps He has established another plan, or He wishes to carry out another portion of His work, so even today, I cannot explain this clearly—it is like an unsolvable riddle. But overall, this group of ours has been predestined by God, and I continue to believe that God has other work in us. May we all beseech Heaven thus: "May Your will be fulfilled, and may You once again appear to us and not conceal Yourself so that we may see Your glory and Your countenance more clearly." It is My constant feeling that the path God guides us along does not go straight up, but is a winding road full of potholes; God says, furthermore, that the rockier the path is, the more it can reveal our loving hearts. Yet none of us can open up such a path. In My experience, I have walked many rocky, treacherous paths and I have endured great suffering; at times I have even been so utterly grief-stricken that I wanted to cry out, but I have walked this path to this day. I believe that this is the path led by God, so I endure the torment of all the suffering and continue onward. For this is what God has ordained, so who can escape it? I do not ask to receive any blessings; all I ask is that I am able to walk the path I ought to walk according to God's intentions. I do not seek to imitate others, walking the path that they walk; all I seek is that I may fulfill My devotion to walk My designated path until the end. I do not ask for the help of others; to be frank, I cannot help anyone else, either. It seems that I am terribly sensitive on this matter. I do not know what other people think. This is because I have always believed that the amount an individual must

suffer and the distance they must walk on their path is ordained by God, and that no one can really help anyone else. Some of our zealous brothers and sisters may say that I am without love, but this is just what I believe. People walk their paths relying on God's guidance, and I trust that most of My brothers and sisters will understand My heart. I also hope that God provides us with much greater enlightenment in this aspect, so that our love may become purer and our friendship more precious. May we not be confused on this topic, but only gain greater clarity, so that interpersonal relationships may be built upon the foundation of God's leadership.

God has worked in mainland China for a number of years, and He has paid a great price in all people to finally get us to where we are today. I think that in order to guide everyone onto the right path, this work must begin where everyone is weakest; only then can they break through the first hurdle and continue onward. Is that not better? The Chinese nation, corrupted for thousands of years, has survived until today, every manner of "virus" advancing without cease, spreading everywhere like the plague; just looking at people's relationships is enough to see how many "germs" lurk within people. It is extremely difficult for God to develop His work in such a tightly closed and virus-infected area. People's personalities, habits, the way they do things, everything they express in their lives and their interpersonal relationships—they are all in tatters, to the point that human knowledge and cultures have all been condemned to death by God. Not to mention the various experiences they learned from their families and society—these have all been convicted in the eyes of God. This is because those who live in this land have consumed too many viruses. It is like business as usual for them, they think nothing of it. Therefore, the more corrupted people are in a place, the more abnormal their interpersonal relationships. People's relationships are rife with intrigue, they plot against

each other and slaughter each other as if in some cannibalistic citadel of demons. In such a terror-filled place, where ghosts run rampant, it is extremely difficult to carry out God's work. I pray without cease to God when I have to meet people, for I am terrified of meeting them, and deeply afraid that I will offend their "dignity" with My disposition. In My heart, I am ever fearful that these unclean spirits will act recklessly, so I always pray to God to protect Me. Every manner of abnormal relationship is evident among us, and seeing all of this, there is hatred in My heart, for among themselves, people are always engaged in the "business" of man, and never spare any thought for God. I despise their behavior to My very bones. What can be seen in the people in mainland China is nothing but corrupt satanic dispositions, so in God's work in these people, it is nearly impossible to find anything worthwhile within them; all the work is done by the Holy Spirit, and it is only that the Holy Spirit moves people more, and works in them. It is nearly impossible to utilize those people; that is, the work of the Holy Spirit moving people coupled with people's cooperation cannot be done. The Holy Spirit just slogs away to move people, but even so, people remain numb and insensate, and have no idea what it is that God is doing. So, God's work in mainland China is comparable to His work of creating the heavens and earth. He causes all people to be born again, and changes everything about them, for there is nothing worthwhile within them. It is so heartbreaking. I often pray in sorrow for these people: "God, may Your great power be revealed in these people, so that Your Spirit may greatly move them, and so that these numb and dull-witted sufferers may awaken, no longer in lethargic slumber, and see the day of Your glory." May we all pray before God and say: Oh God! May You once again take mercy on and care for us so that our hearts can fully turn to You, and so that we are able to escape from this filthy land, stand up, and complete what

You have entrusted us with. I hope that God may once again move us so that we may gain His enlightenment, and I hope that He may have mercy on us so that our hearts are able to gradually turn to Him and He may gain us. This is the desire we all share.

The path we walk is entirely ordained by God. In short, I believe that I will surely walk this path to the very end, for God always smiles on Me, and it is as if I am ever guided by His hand. Thus is My heart untainted by anything else, and thus am I ever mindful of God's work. I carry out all that God commissions to Me with all My strength and with devotion, and never do I interfere in tasks not allotted to Me, nor do I involve Myself in who else does it—for I believe that each person must walk their own path, and not intrude on others. That is how I see it. Perhaps this is a product of My own personality, but I hope that My brothers and sisters understand and forgive Me because I never dare to go against the decrees of My Father. I dare not defy the will of Heaven. Have you forgotten that "the will of Heaven cannot be defied"? Some people may think Me self-centered, but I believe that I have come particularly to carry out one part of God's work of management. I have not come to get involved in interpersonal relationships; I will never learn how to get on well with others. In God's commission, however, I have the guidance of God, and I have the faith and tenacity to see this work through. Maybe I am being too "self-centered," but I hope that everyone will take it upon themselves to try to feel God's just and selfless love, and to try to cooperate with God. Do not wait for the second advent of God's majesty; that is no good for anyone. I always think that what we should consider is this: "We must do everything possible to do what we ought to in order to satisfy God. God's commission of each of us is different; how should we accomplish it?" You must perceive just what the path you walk is—it is imperative that you are clear about this. Since you

all wish to satisfy God, why not give yourself over to Him? The first time I prayed to God, I gave My whole heart to Him. The people around Me—parents, sisters, brothers, and colleagues—they were all pushed far to the back of My mind by what I had resolved, it was as if they did not exist to Me at all. For My mind was always on God, or God's words, or His wisdom; these things were always in My heart, and they took the most precious place in My heart. Thus, for people who brim with philosophies for worldly dealings, I am someone who is cold-blooded and emotionless. Their hearts are pained by how I comport Myself, by how I do things, by My every move. They cast strange glances at Me, as if the person that I am were some unsolvable riddle. In their minds, they are secretly taking the measure of the person that I am, not knowing what I will do next. How could anything they do stand in My way? Maybe they are envious, or appalled, or mocking; regardless, as if with great hunger and thirst I pray before God throughout, as if it were just Me and Him in the same world, and there was no one else. Ever do the forces of the outside world crowd closely around Me—but so, too, does the feeling of being moved by God surge within Me. Caught in this dilemma, I bowed down before God: "Oh God! How could I be indisposed toward Your will? Your eyes look upon Me as honorable, as wrought gold, yet I am unable to escape from the forces of darkness. I would suffer for You My whole life, I would make Your work My life's occupation, and I beg You to give Me a proper place of rest to devote Myself to You. Oh God! I wish to offer Myself up to You. You know well man's weakness, so why do You conceal Yourself from Me?" Right then, it was as if I were a mountain lily, its fragrance stirred by the breeze, unknown to all. Heaven though, wept, and My heart kept crying; it felt like there was even greater pain in My heart. All forces and the besiegement of man—they were like a thunderclap on a clear day. Who

could understand My heart? And so I came before God once more, and said, “Oh God! Is there no way to carry out Your work in this land of filth? Why is it that others cannot be mindful of Your heart in a comfortable, supportive environment that is free of persecution? I want to spread My wings, yet why is it so difficult to fly away? Do You not approve?” For days I wept over this, yet I always trusted that God would bring comfort to My sorrowful heart. No one has ever understood My anxiousness. Perhaps it is a direct perception from God—I have always had a fire within Me for His work, and have barely had time to take a breath. To this day, I still pray and say, “Oh God! If it is Your will, may You lead Me to carry out even greater work of Yours so that it may spread throughout the universe, and that it may open up to every nation and denomination, so that a little peace is brought to My heart, and so I may live in a place of rest for You, and I may work for You without disturbance, and can serve You, with My heart at peace, for My whole life.” This is My heart’s desire. Maybe the brothers and sisters will say that I am arrogant and conceited; I, too, acknowledge this, for it is fact—young people are nothing if not arrogant. Thus do I tell it how it really is, without contravening the facts. In Me you may see all the personality traits of a young person, but you can also see where I am different from other young people: My calmness and quietude. I am not making a topic out of this; I believe that God knows Me better than I know Myself. These are words from My heart, and I hope that the brothers and sisters will not take offense. May we speak of the words in our hearts, look at what it is that each of us pursues, compare our God-loving hearts, listen to the words we whisper to God, sing out the most beautiful songs in our hearts, and give voice to the pride in our hearts, so that our lives become more beautiful. Forget the past and look toward the future. God will open up a path for us!

The Path … (7)

In our practical experiences, we see that there are many times when God has personally opened up a path for us, so that the path beneath our feet may be firmer, and more real. For this is the path that God has opened for us since time immemorial, and which has been passed down to our generation after tens of thousands of years. Thus have we taken up the path of our predecessors, who did not walk it to the end. We have been chosen by God to walk its final stage. And so, this path was especially prepared for us by God, and whether we are blessed or afflicted with misfortune, no one else can walk this path. Let Me add My own insight to this: Do not think of trying to flee elsewhere, or of trying to find another path, and do not covet status, or try to set up your own kingdom—these are all fantasies. You may have certain preconceived ideas about My words, in which case I suggest that you stop being so muddleheaded. You are better off giving this more thought; do not try to be clever, and do not confuse good and bad. You will regret it once God's plan is accomplished. What I am saying is, when the kingdom of God comes, the nations of the earth will all be smashed to pieces. At that time you will see that your own plans have also been obliterated, and that those who are chastised will be smashed, and in this, God will make fully manifest His disposition. I think that since these things are so clear to Me, I should tell them to you, so you will not blame Me afterward. That we have been able to walk this path until today was ordained by God, so do not think that you are something special, nor that you are unlucky—none may make assertions regarding God's current work lest you are smashed to pieces. I have been enlightened by God's work: No matter what, God shall make this group of people complete, His work shall never change again, and He shall take this group of people to the path's end,

and end His work on earth. We should all understand this. Most people love to “look ahead,” and there is no end to their appetites. None of them understand God’s urgent intention of today, and so they all think of escape. They are like runaway horses that want only to roam the wilderness; few wish to settle down in the good land of Canaan to seek the way of human life. Having entered the land flowing with milk and honey, if people do not enjoy it, what more do they want? Truth be told, beyond the good land of Canaan lies only wilderness. Even when people have entered the place of rest, they are unable to stand by their duty; are they not just harlots? If you lose the opportunity to be made perfect by God here, you will regret it for the rest of your days, your remorse will be infinite. You will be like Moses, who gazed at the land of Canaan but could not enjoy it, his fists clenched, his death full of regret—do you not think this shameful? Do you not think it embarrassing, to be scoffed at by others? Are you willing to be humiliated by others? Do you not wish to do well for yourself? Do you not want to be an honorable and upstanding person who is perfected by God? Do you really aspire to nothing? You are not willing to take the other paths; do you also not wish to take the path that God has ordained for you? Do you dare to go against the will of Heaven? No matter how great your “skill,” can you really offend Heaven? I believe that we are better off trying to know ourselves properly. One word from God can change heaven and earth, so what is a scrawny little person in God’s eyes?

In My own experiences, I have seen that the more you set yourself against God, the more God will show His majestic disposition, and the more severe will be the chastisement that He “serves” to you; the more you submit to Him, the more He will love you and protect you. God’s disposition is like an instrument of punishment: If you submit you will be safe and sound; when you do not submit—when you always try to show off,

and always play tricks—God's disposition immediately changes. He is like the sun on a cloudy day, He will hide from you and show you His wrath. So, too, is His disposition like the weather in June, when the skies are clear for miles around and the waves are but a ripple on the water's surface, until the current suddenly speeds up, and the water turns into a roiling swell. Dare you be so reckless in the face of such a disposition of God? In your experiences, most of you brothers and sisters have seen that when the Holy Spirit works in the light of day, you are full of faith—but then, out of the blue, God's Spirit suddenly forsakes you, and you are so tormented that you are sleepless at night, casting about for the direction in which His Spirit disappeared. No matter what you do, you cannot find where His Spirit went—but then, out of the blue, He appears to you again, and you are as ecstatic as when Peter suddenly beheld his Lord Jesus once more, so ecstatic you almost cry out. Have you really forgotten this, after experiencing it so many times? The Lord Jesus Christ, who became flesh, who was nailed to the cross, and then was resurrected and ascended into heaven, is always hidden to you for a time, and then He appears to you for a time. He reveals Himself to you because of your righteousness, and He becomes angry and departs from you because of your sins, so why do you not pray to Him more? Did you not know that after the Pentecost, the Lord Jesus Christ has another commission on earth? You know only the fact that the Lord Jesus Christ became flesh, came to the earth, and was nailed to the cross. Never have you realized that the Jesus you believed in before has long since entrusted His work to someone else, and that it was completed long ago, so the Spirit of the Lord Jesus Christ has come to the earth again in fleshly form to do another part of His work. I would like to insert something here—despite the fact that you are currently in this stream, I dare say that few among you believe this person to be the One bestowed upon you by the Lord Jesus

Christ. You know only to enjoy Him; you do not acknowledge that God's Spirit has once again come to the earth, and you do not acknowledge that the God of today is the Jesus Christ of thousands of years past. And so I say that all of you are walking with your eyes closed—you just accept wherever you end up—and you are not serious about this at all. Thus do you believe in Jesus in word, but dare to blatantly resist the One to whom God bears witness today. Are you not foolish? The God of today does not care about your mistakes, He does not condemn you. You say that you believe in Jesus, so could your Lord Jesus Christ let you off? Do you think that God is some place for you to let off steam, to lie and to deceive? When your Lord Jesus Christ reveals Himself once more, He will determine whether you are righteous or whether you are evil based on how you behave now. Most people end up with notions about what I refer to as "My brothers and sisters," and believe that God's means of working will change. Are such people not courting death? Can God bear witness to Satan as God Himself? In this, are you not condemning God? Do you believe that just anyone can become God Himself? If you truly knew, then you would not have any notions. In the Bible is the following passage: All things are for Him and all things are from Him. He will bring many sons to glory and He is our Captain…. Thus does He have no shame in calling us brothers. You may be able to easily recite these words by heart, but you do not understand what they actually mean. Are you not believing in God with your eyes closed?

I believe that our generation is blessed to be able to take up the path unfinished by those of previous generations, and to behold the reappearance of the God of several thousand years past—a God who is among us, and abounds in all things. You could never have imagined that you would walk this path—is this something you are capable of? This path is led directly by the Holy Spirit, it is led by the sevenfold intensified Spirit of the Lord Jesus

Christ, and it is the path that has been opened up for you by the God of today. Even in your wildest dreams you could not have imagined that the Jesus of several thousand years past would appear once again before you. Do you not feel gratified? Who is able to come face-to-face before God? I often pray for our group to receive greater blessings from God, that we might be favored by God and gained by Him, but there have also been countless times when I have shed bitter tears for us, asking that God enlighten us, so that we may behold greater revelations. When I see people who constantly try to deal with God perfunctorily and never aspire to anything, or else who are mindful of the flesh, or strive for interests and reputation to make themselves center stage, how could I not feel great pain in My heart? How can people be so insensate? Has My work really had no effect? If your children were rebellious and unfilial toward you, if they lacked conscience, if they cared only for themselves and were never considerate of your feelings, and they kicked you out of the house after they grew up, how would you feel at that point? Would there not be tears streaming down your face as you remembered the blood, sweat and sacrifice you put into raising them? Thus have I prayed countless times to God and said, “Dear God! Only You know whether I carry a burden for Your work. Where My actions are not in line with Your intentions, You discipline Me, perfect Me, and make Me aware. My only request of You is that You move these people more, so that You may obtain glory soon and they may be gained by You, so that Your work may meet Your intentions, and Your plan may be completed earlier.” God does not want to conquer people through chastisement, He does not want to always lead people by the nose. He wants people to submit to His words and work in a disciplined fashion, and through this, satisfy His intentions. But people have no shame and constantly rebel against Him. I believe that it is best for us to find the

simplest way to satisfy Him, that is, to submit to all of His arrangements. If you can truly achieve this, you will be perfected. Is this not an easy, joyful thing? Take the path that you should take; pay no mind to what others say, and do not think too much. Are your future and your fate in your own hands? You always try to escape, wishing to take the worldly path—but why can you not get out? Why is it that you waver at a crossroads for many years and then end up choosing this path once again? After wandering for many years, why is it that you have now returned to this house in spite of yourself? Is this up to you? For those of you in this stream, if you do not believe Me then hear this: If you plan to leave, see if God lets you, see how the Holy Spirit moves you—experience it for yourself. To speak frankly, even if you suffer misfortune, you must suffer it in this stream, and if there is suffering, you must suffer here, today; you cannot go elsewhere. Is this clear to you? Where would you go? This is God's administrative decree. Do you think that God's selection of this group of people has no meaning? In His work today, God does not grow angry easily—but if people try to disrupt His plan, His face instantly changes, turning from bright to overcast. So, I advise you to settle down and let God orchestrate you, and allow Him to make you complete. Only people who do this are smart.

The Path … (8)

It has not been just a day or two since God came to the earth to interact with mankind and to live with people. Perhaps, during this time, people achieve a good knowledge of God, and perhaps they gain more than a few insights into serving God, and they become seasoned in their belief in God. Whatever the case, people more or less understand God's disposition, and they express their own dispositions in myriad ways, too. The way I see it, people's various manifestations are sufficient for God to use as specimens, and their mental activities enough for Him to use as reference. This could be an aspect of the cooperation between man and God, one of which man is unaware, making this performance directed by God very vivid and lifelike. I am saying these things to My brothers and sisters as the general director of this drama—every single one of us can speak to our thoughts and feelings after acting this out, and chat about how each of us experiences our lives within this drama. We may as well have an entirely new kind of symposium to open up our hearts and talk about our performing arts, and see how God guides each individual so that in the next rendition we are able to express a higher level of our art and each play out our own role to the greatest extent possible, and not disappoint God. I hope that My brothers and sisters will take this seriously. No one should treat it lightly, for playing a part well is not something that can be achieved in one or two days; it requires that we experience life and go deeper into our real lives over the long term, and have practical experience of various types of life. Only then can we go up on stage. I am full of hope for My brothers and sisters. I trust that you will not become disheartened or discouraged, that no matter what God does, you will be like a pot of fire: never tepid, and persisting until the very end, until God's work is fully revealed, until the drama that God directs comes to its

final conclusion. I ask nothing else of you, I hope only that you will endure, that you will not be impatient for results, that you cooperate with Me so that the work that I should do is done well, and that no one causes disruptions or disturbances. When this part of the work is completed, God will reveal everything to you. After My work has been completed, I will present your credit before God to give account to Him. Is that not better? Helping each other to achieve our own aims—is this not a perfect solution for everyone? Now is a difficult time, one that requires you to pay a price. Because I am the director now, I hope that none of you are averse to this. Such is the work that I am doing. Perhaps, one day, I will switch to a more appropriate "work unit" and no longer make things difficult for you. I will show you whatever you want to see and grant you whatever you wish to hear. But not now. The work of today is this work, and I cannot give you free rein and allow you to do whatever you want. That would make My work difficult; to be honest, it would not bear any fruit, and it would be of no benefit to you. So today, you must suffer "injustice." When the day comes, and this stage of My work is completed, I will be free, I will not bear such a heavy burden, and I will accede to whatever you ask from Me; as long as it is beneficial for your lives, I will fulfill what you ask. Today, I have taken on a heavy responsibility. I cannot go against the commands of God the Father, and I cannot disrupt the plans for My work. I cannot manage My personal affairs through My business affairs—and I hope you can all understand and forgive Me, for all I do is according to the wishes of God the Father; I do whatever He has Me do, no matter what He wants, and I would not provoke His anger or His wrath. I do only what I should. So, on behalf of God the Father, I advise you to endure a little while longer. No one need worry. After I have completed what I need to do, you can do whatever you want and see whatever you like—but I must complete the work that I need to do.

The utmost faith and love are required from us in this stage of work. We may stumble from the slightest carelessness, for this stage of work is different from all the previous ones: What God is perfecting is people's faith, which is both invisible and intangible. What God does is convert words to faith, to love, and to life. People must reach a point where they have endured hundreds of refinements and possess faith greater than Job's. They must endure incredible suffering and all manner of torture without ever leaving God. When they are submissive unto death, and have great faith in God, then this stage of God's work is complete. This is the work that I have taken on, so I hope that My brothers and sisters are able to understand My predicament, and ask nothing else of Me. This is God the Father's requirement of Me, and I cannot escape from this reality; I must do the work that I should do. I hope only that you do not employ forced arguments and perverted logic, that you are more insightful, and do not view matters too simply. Your thinking is too childish, too naive. God's work is not as simple as you might imagine, He does not just do whatever He wants to; if He did, His plan would be ruined. Would you not say so? I am doing the work of God. I am not doing odd jobs for people, doing whatever I feel like doing and personally arranging whether or not I do something. Things are not that simple today. I have been sent by the Father to act as the director—do you think that I arranged and chose this Myself? The ideas of man are often inclined to disrupt God's work, which is why, after I work for a period of time, there are many requests from people that I am not able to fulfill, and people change their minds about Me. You should all be clear about these ideas of yours; I am not going to bring them up individually, I can only explain the work I do. My feelings are not hurt by this at all. Once you have understood that, you can view it however you like. I will not raise any objections, because this is how God works; I am

not obliged to explain it all. I have just come to perform the work of words, to work and to allow this drama to play out through the direction of words. I need speak of nothing else, nor could I do anything else. I have explained everything I have to say, I care not what you think, and it does not matter to Me. But I would still like to remind you that God's work is not as simple as you imagine it to be. The less in line it is with people's notions, the deeper its significance; and the more in line it is with people's notions, the less valuable it is, the more it lacks real significance. Consider these words carefully—this is all I will say about that. You yourselves can analyze the rest on your own. I will not explain it.

People imagine that God does things in a certain way, but over this last year or so, has what we have seen and experienced of God's work really been in line with human notions? From the creation of the world until now, not a single person has been able to grasp the stages or the rules of God's work. If they could, why is it that those religious leaders do not understand that this is how God works today? Why is it that so few people understand the reality of today? From this we can see that no one understands God's work. People must only act according to the guidance of His Spirit; they must not just rigidly apply rules to His work. If you take the image and the work of Jesus and compare it with God's current work, it is just like the Jews trying to square Jesus with Jehovah. Do you not lose out by doing this? Even Jesus did not know what God's work in the last days would be; all He knew was that what He needed to complete was the work of being crucified. So how could others have known? How could they have known what work God was going to do in the future? How could God disclose His plan to human beings, who have been possessed by Satan? Is that not foolish? God asks that you know and understand His intentions. He does not ask that you consider His future work. We need only concern ourselves

with the faith in God, act per His guidance, be pragmatic in our handling of real difficulties, and not make things difficult for God or cause trouble for Him. We should do what we ought to do; as long as we can be within God's present work, then that is enough! Such is the path that I guide you on. If we concentrate only on continuing onward, God will not mistreat a single one of us. Over this last year of your extraordinary experiences, you have gained a great many things; I trust that you will not take it so hard. The path that I am leading you on is My work and My mission, and it was ordained by God long ago, such that we were predestined to come this far, until today. That we have been able to do this is our great blessing, and although it has not been a smooth path, our friendship is everlasting, and it will be passed down through the ages. Whether cheers and laughter or sadness and tears, let it all become a beautiful memory! You may be aware that the days of My work are numbered. I have many work projects, and I cannot accompany you often. I hope you can understand Me—because our original friendship has not changed. Maybe one day I will appear before you once again, and I hope that you do not make things difficult for Me. After all, I am different from you. I travel all around for My work, and I do not live My life just idling in hotels. Regardless of how you are, I just do what I should do. I hope that the things we shared in the past may become the flower of our friendship.

It can be said that this path was opened up by Me, and whether bitter or sweet, I have led the way. That we have made it to today is all down to the grace of God. There may be some who thank Me, and there may be some who complain about Me—but none of that matters. All I want to see is that what should be achieved in this group of people has been achieved. This is something that should be celebrated. So, I do not bear a grudge against those who complain against Me; all I want is to complete My work

as quickly as possible so that God's heart may be at rest soon. At that time, I will not bear any heavy burden, and there will be no worries in God's heart. Are you willing to improve your cooperation? Is it not better to aim to do God's work well? Over this period, it is fair to say that we have endured innumerable hardships and experienced every manner of joy and sorrow. Overall, the performance of each of you has basically made the grade. Perhaps, in the future, there will be better work that is required of you, but do not linger on thoughts of Me; just do what you should do. What I need to do is almost there; I hope you will remain loyal at all times, and that you will not be nostalgic about My work. You should know that I have come only to complete one stage of work, and certainly not to do all of God's work. You must be clear about this, and not have other ideas about it. God's work requires many more means to be completed; you cannot always rely on Me. Maybe you have already realized that I have only come to do one portion of work, one that does not represent Jehovah or Jesus; God's work is divided into many stages, so you must not be too rigid. While I am working you must listen to Me. In each age, God's work changes; it is not all cut from the same mold, and it is not the same old song each time. And in each stage His work befits the age, and changes because the age is not the same. And so, since you have been born in this age, you must eat and drink the words of God, and read these words. A day may come when My work changes, in which case you must continue onward as you ought to; God's work cannot be wrong. Pay no heed to how the outside world changes; God cannot be wrong, and His work cannot be wrong. It is just that sometimes His old work passes away and His new work begins. That does not mean, however, that because the new work has come, the old work is wrong. That is a fallacy! God's work cannot be said to be right or wrong,

it can only be said to be earlier or later. This is the guide for people's belief in God and it must not be treated lightly.

What Viewpoint Believers Ought to Hold

What is it that man has gained since he first began believing in God? What have you come to know about God? How much have you changed because of your belief in God? Today, you all know that man's belief in God is not solely for the salvation of the soul and the well-being of the flesh, nor is it to enrich his life through loving God, and so on. As it stands, if you love God for the sake of the well-being of the flesh or momentary pleasure, then even if, in the end, your love for God reaches its peak and you ask for nothing more, this love that you seek is still an adulterated love and not pleasing to God. Those who use love for God to enrich their dull existence and fill a void in their hearts are the kind of people who are greedy for a life of ease, not those who truly seek to love God. Love of this kind is forced, it is the pursuit of mental gratification, and God has no need of it. What kind of love, then, is yours? For what do you love God? How much true love for God is there within you right now? The love of the great majority of you is of the aforementioned kind. Such love can only maintain the status quo; it cannot achieve immutability, nor can it take root in man. This kind of love is only like a flower that blooms and withers without bearing fruit. In other words, after you have loved God once in such a way, if there is no one to lead you on the path ahead, then you will collapse. If you can only love God in the time of loving God but afterward your life disposition remains unchanged, then you will remain unable to escape from the shroud of the influence of darkness, you will remain unable to break free from Satan's bonds and its trickery. No one such as this can be fully gained by God; in the end, their spirit, soul, and body will still belong to Satan. There can be no doubt about this. All those who cannot be fully gained by God will return to their original place, that is, back to Satan, and

they will go down to the lake of fire and brimstone to accept the next step of punishment from God. Those gained by God are those who rebel against Satan and escape from its power. They are officially numbered among the people of the kingdom. This is how the people of the kingdom come to be. Are you willing to become this kind of person? Are you willing to be gained by God? Are you willing to escape from the power of Satan and return to God? Do you now belong to Satan or are you numbered among the people of the kingdom? These things should already be clear, and require no further explanation.

In the past, many sought with wild ambition and notions, they sought as a result of their own hopes. Let us put aside such issues for the moment; what is of key importance now is to find a way of practice that will enable each of you to maintain a normal condition before God and gradually break free of the shackles of Satan's influence, so that you may be gained by God, and live out on earth what God asks of you. Only in this way can you satisfy God's intentions. Many believe in God, yet know neither what it is that God wants nor what it is that Satan wants. They believe in a muddleheaded way, simply going with the flow, and so have never had a normal Christian life; what is more, they have never had normal personal relationships, much less a normal relationship with God. From this it can be seen that the difficulties and shortcomings of man, and other factors that can thwart the will of God, are many. This is sufficient to prove that man has not yet got onto the right track of belief in God, nor has he entered into the real experience of human life. So what does it mean to get on the right track of belief in God? To get on the right track means that you can quiet your heart before God at all times and enjoy normal communion with God, gradually coming to know what is lacking in man and slowly gaining a deeper knowledge of God. Through this, your spirit gains new insight and

new enlightenment every day; your longing grows, you seek to enter into the truth, and every day there is new light and new understanding. Through this path, you gradually break free of the influence of Satan and grow in your life. Such people have entered the right track. Evaluate your own actual experiences and examine the path you have pursued in your faith: When you hold those up against that described above, do you find you are on the right track? In what matters have you broken free from the shackles of Satan and from the influence of Satan? If you have yet to get on the right track, then your ties with Satan have not been severed. This being the case, will your seeking to love God lead you to a love that is authentic, single-minded, and pure? You say that your love for God is unwavering and heartfelt, yet you have not broken free of the shackles of Satan. Are you not trying to make a fool of God? If you wish to attain a state in which your love for God is without adulteration, and you wish to be fully gained by God and numbered among the people of the kingdom, then you must first set yourself on the right track of belief in God.

On the Steps of God's Work

From the outside, it appears that the steps of God's current work have already ended, and man has already experienced the judgment, chastisement, smiting, and refinement of God's words, and undergone such steps as the trial of the service-doers, the refinement of the time of chastisement, the trial of death, the trial of the foils, and the time of loving God. Yet despite suffering great hardship during each step, people remain ignorant of God's intentions. Consider the trial of the service-doers, for example: They are still unclear about what they gained, what they came to know, and the effect that God wished to achieve. Looking at the speed of God's work, man appears utterly incapable of keeping up with today's speed. It can be seen that God first reveals these steps of His work to man, and that instead of necessarily achieving a level that is imaginable to man in any of the steps, He is casting light on an issue. For God to perfect someone so that they can truly be gained by Him, He must carry out all of the steps above. The goal of doing this work is to show what steps God must carry out to perfect a group of people. Thus, looking from the outside, the steps of God's work have been completed—but in essence, He has only just officially begun perfecting mankind. People should be clear about this: It is the steps of His work that have been completed, but the work itself has not come to an end. Yet in their notions, people believe that the steps of God's work have all been revealed to man, and so there can be no doubt that God's work has ended. This way of seeing things is totally wrong. God's work runs contrary to the notions of man and strikes back at such notions in every regard; the steps of God's work, especially, are at odds with the notions of man. All of this demonstrates the wisdom of God. It can be seen that man's notions cause disruption at every turn, and God strikes back at

everything man imagines, which becomes evident during actual experiences. Everyone thinks that God works too quickly, and that God's work comes to an end before they know it, before they have gained any understanding and while they still remain in a state of confusion. That is how it is with every step of His work. Most people believe that God is toying with people—but that is not the intention of His work. His method of working is one of rumination: first like quickly glancing at flowers while galloping along on horseback, then going into the details, and after that fully refining these details—which catches people by surprise. People try to be perfunctory toward God, thinking that if they can just get by until they reach a certain point, God will be satisfied. In reality, how could God possibly be satisfied by man's attempts at getting by? To achieve the optimal effect, God works by taking people by surprise, by striking while they are unaware; this gives them a greater knowledge of His wisdom, and a greater understanding of His righteousness, majesty, and unoffendable disposition.

Today, God has officially begun the perfection of man. To be made perfect, people must undergo the revelation, judgment, and chastisement of His words, they must experience the trials and refinement of His words (such as the trial of the service-doers), and they must be able to withstand the trial of death. What this means is that amidst the judgment, chastisement, and trials of God, those who truly follow God's will are able to praise God from deep within their hearts, and to utterly submit to God and rebel against themselves, thus loving God with a heart that is sincere, undivided, and pure; such is a perfect person, and it is precisely the work that God intends to do, and the work that He shall accomplish. People should not jump to conclusions about the method by which God works. They should only pursue life entry. This is fundamental. Do not constantly

scrutinize the method of God’s work; this will only hinder your future prospects. How much have you seen of the method by which God works? How submissive have you been? How much have you gained from each method of His work? Are you willing to be made perfect by God? Do you wish to become perfect? These are all things you should clearly understand and enter into.

Corrupt Man Is Incapable of Representing God

Man has ever lived beneath the shroud of the influence of darkness, held in bondage to the influence of Satan, unable to escape, and his disposition, having been processed by Satan, becomes increasingly corrupt. It can be said that man has always lived amid his corrupt satanic disposition and is incapable of truly loving God. This being so, if man wishes to love God, he must be stripped of his self-righteousness, self-importance, arrogance, conceit, and the like—everything that is of Satan's disposition. If not, his love is an impure love, a satanic love, and one which absolutely cannot receive the approval of God. Without being directly perfected, broken, pruned, disciplined, chastened, and refined by the Holy Spirit, no one is able truly to love God. If you say that a part of your disposition represents God and therefore you are able truly to love God, then you are someone whose words are arrogant, and you are preposterous. Such people are the archangel! The inborn nature of man is incapable of directly representing God; he must shed his innate nature through the perfection of God and only then—only by showing consideration for God's intentions, satisfying God's intentions, and furthermore undergoing the work of the Holy Spirit—can what he lives out be approved of by God. No one who lives in the flesh can represent God directly, unless he be a man used by the Holy Spirit. However, even for a person like this, it cannot be said that his disposition and what he lives out entirely represent God; it can only be said that what he lives out is directed by the Holy Spirit. The disposition of such a man cannot represent God.

Though the disposition of man is ordained by God—this is unquestionable and can be considered a positive thing—it has been processed by Satan, and so the whole of man's disposition is Satan's

disposition. Some people say that God's disposition is to be straightforward in doing things, and that this is also manifested in them, that their character is also like this, and so they say that their disposition represents God. What kind of people are these? Is the corrupt satanic disposition able to represent God? Whosoever declares that their disposition is representative of God blasphemes God and insults the Holy Spirit! The method by which the Holy Spirit works shows that God's work on earth is solely the work of conquest. As such, the many corrupt satanic dispositions of man have yet to be cleansed, what he lives out is still the image of Satan, it is what man believes to be good, and it represents the deeds of man's flesh; more precisely, it represents Satan, and absolutely cannot represent God. Even if someone already loves God to the extent that they are able to enjoy a life of heaven on earth, are able to make such statements as: "Oh God! I cannot love You enough," and have reached the highest realm, still it cannot be said that they live out God or represent God, for the essence of man is unlike that of God, and man can never live out God, much less become God. What the Holy Spirit has directed man to live out is only in accordance with what God asks of man.

All of the actions and deeds of Satan are manifested in man. Today, all of the actions and deeds of man are an expression of Satan and hence cannot represent God. Man is the embodiment of Satan, and the disposition of man is unable to represent the disposition of God. Some people are of good character; God may do some work through such people's character, and the work they do is directed by the Holy Spirit. Yet their disposition is unable to represent God. The work God does upon them is nothing more than working with and expanding on what already exists within. Be it prophets in ages past or those used by God, no one can directly represent Him. People come to love God only under the duress of circumstances, and

not a single one strives to cooperate of their own volition. What are positive things? All that directly comes from God is positive; the disposition of man, however, has been processed by Satan, and cannot represent God. Only the love, the will to suffer, the righteousness, submission, and humbleness and hiddenness of the incarnate God directly represent God. This is because when He came, He came without a sinful nature and came directly from God, without having been processed by Satan. Jesus is only in the likeness of sinful flesh and does not represent sin; therefore, His actions, deeds, and words, up to the time prior to His accomplishment of the work through crucifixion (including the moment of His crucifixion), are all directly representative of God. The example of Jesus is sufficient to prove that anyone with a sinful nature cannot represent God, and that the sin of man represents Satan. Which is to say, sin does not represent God, and God is sinless. Even the work done in man by the Holy Spirit can only be considered to have been directed by the Holy Spirit, and cannot be said to be done by man on behalf of God. But, as far as man is concerned, neither his sin nor his disposition represents God. By looking at the work the Holy Spirit has done on man from the past to the present day, one sees that man has that which he lives out all because the Holy Spirit has done work upon him. Very few are able to live out the truth after being pruned and disciplined by the Holy Spirit. Which is to say, only the work of the Holy Spirit is present; cooperation on the part of man is absent. Do you see this clearly now? This being so, how will you do your utmost to cooperate with Him and fulfill your duty when the Holy Spirit works?

Religious Service Must Be Purged

Since the beginning of His work throughout the universe, God has predestined many people to serve Him, including those from every walk of life. His purpose is to satisfy His intentions and bring His work on earth to smooth completion; this is God's aim in choosing people to serve Him. Every person who serves God must understand His intention. This work of His makes God's wisdom and omnipotence, and the principles of His work on earth, more evident to people. God has actually come to earth to do His work, to engage with people, so that they may know His deeds more clearly. Today you, this group of people, are fortunate to serve the practical God. This is an incalculable blessing for you—truly, you are raised up by God. In selecting a person to serve Him, God always has His own principles. Serving God is by no means, as people imagine, that it is simply a matter of enthusiasm. Today, you see that all who serve before God do so because they have the guidance of God and the work of the Holy Spirit, and because they are people who pursue the truth. These are the minimum conditions for all those who serve God.

Serving God is no simple task. Those whose corrupt disposition remains unchanged can never serve God. If your disposition has not been judged and chastised by God's words, then your disposition still represents Satan, which proves that you serve God out of your own good intentions, that your service is based on your satanic nature. You serve God with your natural character, and according to your personal preferences. What's more, you always think that the things you are willing to do are what are delightful to God, and that the things you do not wish to do are what are hateful to God; you work entirely according to your own preferences. Can this be called serving God? Ultimately, there will not be the slightest change

in your life disposition; instead, your service will make you even more stubborn, thus deeply ingraining your corrupt disposition, and as such, there will be formed within you rules about service to God that are primarily based on your own character, and experiences derived from your service according to your own disposition. These are the experiences and lessons of man. It is man's philosophy for worldly dealings. People like this can be classed as Pharisees and religious officials. If they never wake up and repent, then they will surely turn into the false christs and the antichrists who mislead people in the last days. The false christs and the antichrists that were spoken of will arise from among such people. If those who serve God follow their own character and act according to their own will, they run the risk of being eliminated at any time. Those who apply their many years of experience acquired to serving God in order to win the hearts of others, to lecture them and constrain them, and to stand on high—and who never repent, never confess their sins, never renounce the benefits of position—these people shall fall before God. They are of the same kind as Paul, presuming upon their seniority and flaunting their qualifications. God will not bring people like this to perfection. Such service disrupts the work of God. People always cling to the old. They cling to the notions of the past, to everything from times gone by. This is a great obstacle to their service. If you cannot throw them off, these things will throttle your whole life. God will not commend you, not in the slightest, not even if you break your legs running or your back with labor, not even if you are martyred in your service of God. Quite the contrary: He will say that you are an evildoer.

Starting from today, God will formally perfect those who have no religious notions, who are willing to set aside their old selves, and who submit to God in a simple-hearted way. He shall perfect those who long for the words of God. These people should stand up and serve God. In God

there is endless abundance and boundless wisdom. His amazing work and precious words await enjoyment by even greater numbers of people. As it stands, those with religious notions, those who assume seniority, and those who cannot put themselves aside find it hard to accept these new things. The Holy Spirit has no opportunity to perfect these people. If a person has not resolved to submit, and does not thirst for the words of God, then they have no means of accepting these new things; they will simply become more and more rebellious, more and more crafty, and will thus end up on the wrong track. In doing His work now, God will raise up more people who truly love Him and can accept the new light, and He will completely cut down the religious officials who presume upon their seniority; He does not want a single one of those who stubbornly resist change. Do you want to be one of these people? Do you perform your service according to your own preferences or what God requires? This is something you must know for yourself. Are you a religious official, or are you a newborn babe made perfect by God? How much of your service is commended by the Holy Spirit? How much of it will God not even bother to remember? How great a change in your life has there been as a result of all your years of service? Are you clear about all this? If you are truly of faith, you will cast aside your old religious notions from before, and will serve God better in a new way. It is not too late to stand up now. Old religious notions can forfeit a person's entire life. The experience a person acquires can cause them to stray from God and do things their own way. If you do not put such things aside, they will become stumbling blocks to the growth of your life. God always perfects those who serve Him, and does not eliminate them lightly. If you truly accept the judgment and chastisement of God's words, if you can put aside your old religious practices and regulations, and cease to use old religious notions as the measure of God's words of today, only then will

there be a future for you. But if you cling to old things, if you still treasure them, then there is no way you can be saved. God takes no notice of such people. If you really wish to be made perfect, then you must resolve to completely relinquish everything from before. Even if what was done before was right, even if it was God's work, you must still be able to put it aside and stop clinging to it. Even if it was clearly the work of the Holy Spirit, done directly by the Holy Spirit, today you must put it aside. You must not hold onto it. This is what God requires. Everything must be renewed. In God's work and God's words, He makes no reference to the old things that went before, He does not dig into the old almanac; God is a God who is always new and never old, and does not cling even to His own words from the past—which shows that God does not follow any regulations. So if you, as a human being, always cling to the things of the past, if you refuse to let them go, and rigidly apply them in a formulaic manner, while God no longer works using the means that He did before, then are your words and actions not disruptive? Have you not become an enemy of God? Are you willing to let your entire life go to wrack and ruin over these old things? These old things will make you into someone who disrupts God's work—is that the kind of person you want to be? If you truly do not want that, then quickly stop what you are doing and turn around; start all over again. God will not remember your past service.

In Your Faith in God You Should Submit to God

Why do you believe in God? Most people are confounded by this question. They always have two entirely different viewpoints about the practical God and the God in heaven, which shows that they believe in God not in order to submit to Him, but to receive certain benefits, or to escape the suffering that disaster brings; only then are they somewhat submissive. Their submission is conditional; it is for the sake of their own personal prospects, and forced upon them. So, just why do you believe in God? If it is solely for the sake of your prospects and your fate, then it would be better if you did not believe at all. Belief such as this is self-deception, self-reassurance, and self-admiration. If your faith is not built upon the foundation of submission to God, then you will ultimately be punished for opposing Him. All those who do not seek submission to God in their faith oppose Him. God asks that people seek the truth, that they thirst for His words, eat and drink His words, and put them into practice, so that they may achieve submission to God. If these are your true intentions, then God will surely raise you up, and will surely be gracious toward you. This is undoubtable and unchangeable. If your intention is not to submit to God, and you have other aims, then all that you say and do—your prayers before God, and even your every action—will be in opposition to Him. You may be soft-spoken and mild-mannered, your every action and expression may look proper, and you may appear to be one who submits, but when it comes to your intentions and your views about faith in God, everything you do is in opposition to God; everything you do is evil. People who appear as obedient as sheep, but whose hearts harbor evil intentions, are wolves in sheep's clothing. They directly offend God, and God will not spare a single one of them. The Holy Spirit will reveal each and every one of them and

show everybody that all those who are hypocrites will, with certainty, be spurned by the Holy Spirit. Worry not: God will reckon with and dispose of every last one of them in turn.

If you are unable to accept the new light from God, and cannot understand all that God does today and you do not seek it, or else you doubt it, pass judgment on it, or scrutinize and analyze it, then you have no mind to submit to God. If, when the light of the here and now appears, you still treasure the light of yesterday and oppose God's new work, then you are nothing more than an absurd one—you are one of those who deliberately oppose God. The key to submitting to God is accepting the new light, and being able to accept it and put it into practice. This alone is true submission. Those who lack the will to yearn for God are incapable of intentionally submitting to Him, and can only oppose God as a result of their satisfaction with the status quo. That man cannot submit to God is because he is possessed by what came before. The things that came before have produced all manner of notions and various imaginings about God in people, and these have become the image of God in their minds. Thus, what they believe in are their own notions, and the standards of their own imagination. If you measure the God who does practical work today against the God of your own imagination, then your faith comes from Satan, and is tainted by your own preferences—God does not want this kind of faith. Regardless of how lofty their credentials, and regardless of their dedication—even if they have devoted a lifetime of efforts to His work, and have martyred themselves—God does not approve of anyone with faith such as this. He merely bestows upon them a little grace and allows them to enjoy it for a time. People such as this are incapable of putting the truth into practice. The Holy Spirit does not work within them, and God will eliminate each of them in turn. Young and old alike, those who do not submit to God in their

faith and have the wrong intentions are those who oppose and disrupt, and such people will unquestionably be eliminated by God. Those who are without the slightest submission to God, who merely acknowledge His name, and have some sense of God's kindness and loveliness, yet do not keep pace with the steps of the Holy Spirit, and do not submit to the present work and words of the Holy Spirit—such people live amid the grace of God, and will not be gained or made perfect by Him. God makes people perfect through their submission, through their eating, drinking, and enjoying of God's words, and through the suffering and refinement in their lives. Only through faith such as this can people's dispositions change, and only then can they possess the true knowledge of God. Not being satisfied with living amid God's grace, actively yearning and searching for the truth, and seeking to be gained by God—this is what it means to consciously submit to God and this is precisely the kind of faith that He wants. People who do nothing more than enjoy God's grace cannot be made perfect or changed; and their submission, piety, love, and patience are all superficial. Those who only enjoy God's grace cannot truly know God, and even when they do know God, their knowledge is superficial, and they say things like "God loves man," or "God is compassionate toward man." This does not represent the life of man, and does not show that people truly know God. If, when God's words refine them, or when His trials come upon them, people are unable to submit to God—if, instead, they become doubtful, and fall down—then they are not in the least bit submissive. Within them, there are many rules and restrictions about faith in God, old experiences that are the result of many years of faith, or various rules based upon the Bible. Could people such as this submit to God? These people are full of human things—how could they submit to God? Their "submission" is according to personal preference—would God want submission like this? This is not submission

to God, but adherence to rules; it is the satisfaction and appeasement of themselves. If you say that this is submission to God, do you not blaspheme against Him? You are an Egyptian Pharaoh. You commit evil, and you expressly engage in the work of opposing God—is this how God wants you to serve? You'd best hasten to repent, and try to gain some self-awareness. Failing that, you would be better off going home; that would do you more good than your professed service to God. You would not disrupt and disturb; you would know your place, and live well—would that not be better? And you would not be punished for opposing God!

It Is Very Important to Establish a Normal Relationship With God

When people believe in, love, and satisfy God, they touch the Spirit of God with their hearts and thereby obtain His satisfaction, they use their hearts to engage with God's words, and are thus moved by His Spirit. If you wish to live a normal spiritual life and establish a normal relationship with God, then you must first give your heart to Him. Only after you have quieted your heart before Him and poured your whole heart into Him will you be able to gradually develop a normal spiritual life. If in people's belief in God, they do not give their hearts to Him, if their hearts are not with Him, and they do not treat His burden as their own, then all that they do is an act of cheating God, an act typical of religious people, and it will not receive God's praise. God cannot gain anything from this kind of person, they can only serve as a foil to His work. These people are like decorations in the house of God—they are placeholders and they are trash, and God does not make use of them. Not only is there no chance of the Holy Spirit working in them, there is no value in perfecting them. This type of person is a veritable walking corpse. No part of them can be used by the Holy Spirit—they have been thoroughly dominated and deeply corrupted by Satan. God will eliminate these people. When the Holy Spirit makes use of people today, He not only employs the desirable parts of them to get things done—He also perfects and changes the parts of them that are undesirable. If you are able to pour your heart into God and quiet it before Him, then you will have the opportunity and the qualifications to be used by the Holy Spirit, and to receive His enlightenment and illumination. Even more than that, you will have the opportunity for the Holy Spirit to remedy your shortcomings. When you give your heart to God, on the positive side, you

will be able to gain deeper entry and attain a higher plane of insight. On the negative side, you will have greater knowledge of your deficiencies and shortcomings, and you will yearn more and seek more to satisfy God's intentions. Furthermore, you will not be negative, you will be able to actively enter in. This shows that you are a correct person. Assuming that your heart is able to remain quiet before God, then whether or not you receive praise from the Holy Spirit, and whether or not you please God, hinges crucially upon whether you can actively enter in. When the Holy Spirit enlightens people and makes use of them, He never makes them negative, He always makes them progress actively. And when He does this, people still have their weaknesses, but they do not live by them. They do not put off their life progress, and they keep seeking to satisfy God's intentions. This is a standard. If you can attain this, it proves that you have obtained the presence of the Holy Spirit. If a person is always negative, and if, even after receiving enlightenment and coming to know themselves, they remain negative and passive, and they are unable to stand up and work with God, then they have only received the grace of God, and the Holy Spirit is not with them. Their negativity means that their heart is not turned toward God, and that their spirit has not been moved by God's Spirit. This should be understood by all.

Through experience, it can be seen that quieting one's heart before God is of the utmost importance. It relates to issues with people's spiritual lives and life progress. Your pursuit of the truth and dispositional change will only bear fruit if your heart is quiet before God. That is because you have come before Him bearing a burden, because you always feel that you are lacking in so many ways, that there are many truths that you need to know, that there is a great deal of reality that you need to experience, and that you should show consideration for God's intentions. These things are

always on your mind, it feels as if they are pressing down upon you with a force that leaves you unable to breathe, and thus you feel heavy of heart (though you are not in a negative state). Only such a person is qualified to accept the enlightenment of God's words and to be moved by the Spirit of God. It is because of their burden, because they are heavy of heart, and, it can be said, because of the price they have paid and the suffering they have endured before God, that they receive His enlightenment and illumination. For God does not give anyone special treatment. He is always fair in His treatment of people, but He also does not give to people arbitrarily or unconditionally. This is one aspect of His righteous disposition. In real life, most people have not yet attained this realm. At the very least, their hearts have yet to completely turn toward God, so there still has not been any great change in their life disposition. This is because they only live in God's grace and they have yet to gain the work of the Holy Spirit. The criteria that people must meet in order to be made use of by God are as follows: Their hearts must be turned toward God, they must carry the burden of His words, they must have hearts of yearning, and they must be resolved to seek the truth. Only these people can obtain the work of the Holy Spirit and frequently gain His enlightenment and illumination. The people that God makes use of appear outwardly to lack reason and normal relationships with others, but they speak carefully, with propriety, and they are always able to keep a quiet heart before God. This is exactly the kind of person who is worthy of being used by the Holy Spirit. These people "without reason" who God speaks of seem to lack normal relationships with others, and they do not care about outward love or outward practices, but when they fellowship on spiritual matters, they are able to open their hearts and selflessly provide others with the illumination and enlightenment they have acquired from their actual experiences before God. That is how they

express their love for God and satisfy His intentions. When others slander and ridicule them, they avoid being influenced by outside people, matters, or things, and remain quiet before God. It seems as though they have their own unique insights. Regardless of what other people do, their hearts never leave God. When other people are talking and laughing, their hearts remain before God, they contemplate His word, or silently pray to the God in their hearts, seeking His desires. These people do not attach importance to maintaining normal interpersonal relationships, and they seem to have no philosophy for worldly dealings. They appear lively, lovable, and innocent, but they also possess a certain calmness. This is the likeness of the kind of person that God makes use of. Things like philosophies for worldly dealings or "normal reason" simply do not work in this type of person. They have poured their whole hearts into God's word, and they seem to only have God in their hearts. This is the kind of person "without reason" that God refers to, and it is precisely this kind of person that is used by God. The mark of a person who God makes use of is: No matter when or where, their heart is always before God, and no matter how dissolute others may be, or how much other people indulge in lust and in the flesh, the heart of this person never leaves God, and they do not follow the crowd. Only this type of person is suited for God's use, and only this type of person is perfected by the Holy Spirit. If you are unable to attain this, then you are not qualified to be gained by God, or to be perfected by the Holy Spirit.

If you want to establish a normal relationship with God, your heart must be turned toward Him; with this as a foundation, you will then have normal relationships with other people too. If you do not have a normal relationship with God, then no matter what you do to maintain your relationships with other people, no matter how hard you work or how much energy you put in, it will all belong to a human philosophy for worldly

dealings. You will be protecting your position among people and attaining their praise through human perspectives and human philosophies, rather than establishing normal interpersonal relationships according to the word of God. If you do not focus on your relationships with people, and maintain a normal relationship with God instead, if you are willing to give your heart to God and learn to submit to Him, then your interpersonal relationships will naturally become normal. These relationships will then not be built upon the flesh, but upon the foundation of God's love. You will have almost no fleshly interactions with other people, but on a spiritual level, there will be fellowship and mutual love, comfort, and provision between you. All of this is done upon the foundation of a desire to satisfy God—these relationships are not maintained through human philosophies for worldly dealings, they are formed naturally when one carries a burden for God. They do not require any artificial, human effort from you, you need only to practice according to the principles of God's words. Are you willing to be considerate of God's intentions? Are you willing to be a person who is "without reason" before Him? Are you willing to completely give your heart to God and to disregard your position among other people? Of all the people you interact with, whom do you have the best relationships with? With whom do you have the worst relationships? Are your relationships with people normal? Do you treat all people equally? Are your relationships with others maintained according to your philosophy for worldly dealings, or are they built upon the foundation of God's love? When people do not give their hearts to God, their spirits become sluggish, numb, and unconscious. Such people will never understand God's words, they will never have a normal relationship with God, and they will never achieve a change in their disposition. Changing one's disposition is the process of giving one's heart completely to God, and of receiving enlightenment and

illumination from His words. God's work allows people to actively enter in, and it enables them to cast off the negative parts of themselves after gaining knowledge of them. When you have given your heart to God, you will be able to sense every time that your spirit is slightly moved, and know every part of God's enlightenment and illumination. If you persevere, you will gradually enter onto the path of being perfected by the Holy Spirit. The quieter your heart is before God, the more sensitive and delicate your spirit will be, the more it will be able to perceive how the Holy Spirit moves it, and the more normal your relationship with God will become. Normal interpersonal relationships are established upon the foundation of turning one's heart toward God, not through human effort. If God is absent from a person's heart, then their relationships with other people are merely relationships of the flesh. They are not normal, they are lustful indulgences, and they are hated and loathed by God. If you say that your spirit has been moved, but you are only willing to fellowship with people whom you like and respect, and you are biased against and refuse to speak with people whom you dislike when they come to seek from you, this is even more proof that you are ruled by your feelings and that you do not have a normal relationship with God at all. It shows that you are attempting to fool God and cover up your own ugliness. You may be able to share some of your knowledge, but if your intents are wrong, then everything you do is only good by human standards, and God will not praise you. Your actions will be driven by your flesh, not by God's burden. You are only fit for God's use if you are able to quiet your heart before Him and have normal interactions with all those who love Him. If you can do that, then no matter how you interact with others, you will not be acting out a philosophy for worldly dealings, you will be considering God's burden and living before Him. How many people like this are there amongst you? Are your relationships with

others really normal? On what foundation are they built? How many philosophies for worldly dealings are there within you? Have you cast them off? If your heart cannot turn completely toward God, then you are not of God—you have come from Satan, you will ultimately return to Satan, and you do not deserve to be one of God's people. You must examine these things carefully.

A Normal Spiritual Life Leads People Onto the Right Track

You have walked only a very small portion of the path of a believer in God, and you have yet to enter onto the right track, so you are still far from meeting God's standard. Right now, your stature is not adequate to meet His demands. Due to your caliber and your corrupt nature, you always treat God's work carelessly; you do not treat it seriously. This is your gravest shortcoming. There is certainly none who can ascertain the path the Holy Spirit walks; most of you do not understand it and cannot see it clearly. Moreover, most of you pay no mind to this matter, much less do you take it to heart. If you continue in this way, living in ignorance of the work of the Holy Spirit, then the path you take as a believer in God will be futile. This is because you do not do everything in your power to seek to meet God's intentions and because you do not cooperate well with God. It is not that God has not worked on you, or that the Holy Spirit has not moved you. It is that you are so careless that you do not take the work of the Holy Spirit seriously. You must turn reverse this situation immediately and walk the path on which the Holy Spirit leads people. This is the main topic for today. "The path on which the Holy Spirit leads" refers to gaining enlightenment in spirit; having knowledge of God's word; gaining clarity on the path ahead; being able to enter step by step into the truth; and coming to a greater knowledge of God. The path on which the Holy Spirit leads people is primarily a path toward a clearer understanding of God's word, free of deviations and misconceptions, and those who walk it walk straight along it. In order to achieve this you will need to work in harmony with God, find a correct path to practice, and walk the path led by the Holy Spirit. This involves cooperation on man's part: that is, what you must do to meet God's

requirements of you, and how you must behave to enter onto the right track of belief in God.

Stepping onto the path led by the Holy Spirit may seem complicated, but you will find it much simpler when the path of practice is clear to you. The truth is that people are capable of all that God demands of them—it is not as if He is trying to teach pigs to fly. In all situations, God seeks to resolve people's problems and settle their concerns. All of you must understand this; do not misunderstand God. People are led according to God's word along the path the Holy Spirit walks. As mentioned before, you must give your heart to God. This is a prerequisite for walking the path on which the Holy Spirit leads. You must do this in order to enter onto the right track. How does a person consciously do the work of giving their heart to God? In your daily lives, when you experience God's work and pray to Him, you do it carelessly—you pray to God while you work. Can this be called giving your heart to God? You are thinking about household matters or affairs of the flesh; you are always of two minds. Can this be considered quieting your heart in the presence of God? This is because your heart is always fixated on external affairs, and is not able to return before God. If you would have your heart truly at peace before God, then you must do the work of conscious cooperation. This is to say that every one of you must have a time for your devotions, a time when you put aside people, events, and things; settle your heart and quiet yourself before God. Everyone must keep individual devotional notes, recording their knowledge of God's word and how their spirit is moved, regardless of whether they are profound or superficial; everyone must consciously quiet their heart before God. If you can dedicate one or two hours each day to true spiritual life, then your life that day will feel enriched and your heart will be bright and clear. If you live this kind of spiritual life every day, then your heart will be able to

return more into God's possession, your spirit will become stronger and stronger, your condition will constantly improve, you will become more capable of walking the path on which the Holy Spirit leads, and God will bestow increased blessings upon you. The purpose of your spiritual life is consciously to gain the presence of the Holy Spirit. It is not to observe rules or conduct religious rituals, but truly to act in concert with God, truly to discipline your body—this is what man should do, so you should do this with the utmost effort. The better your cooperation and the more effort you commit, the more your heart will be able to return to God and the better you will be able to quiet your heart before Him. At a certain point, God will gain your heart completely. No one will be able to sway or capture your heart, and you will belong completely to God. If you walk this path, then God's word will reveal itself to you at all times and enlighten you about everything that you do not understand—this can all be achieved through your cooperation. This is why God always says, "All who act in concert with Me, I will reward twice over." You must see this path clearly. If you wish to walk the right path, then you must do all that you can to satisfy God. You must do all that you can to attain a spiritual life. At the start, you may not achieve great results in this pursuit, but you must not allow yourself to regress or wallow in negativity—you must keep working hard! The more you live a spiritual life, the more your heart will be occupied by the words of God, always concerned with these matters, always bearing this burden. After that, reveal your innermost truth to God through your spiritual life; tell Him what you are willing to do, what you are thinking about, your understanding and view of His word. Do not hold back anything, not even a little bit! Practice speaking the words within your heart and revealing your true feelings to God; if it is in your heart, then by all means, say it. The more you speak in this way, the more you will feel God's loveliness, and

God will tug more strongly on your heart. When this happens, you will feel that God is dearer to you than anyone else. You will never leave God's side, no matter what. If you practice this kind of spiritual devotional on a daily basis and do not put it out of your mind, but treat it as a matter of great importance in your life, then God's word will occupy your heart. This is what it means to be touched by the Holy Spirit. It will be as if your heart has always been possessed by God, as if that which you love is always in your heart. No one can take that away from you. When this happens, God will truly live inside you and have a place within your heart.

Promises to Those Who Are Perfected

What is the path through which God perfects man? What aspects does it include? Are you willing to be perfected by God? Are you willing to accept His judgment and chastisement? What do you know of these questions? If you have no knowledge to speak of, then this is proof that you still do not know God's work, that you have not been enlightened by the Holy Spirit at all. It is impossible for such people to be perfected. They are only given a small amount of grace to enjoy briefly, and it will not last long. People cannot be perfected by God if they only enjoy His grace. Some are satisfied when their flesh has peace and enjoyment, when their life is easy and without adversity or misfortune, when their whole family lives in harmony, without contention or dispute—and they may even believe this to be the blessing of God. In truth, it is merely God's grace. You must not be satisfied with merely enjoying the grace of God. Such thinking is so vulgar. Even if you read the words of God every day, and pray every day, and your spirit feels great enjoyment and is especially at peace, if you ultimately have nothing to say of your knowledge of God and His work, and have experienced nothing, and no matter how much of God's word you have eaten and drunk, if all you feel is spiritual peace and enjoyment, and that the word of God is sweet beyond compare, as though you cannot enjoy it enough, but you have no practical experience whatsoever of the words of God and are utterly devoid of the reality of His words, then what can you gain from such faith in God? If you cannot live out the essence of God's words, then your eating and drinking of these words and your prayers are nothing but religious belief. Such people cannot be perfected by God and cannot be gained by Him. People who are gained by God are those who pursue the truth. What God gains is not the flesh of man, not the things

which belong to him, but the part within him that belongs to God. Thus, when God perfects people, He does not perfect their flesh, but their hearts, allowing their hearts to be gained by God; which is to say, God perfecting man is, in essence, God perfecting the heart of man so that this heart may turn to God and so that it may love Him.

The flesh of man is mortal. It serves no purpose for God to gain the flesh of man, for the flesh of man is something that inevitably decays and cannot receive His inheritance or blessings. If the flesh of man were gained, and only the flesh of man were in this stream, then though man would nominally be in the stream, his heart would belong to Satan. That being the case, not only would people be unable to become the manifestation of God, but they would also become His burden, and God's choosing of people would thus become meaningless. Those that God intends to perfect will all receive His blessings and His inheritance. That is, they take in what God has and is so that it becomes what they have within; they have all the words of God wrought into them; whatever God is, you are able to take it all in exactly as is, and thereby live out the truth. This is the kind of person who is perfected by God and who is gained by God. Only someone such as this is eligible to receive the blessings bestowed by God:

1. Gaining the whole of God's love.

2. Acting in accordance with the intentions of God in all things.

3. Gaining the guidance of God, living in the light of God, and gaining God's enlightenment.

4. Living out on earth the image that God loves; loving God truly as Peter did, crucified for God and worthy to die in recompense for God's love; having the same glory as Peter.

5. Being beloved, respected, and admired by everyone on earth.

6. Overcoming every aspect of the bondage of death and Hades, giving no opportunity for Satan to do its work, being possessed by God, living within a fresh and lively spirit, and not growing weary.

7. Having an ineffable sense of elation and excitement at all times throughout life, as if one has beheld the arrival of the day of God's glory.

8. Winning glory together with God and having a countenance that resembles God's beloved saints.

9. Becoming that which God loves on earth, that is, a beloved son of God.

10. Changing form and ascending with God to the third heaven and transcending the flesh.

Only people who can inherit the blessings of God are perfected and gained by God. Have you gained anything at present? To what extent has God perfected you? God does not perfect man at random; His perfecting man is conditional, and has clear, visible results. It is not, as man imagines, that as long as he has faith in God, he can be perfected and gained by God, and he can receive on earth the blessings and inheritance of God. Such things are exceedingly difficult—to say nothing of the changing of people's form. At present, what you should chiefly seek is to be perfected by God in all things, and to be perfected by God through all people, matters, and things with which you are faced, so that more of what God is will be wrought into you. You must first receive the inheritance of God on earth; only then will you become eligible to inherit more, and greater, blessings from God. These are all things that you should seek, and which you should understand before all else. The more you seek to be perfected by God in all

things, the more you will be able to see the hand of God in all things, as a result of which you will, through different perspectives and in different matters, actively seek to enter into the being of God's word and enter into the reality of His word. You cannot be content with such negative states as merely not committing sins, or having no notions, no philosophy for worldly dealings, and no human will. God perfects man in a multitude of ways; in all matters lies the possibility of being perfected, and He can perfect you not only in positive terms but also in negative terms, to make what you gain more abundant. Every single day there are opportunities to be perfected and occasions to be gained by God. After experiencing thus for a time, you will be greatly changed, and will naturally understand many things of which you were previously ignorant. There will be no need for instruction from others; unbeknownst to you, God will enlighten you, so that you will receive enlightenment in all things and enter into all your experiences in detail. God will surely guide you so that you veer not to left or right, and you will thus set foot upon path to being perfected by Him.

Being perfected by God cannot be limited to perfection by eating and drinking God's word. Such experiencing would be too one-sided, it would include too little, and could only restrict people to a very small scope. This being so, people would lack much of the spiritual nourishment they require. If you wish to be perfected by God, you must learn how to experience in all matters, and be able to gain enlightenment in everything that happens to you. Whether it be good or bad, it should bring you benefit, and should not make you negative. Regardless, you should be able to consider things while standing on the side of God, and not analyze or study them from the perspective of man (this would be a deviation in your experience). If you experience thus, then your heart will be filled with the burdens of your life; you will live constantly in the light of God's countenance, not readily

deviating in your practice. Such people have a bright future ahead of them. There are so many opportunities to be perfected by God. It all rests on whether you are someone who truly loves God and whether you possess the resolve to be perfected by God, to be gained by God, and to receive His blessings and inheritance. Mere resolve is not enough; you must have much knowledge, else you will always be deviating in your practice. God is willing to perfect each and every one of you. As it stands now, although most people have already accepted the work of God for a very long time, they have limited themselves to merely basking in the grace of God, and are only willing to allow God to give them a little comfort of the flesh, yet are unwilling to receive more, and higher, revelations. This shows that the heart of man is still always on the outside. Even though the work of man, his service, and his God-loving heart have fewer impurities, as far as his inner substance and his backward thinking are concerned, man still constantly seeks the peace and enjoyment of the flesh, and cares nothing for what the conditions for and purposes of God perfecting man may be. And so, the lives of most people are still vulgar and decadent. Their lives have not changed in the slightest; they simply do not regard faith in God as a matter of importance, it is as if they just have faith for the sake of others, going through the motions and getting by any old how, adrift in a purposeless existence. Few are those who are able to seek to enter into the word of God in all things, gaining more and richer things, becoming people of greater wealth in the house of God today, and receiving more of God's blessings. If you seek to be perfected by God in all things, and are able to receive what God has promised on earth, if you seek to be enlightened by God in all things and do not let the years slip idly by, this is the ideal path to enter actively. Only thus will you become worthy and eligible to be perfected by God. Are you truly one who seeks to be perfected by God? Are you truly

one who is earnest in all things? Do you have the same spirit of love for God as Peter did? Do you have the will to love God as Jesus did? You have had faith in Jesus for many years; have you seen how Jesus loved God? Is it truly Jesus that you believe in? You believe in the practical God of today; have you seen how the practical God in the flesh loves the God in heaven? You have faith in the Lord Jesus Christ; that is because Jesus' crucifixion for the sake of redeeming mankind and the miracles He performed are generally accepted facts. Yet the faith of man comes not from knowledge and true understanding of Jesus Christ. You believe only in the name of Jesus, but you do not believe in His Spirit, because you do not pay any heed to how Jesus loved God. Your faith in God is far too naive. Despite believing in Jesus for many years, you do not know how to love God. Does this not make you the world's greatest fool? This is proof that for years, you have been eating the food of the Lord Jesus Christ in vain. Not only do I dislike such people, I trust that the Lord Jesus Christ—whom you venerate—would also dislike them. How can such people be perfected? Are you not crimson with embarrassment? Do you not feel ashamed? Do you still have the gall to face your Lord Jesus Christ? Do you all understand the meaning of what I have said?

The Evil Will Surely Be Punished

Look into yourselves to see whether you practice righteousness in all that you do, and whether all of your actions are being observed by God: This is the principle by which those who believe in God conduct their affairs. You will be called righteous because you are able to satisfy God, and because you accept God's care and protection. In God's eyes, all those who accept God's care, protection, and perfection, and who are gained by Him, are righteous, and He regards them all as precious. The more you accept the current words of God, the more you will be able to understand and comprehend God's intentions, and the more you will therefore be able to live out God's words and satisfy His requirements. This is God's commission for you, and it is what all of you should be able to achieve. If you use your own notions to measure and delimit God, as if God were an unchanging statue of clay, and if you completely delimit God within the parameters of the Bible and contain Him within a limited scope of work, then this proves that you have condemned God. Because the Jews in the age of the Old Testament took God to be an idol of fixed form that they held in their hearts, as if God could only be called the Messiah, and only He who was called the Messiah could be God, and because humanity served and worshiped God as if He were a (lifeless) clay statue, they nailed the Jesus of that time to the cross, sentencing Him to death—the guiltless Jesus was thus condemned to death. God was innocent of any offense, yet man refused to spare Him, and insisted on sentencing Him to death, and so Jesus was crucified. Man always believes that God is unchanging, and defines Him on the basis of one single book, the Bible, as though man has a perfect understanding of God's management, as though man holds all that God does in the palm of his hand. People are absurd in the extreme, arrogant in

the extreme, and they all have a flair for hyperbole. No matter how great your knowledge of God, I still say that you do not know God, that you are someone who opposes God the most, and that you have condemned God, because you are utterly incapable of submitting to the work of God and walking the path of being made perfect by God. Why is God never satisfied with the actions of man? Because man does not know God, because he has too many notions, and because his knowledge of God in no way agrees with reality, but instead monotonously repeats the same theme without variation and uses the same approach for every situation. And so, having come to earth today, God is once more nailed to the cross by man. Cruel mankind! The connivance and intrigue, the snatching and grabbing one from another, the scramble for fame and fortune, the mutual slaughter—when will it ever end? Despite the hundreds of thousands of words God has spoken, no one has come to their senses. People act for the sake of their families, sons and daughters, for their careers, future prospects, position, vainglory, and money, for the sake of food, clothing, and the flesh. But is there anyone whose actions are truly for the sake of God? Even among those who act for the sake of God, there are but few who know God. How many people do not act out of their own interests? How many do not oppress or ostracize others in order to protect their own position? And so, God has been forcibly sentenced to death innumerable times, and countless barbaric judges have condemned God and once more nailed Him to the cross. How many can be called righteous because they truly act for the sake of God?

Is it so easy to be perfected before God as a saint or a righteous person? It is a true statement that “there are no righteous upon this earth, the righteous are not in this world.” When you come before God, consider what you are wearing, consider your every word and action, your every thought and idea, and even the dreams that you dream every day—they are all for

your own sake. Is this not the true state of affairs? “Righteousness” does not mean giving alms to others, it does not mean loving your neighbor as yourself, and it does not mean refraining from quarrels and disputes or robbing and stealing. Righteousness means taking God’s commission as your duty and submitting to God’s orchestrations and arrangements as your heaven-sent vocation, regardless of time or place, just like all that was done by the Lord Jesus. This is the righteousness of which God has spoken. That Lot could be called righteous is because he saved the two angels sent by God without considering his own gain and loss; it can only be said that what he did at that time may be called righteous, but he cannot be called a righteous man. It was only because Lot had seen God that he gave his two daughters in exchange for the angels, but not all of his behavior in the past stood for righteousness. And so I say “there are no righteous upon this earth.” Even among those who are in the stream of recovery, no one can be called righteous. No matter how good your actions, no matter how you appear to glorify the name of God, neither hitting and cursing others, nor robbing and plundering from others, you still cannot be called righteous, for this is what a normal person is capable of having. What is key right now is that you do not know God. It can only be said that at present you have a little bit of normal humanity, but no elements of the righteousness spoken of by God, and so nothing that you do is capable of proving that you know God.

Before, when God was in heaven, people dealt with God perfunctorily in their actions. Today, God has been among man—no one knows how many years it has been—yet in doing things, people are still being perfunctory in their dealings with Him. Is not man much too backward in his thinking? It was the same with Judas: Before Jesus came, Judas would tell lies to deceive his brothers and sisters, and even after Jesus came, he

still did not change; he did not know Jesus in the least, and in the end he betrayed Jesus. Was this not because he did not know God? If, today, you still do not know God, then it is possible that you may become another Judas, and following upon this, the tragedy of Jesus' crucifixion in the Age of Grace two thousand years ago would be played out again. Do you not believe this? It is a fact! At present, the majority of people are in a similar situation—I may be saying this a little too soon—and such people are all playing the role of Judas. I am not speaking nonsense, but on the basis of fact—and you cannot but be convinced. Although many people make a pretense of humility, in their hearts there is nothing but a pool of dead water, a ditch of stinking water. Right now there are too many like this in the church, and you think I am completely unaware of this. Today, My Spirit decides for Me, and bears testimony for Me. Do you think I know nothing? Do you think I understand nothing of the devious thoughts within your hearts, the things you keep within your hearts? Is it so easy to get the better of God? Do you think you can treat Him in whatever way you like? In the past, I was worried lest you become constrained, so I kept on giving you freedom, but humanity was unable to tell that I was being good to them, and when I gave an inch they took a yard. Ask around among yourselves: I have almost never pruned anyone, and have almost never lightly reprimanded anyone—yet I am very clear about the motivations and notions of man. Do you think God Himself, to whom God bears testimony, is a fool? In that case, I say you are too blind! I will not expose you, but let us see just how corrupt you can become. Let us see whether your clever little stratagems can save you, or whether trying your best to love God can save you. Today, I will not condemn you; let us wait until the time of God to see how He takes retribution upon you. I have no time for idle chitchat with you now, and I am unwilling to delay My greater work solely on your

account. A maggot like you is not worthy of the time it would take God to prune you—so let us see just how dissolute you can get. People like this do not pursue knowledge of God in the least, nor do they have the least bit of God-loving heart, and still they wish for God to call them righteous—is this not a joke? Because a small number of people are actually honest, I will focus only on continuing to provide life to man. I will only get done what I should get done today, but in the future I will bring retribution upon each person according to what they have done. I have said all that there is to say, for this is precisely the work I do. I do only what I should do, and not what I should not. Nevertheless, I hope that you spend more time in reflection: Exactly how much of your knowledge of God is true? Are you someone who has once more nailed God to the cross? My final words are these: Woe be unto those who crucify God.

How to Enter Into a Normal State

The more people accept the words of God, the more enlightened they are, and the more they hunger and thirst in their pursuit of knowing God. Only those who accept the words of God are capable of having richer and more profound experiences, and they are the only ones whose lives can continue to grow like sesame flowers. All who pursue life should treat this as their full-time job; they should feel that "without God, I cannot live; without God, I can accomplish nothing; without God, everything is empty." So, too, should they have the resolution that "without the presence of the Holy Spirit, I will do nothing, and if reading the words of God has no effect then I am indifferent to doing anything." Do not indulge yourselves. Life experiences come from the enlightenment and guidance of God, and they are the crystallization of your subjective efforts. What you should demand of yourselves is this: "When it comes to life experience, I cannot give myself a free pass."

Sometimes, when in abnormal conditions, you lose the presence of God, and become unable to feel God when you pray. It is normal to feel afraid at such times. You should immediately start searching. If you do not, God will be apart from you, and you will be without the presence of the Holy Spirit—and, moreover, the work of the Holy Spirit—for a day, two days, even a month or two months. In these situations, you become so incredibly numb and are once more taken captive by Satan, to the point where you are capable of committing all manner of act. You covet wealth, deceive your brothers and sisters, watch movies and videos, play mahjong, and even smoke and drink without discipline. Your heart has strayed far from God, you have secretly gone your own way, and you have arbitrarily passed judgment on God's work. In some cases, people sink so low that

they feel no shame or embarrassment in committing sins of a sexual nature. This kind of person has been forsaken by the Holy Spirit; in fact, the work of the Holy Spirit has long been absent in such a person. One can only see them sink ever deeper into corruption as their sinful hands stretch out ever further. In the end, they deny the existence of this way, and are taken captive by Satan as they sin. If you discover that you only have the presence of the Holy Spirit, yet lack the work of the Holy Spirit, it is already a dangerous situation to be in. When you cannot even feel the presence of the Holy Spirit, then you are on the verge of death. If you do not repent, then you will have completely returned to Satan, and you shall be among those who are eliminated. So, when you discover that you are in a state where there is only the presence of the Holy Spirit (you do not sin, you hold yourself in check, and you do nothing in blatant resistance to God) but you lack the work of the Holy Spirit (you do not feel moved when you pray, you gain no obvious enlightenment or illumination when you eat and drink the words of God, you are indifferent about eating and drinking the words of God, there is never any growth in your life, and you have long been bereft of great illumination)—at such times, you must be more cautious. You must not indulge yourself, you must not give free rein to your own character any further. The presence of the Holy Spirit may disappear at any time. This is why such a situation is so dangerous. If you find yourself in this kind of state, try to turn things around as soon as you can. First, you should say a prayer of repentance and ask that God extend His mercy upon you once more. Pray more earnestly and, quiet your heart to eat and drink more of God's words. With this foundation, you must spend more time in prayer; redouble your efforts in singing, praying, eating and drinking God's words, and performing your duty. When you are at your weakest, your heart is most easily possessed by Satan. When that happens, your heart is taken

from God and returned to Satan, whereupon you are without the presence of the Holy Spirit. At such times, it is doubly difficult to regain the work of the Holy Spirit. It is better to seek the work of the Holy Spirit while He is still with you, which will allow God to bestow more of His enlightenment upon you and not cause Him to abandon you. Praying, singing hymns, serving your function, and eating and drinking the words of God—all of this is done so that Satan has no opportunity to do its work, and so that the Holy Spirit may work within you. If you do not regain the work of the Holy Spirit in this way, if you simply wait, then regaining the work of the Holy Spirit will not be easy when you have lost the presence of the Holy Spirit, unless the Holy Spirit has particularly moved you, or especially illuminated and enlightened you. Even so, it does not just take a day or two for your state to recover; sometimes even six months may pass without any recovery. This is all because people are too easy on themselves, are incapable of experiencing things in a normal way and are thus abandoned by the Holy Spirit. Even if you do regain the work of the Holy Spirit, the present work of God still might not be very clear to you, for you have fallen far behind in your life experience, as if you were left ten thousand miles behind. Is this not a terrible thing? I tell such people, however, that it is not too late to repent now, but that there is one condition: You must work harder, and not indulge in laziness. If other people pray five times in one day, you must pray ten times; if other people eat and drink the words of God for two hours a day, you must do so for four or six hours; and if other people listen to hymns for two hours, you must listen for half a day at the very least. Be often at peace before God and think of God's love, until you are moved, your heart returns to God, and you no longer dare stray away from God—only then will your practice bear fruit; only then will you be able to recover your previous, normal state.

Some people put a lot of enthusiasm into their pursuit and yet fail to enter onto the right track. This is because they are too careless and pay no attention to spiritual things. They have no idea how to experience God's words, and do not know what the work and presence of the Holy Spirit are. Such people are enthusiastic but foolish; they do not pursue life. That is because you lack the slightest bit of knowledge of the Spirit, you know nothing of development in the Holy Spirit's ongoing work, and you are ignorant of the state within your own spirit. Is the faith of such people not a foolish kind of faith? The pursuit of such people ultimately yields nothing. The key to achieving growth in life in one's faith in God is knowing what work God does in your experience, beholding the loveliness of God, and understanding the intentions of God, such that you submit to all of God's arrangements, have God's words wrought into you so that they become your life, and thereby satisfy God. If your faith is a foolish faith, if you pay no heed to spiritual matters and to changes in your life disposition, if you exert no effort toward the truth, will you be able to grasp God's intentions? If you do not understand what God asks, then you will be incapable of experiencing, and will thus have no path to practice. What you must pay attention to as you experience God's words is the effect they produce in you, so that you may come to know God from His words. If you only know to read God's words, but do not know how to experience them, does this not show that you lack spiritual understanding? Right now, most people are incapable of experiencing God's words, and thus they do not know the work of God. Is this not a failing in their practice? If they carry on like this, at what point will they be capable of experiencing things in their rich fullness and achieving growth in their lives? Does this not amount merely to empty talk? There are many among you who focus on theory, who know nothing of spiritual matters, and yet still wish to be put to great use by God and to

be blessed by God. This is totally unrealistic! Thus, you must put an end to this failing, so that you may all enter onto the right track in your spiritual lives, have real experiences, and truly enter into the reality of God’s words.

How to Serve in Harmony With God's Intentions

When one believes in God, how, exactly, should one serve Him? What conditions should be fulfilled and what truths should be understood by those who serve God? And where might you be deviating in your service? You should know the answers to all these things. These issues touch upon how you believe in God, and how you walk onto the path led by the Holy Spirit and let God orchestrate you in all things, thus allowing you to understand every step of God's work in you. When you reach that point, you will appreciate what faith in God is, how to properly believe in God, and what you should do to act in harmony with God's intentions. This will make you completely and utterly obedient to God's work; you will have no complaints and you will not judge, or analyze, much less research God's work. As such, you will all be capable of submitting to God till death, allowing God to steer you and slaughter you like a sheep, so that you can all become the Peters of the 1990s, and can love God to the utmost even upon the cross, without the slightest complaint. Only then will you be able to live as Peters of the 1990s.

Everyone who has resolved to can serve God—but only those who show consideration for and understand God's intentions are qualified and entitled to serve God. I have discovered this among you: Many people believe that as long as they fervently spread the gospel for God, go on the road for God, expend themselves and give things up for God, and so on, then this is serving God. Even more religious people believe that serving God means running around with a Bible in their hands, spreading the gospel of the kingdom of heaven and saving people by making them repent and confess. There are also many religious officials who think that serving God consists of preaching in chapels after pursuing advanced studies and

training in the seminary, and teaching people through readings of Bible scriptures. Moreover, there are people in impoverished regions who believe that serving God means healing the sick and casting out demons among their brothers and sisters or praying for them, or serving them. Amongst you, there are many who believe that serving God means eating and drinking the words of God, praying to God every day, as well as visiting and doing work in churches everywhere. There are other brothers and sisters who believe that serving God means never getting married or raising a family and dedicating their entire being to God. Yet few people know what it actually means to serve God. Although there are as many people who serve God as there are stars in the sky, the number of those who can serve directly, and who are able to serve in accordance with God's intentions, is paltry—pifflingly small. Why do I say this? I say this because you do not understand the essence of the phrase "service to God," and you understand so little of how to serve in accordance with God's intentions. There is an urgent need for people to understand exactly what sort of service to God is in harmony with His intentions.

If you wish to serve in accordance with God's intentions, you must first understand what kind of people are pleasing to God, what kind of people are loathed by God, what kind of people are made perfect by God, and what kind of people are qualified to serve God. At the very least, you should be equipped with this knowledge. Moreover, you should know the aims of God's work, and the work that God shall do in the here and now. After understanding this, and through the guidance of God's words, you should first have entry, and first receive God's commission. Once you have had actual experience of God's words, and when you truly know God's work, you will be qualified to serve God. And it is when you serve Him that God opens your spiritual eyes and allows you to have a greater

understanding of His work and to see it more clearly. When you enter this reality, your experiences will be more profound and practical, and all those of you who have had such experiences will be able to walk among the churches and offer provision to your brothers and sisters, so that you can each draw on each other's strengths to make up for your own deficiencies, and gain richer knowledge in your spirits. Only after achieving this effect will you be able to serve in accordance with God's intentions and be made perfect by God in the course of your service.

Those who serve God should be God's intimates, they should be pleasing to God, and capable of the utmost loyalty to God. Whether you act in private or in public, you are able to gain the joy of God before God, you are able to stand firm before God, and regardless of how other people treat you, you always walk the path you should walk, and give every care to God's burden. Only people like this are intimates of God. That God's intimates are able to serve Him directly is because they have been given God's great commission and God's burden, they are able to make God's heart their own, and take God's burden as their own, and they give no consideration to their future prospects: Even when they have no prospects, and they stand to gain nothing, they will always believe in God with a God-loving heart. And so, this kind of person is God's intimate. God's intimates are also His confidants; only God's confidants could share His restlessness, and His thoughts, and although their flesh is painful and weak, they are able to endure pain and forsake that which they love to satisfy God. God gives more burdens to such people, and that which God desires to do is borne out in such people's testimony. Thus, these people are pleasing to God, they are servants of God who are in accordance with His intentions, and only people such as this can rule together with God. When you have truly become God's intimate is precisely when you will rule together with God.

Jesus was able to complete God's commission—the work of all mankind's redemption—because He showed consideration for God's intentions, without making any plans or arrangements for Himself. So, too, was He the intimate of God—God Himself—which is something you all understand very well. (Actually, He was the God Himself who was testified to by God. I mention this here to use the fact of Jesus to illustrate the issue.) He was able to place God's management plan at the very center, and always prayed to the heavenly Father and sought the will of the heavenly Father. He prayed and said: "God the Father! Accomplish that which is Your will, and act not according to My desires but according to Your plan. Man may be weak, but why should You care for him? How could man be worthy of Your concern, man who is like an ant in Your hand? In My heart, I wish only to fulfill Your will, and I would that You can do what You would do in Me according to Your own desires." On the road to Jerusalem, Jesus was in agony, as if a knife were being twisted in His heart, yet He had not the slightest intention of going back on His word; always there was a powerful force compelling Him onward to where He would be crucified. Ultimately, He was nailed to the cross and became the likeness of sinful flesh, completing the work of the redemption of mankind. He broke free of the shackles of death and Hades. Before Him, mortality, hell, and Hades lost their power, and were vanquished by Him. He lived for thirty-three years, throughout which He always did His utmost to satisfy God's intentions according to God's work at the time, never considering His own personal gain or loss, and always thinking of the intentions of God the Father. Thus, after He was baptized, God said: "This is My beloved Son, in whom I am well pleased." Because of His service before God that was in harmony with God's intentions, God placed the heavy burden of redeeming all mankind upon His shoulders and made Him accomplish it, and He was qualified and

entitled to complete this important task. Throughout His life, He endured immeasurable suffering for God, and He was tempted by Satan countless times, but He was never disheartened. God gave Him such an enormous task because He trusted Him, and loved Him, and thus God personally said: "This is My beloved Son, in whom I am well pleased." At that time, only Jesus could accomplish this commission, and this was one practical aspect of God's completion of His work of redeeming all mankind in the Age of Grace.

If, like Jesus, you are able to give every care to God's burden, and rebel against your flesh, God will entrust His important tasks to you, so that you will meet the conditions required to serve God. Only under such circumstances will you venture to say that you are following God's will and completing His commission, and only then will you venture to say you are truly serving God. Compared to Jesus' example, do you venture to say you are God's intimate? Do you venture to say that you are following God's will? Do you venture to say that you are truly serving God? Today, you do not understand how to serve God, do you venture to say you are God's intimate? If you say that you serve God, do you not blaspheme against Him? Think about it: Are you serving God, or yourself? You serve Satan, yet you stubbornly say you are serving God—in this, do you not blaspheme against God? Many people behind My back covet the benefits of status, they gorge themselves on food, they love to sleep and give every care to the flesh, always afraid that there is no way out for the flesh. They do not perform their proper function in the church, but freeload off the church, or else they admonish their brothers and sisters with My words, constraining others from positions of authority. These people keep saying they are following God's will and always say they are God's intimates—is this not absurd? If you have the right motivation, but are unable to serve in

accordance with God's intentions, then you are being foolish; but if your motivation is not right, and you still say you serve God, then you are someone who opposes God, and you ought to be punished by God! I have no sympathy for such people! In the house of God, they freeload, always coveting the comforts of the flesh, and give no consideration to the interests of God. They always seek what is good for them, and they pay no heed to God's intentions. They do not accept the scrutiny of God's Spirit in anything they do. They are always being crooked and deceitful and cheating their brothers and sisters, being two-faced, like a fox in a vineyard, always stealing grapes and trampling over the vineyard. Could such people be God's intimates? Are you fit to receive God's blessings? You take no burden for your life and the church, are you fit to receive God's commission? Who would dare trust someone like you? When you serve like this, could God entrust you with a greater task? Would this not cause delays to the work?

I say this so that you might know what conditions must be fulfilled in order to serve in harmony with God's intentions. If you do not give your heart to God, if you do not show consideration for God's intentions like Jesus, then you cannot be trusted by God, and will end up being judged by God. Perhaps today, in your service to God, you always harbor the intention of deceiving God and always deal with Him in a perfunctory manner. In short, regardless of anything else, if you cheat God, ruthless judgment will come upon you. You should take advantage of having just entered onto the right track of serving God to first give your heart to God, without divided loyalties. Regardless of whether you are before God, or before other people, your heart should always be turned toward God, and you should be resolved to love God like Jesus did. In this way, God will make you perfect, so that you become a servant of God who is in accordance with His intentions. If

you truly wish to be made perfect by God, and for your service to be in harmony with His intentions, then you should change your previous views about faith in God, and change the old way you used to serve God, so that more of you is made perfect by God. In this way, God will not abandon you, and, like Peter, you will be at the vanguard of those who love God. If you remain unrepentant, then you will meet the same end as Judas. This should be understood by all who believe in God.

How to Know Reality

God is a practical God: All of His work is practical, all of the words He speaks are practical, and all of the truths He expresses are practical. Everything that is not His words is vacuous, non-existent, and unsound. Today, the Holy Spirit is to guide people into the words of God. If people are to pursue entry into reality, then they must seek reality, and know reality, after which they must experience reality, and live out reality. The more that people know reality, the more they are able to discern whether the words of others are real; the more people know reality, the fewer notions they have; the more people experience reality, the more they know the deeds of the practical God, and the easier it is for them to break free from their corrupt, satanic dispositions; the more reality people have, the more they know God and the more they detest the flesh and love the truth; and the more reality people have, the closer they come to the standards of God's requirements. People who are gained by God are those who are possessed of reality, who know reality, and who have come to know God's practical deeds through experiencing reality. The more you cooperate with God in a practical way and discipline your body, the more you will acquire the work of the Holy Spirit, the more you will gain reality, and the more you will be enlightened by God, and thus the greater your knowledge of God's practical deeds will become. If you are able to live in the present light of the Holy Spirit, then the present path to practice will become clearer to you, and you will be more able to separate yourself from the religious notions and old practices of the past. Today actuality is the focus: The more reality people have, the clearer their knowledge of the truth, and the greater their understanding of God's intentions. Reality can overcome all words and doctrines, it can overcome all theory and expertise, and the more reality

people focus on, the more they truly love God, and hunger and thirst for His words. If you always focus on reality, then your philosophy for worldly dealings, religious notions, and natural character will naturally be expunged following the work of God. Those who do not pursue reality, and have no knowledge of reality, are likely to pursue that which is supernatural, and they will be easily tricked. The Holy Spirit has no means of working in such people, and so they feel vacant, and that their lives have no meaning.

The Holy Spirit can only work in you when you practically train, practically search, practically pray, and are willing to suffer for the sake of searching the truth. Those who do not seek the truth have nothing but words and doctrines, and empty theory, and those who are without the truth naturally have many notions about God. People such as this long only for God to turn their fleshly body into a spiritual body so that they might ascend to the third heaven. How foolish these people are! All who say such things have no knowledge of God, or of reality; people such as this cannot possibly cooperate with God, and can only wait passively. If people are to understand the truth, and to clearly see the truth, and if, furthermore, they are to enter the truth and put it into practice, then they must actually train, actually search, and actually hunger and thirst. When you hunger and thirst, and when you actually cooperate with God, God's Spirit will surely touch you and work within you, which will bring you more enlightenment, and give you more knowledge of reality, and be of greater help to your life.

If people are to know God, they must first know that God is a practical God, and they must know God's words, God's practical appearance in the flesh, and God's practical work. Only after knowing that all of God's work is practical will you be able to actually cooperate with God, and only through this path will you be able to achieve growth in your life. All those who have no knowledge of reality have no means of experiencing God's

words, are ensnared in their notions, live in their imaginings, and thus they have no knowledge of God's words. The greater your knowledge of reality, the closer you are to God, and the more intimate you are with Him; the more you seek vagueness, abstraction and doctrine, the further you will stray from God, and so the more you will feel that experiencing God's words is strenuous and difficult, and that you are incapable of entry. If you wish to enter the reality of God's words, and onto the right track of your spiritual life, you must first know reality and separate yourself from vague and supernatural things, which is to say that first you must understand how the Holy Spirit enlightens and guides you practically. In this way, if you can truly grasp the Holy Spirit's practical work within man, then you will have entered onto the right track of being made perfect by God.

Today, everything starts from reality. God's work is the most practical, and can be touched by people; it is what people can experience, and achieve. In people there is much that is vague and supernatural, which stops them from knowing God's present work. Thus, in their experiences they always deviate, and always feel that things are difficult, and this is all caused by their notions. People are unable to grasp the principles of the Holy Spirit's work, they do not know reality, and so they are always negative in their path to entry. They look at God's requirements from afar, unable to achieve them; they merely see that God's words really are good, but cannot find the path to entry. The Holy Spirit works by this principle: Through people's cooperation, through them actively praying, searching and coming closer to God, results can be achieved and they can be enlightened and illuminated by the Holy Spirit. It is not the case that the Holy Spirit acts unilaterally, or that man acts unilaterally. Both are indispensable, and the more that people cooperate, and the more they pursue the attainment of the standards of God's requirements, the greater

the work of the Holy Spirit. Only people's practical cooperation, added to the work of the Holy Spirit, can produce practical experiences and the essential knowledge of God's words. Gradually, through experiencing in this way, a perfect person is ultimately produced. God does not do supernatural things; in people's notions, God is almighty, and everything is done by God—with the result that people wait passively, do not read the words of God or pray, and merely await the touch of the Holy Spirit. Those with a correct understanding, however, believe this: God's actions can only go as far as my cooperation, and the effect that God's work has in me depends on how I cooperate. When God speaks, I should do all I can to seek and strive toward God's words; this is what I should achieve.

In the examples of Peter and Paul you can clearly see that it was Peter who paid the most attention to reality. From what Peter went through, it can be seen that his experiences are a summary of the lessons of those who had failed in the past, and that he absorbed the strengths of the saints of the past. From this it can be seen just how practical Peter's experiences were, that people are able to reach out and touch these experiences, and to attain them. Paul, however, was different: All that he spoke of was vague and invisible, things like going to the third heaven, the ascension to the throne, and the crown of righteousness. He focused on that which was external: on status and lecturing people, on showing off his seniority, being touched by the Holy Spirit, and so on. Nothing he pursued was realistic, and much of it was fantasy, and thus it can be seen that all that is supernatural, such as how much the Holy Spirit touches people, the great joy that people enjoy, going to the third heaven, or the extent to which they enjoy their regular training, the extent to which they enjoy reading God's words—none of this is realistic. All of the Holy Spirit's work is normal, and realistic. When you read God's words and pray, inside you are bright and steadfast, the external

world cannot disturb you; inside, you are willing to love God, are willing to engage with positive things, and you detest the evil world. This is living within God. It is not, as people say, experiencing great enjoyment—such talk is not realistic. Today, everything should begin from actuality. Everything God does is practical, and in your experiences you should pay attention to knowing God in a practical way, and to searching for the footprints of God's work and the means by which the Holy Spirit touches and enlightens people. If you eat and drink the words of God, and pray, and cooperate in a way that is more practical, assimilating what was good from times gone by, and rejecting what was bad like Peter, if you listen with your ears and observe with your eyes, and often pray and ponder in your heart, and do all you can to cooperate with God's work, then God will surely guide you.

Regarding a Normal Spiritual Life

Faith in God necessitates a normal spiritual life, which is the foundation for experiencing God's words and entering into reality. Does all your current practice of prayers, of drawing near to God, of hymn-singing, praise, meditation, and pondering the words of God amount to a "normal spiritual life"? None of you seems to know. A normal spiritual life is not limited to such practices as praying, singing hymns, participating in church life, and eating and drinking of God's words. Rather, it involves living a fresh and vibrant spiritual life. What matters is not how you practice, but what fruit your practice bears. Most people believe that a normal spiritual life necessarily involves praying, singing hymns, eating and drinking the words of God or pondering His words, regardless of whether such practices actually have any effect or lead to true understanding. These people focus on following superficial procedures without any thought to their results; they are people who live in religious rituals, not people who live within the church, and much less are they people of the kingdom. Their prayers, hymn singing, and eating and drinking of God's words are all just a form of adhering to regulations, done out of compulsion and to keep up with trends, not out of willingness nor from the heart. However much these people pray or sing, their efforts will bear no fruit, for what they practice is just the regulations and rituals of religion; they are not actually practicing God's words. They focus only on making a fuss over how they practice, and they treat God's words as regulations to follow. Such people are not putting God's words into practice; they are just gratifying the flesh, and performing for other people to see. These religious regulations and rituals are all human in origin; they do not come from God. God does not follow regulations, nor is He subject to any law. Rather, He does new things every day,

accomplishing practical work. Like people in the Three-Self Church, who limit themselves to practices such as attending morning services every day, offering evening prayers and prayers of gratitude before meals, and giving thanks in all things—however much they do and for however long they do it, they will not have the work of the Holy Spirit. When people live amidst regulations and have their hearts fixed on methods of practice, the Holy Spirit cannot work, because their hearts are occupied by regulations and human notions. Thus, God is unable to intervene and work on them, and they can only continue living under the control of laws. Such people are forever incapable of receiving God's praise.

A normal spiritual life is a life lived before God. When praying, one can quiet one's heart before God, and through prayer, one can seek the Holy Spirit's enlightenment, know God's words, and understand God's intentions. By eating and drinking of His words, people can gain a clearer and more thorough understanding of God's current work. They can also gain a new path of practice, and will not cling to the old; what they practice will all be to achieve growth in life. As for prayer, it is not about speaking a few nice-sounding words or breaking down in tears before God to show how indebted you are; rather, its purpose is to train oneself in the use of the spirit, allowing one to quiet one's heart before God, to train oneself to seek out guidance from God's words in all matters, so that one's heart can be drawn to a fresh new light each day, and so that one will not be negative or lazy and may set foot upon the right track of putting God's words into practice. Most people nowadays focus on methods of practice, yet they do not do so in order to pursue the truth and achieve life growth. This is where they have gone astray. There are also some who are capable of accepting new light, but their methods of practice do not change. They bring their old religious notions with them as they look to understand God's words of

today, so what they understand is still doctrine colored by religious notions; they are not accepting today's light simply. As a result, their practices are tainted; they are the same old practices in new packaging. However well they might practice, they are hypocrites. God leads people in doing new things every day, demanding that each day they gain new insight and understanding, and requiring that they not be old-fashioned and repetitive. If you have believed in God for many years, yet your methods of practice have not changed at all, and if you are still zealous and busy about external matters, yet do not have a quiet heart to bring before God to enjoy His words, then you will obtain nothing. When it comes to accepting God's new work, if you do not plan differently, do not go about your practice in a new way, and do not pursue any new understanding, but instead cling to the old and accept only some limited new light, without changing the way you practice, then such people as you are in this stream in name only; in actuality, they are religious Pharisees outside the stream of the Holy Spirit.

To live a normal spiritual life, you must be able to accept new light daily and pursue a true understanding of God's words. You must be able to understand the truth clearly, find a path of practice in all matters, discover new problems through reading God's words each day, and realize your own inadequacies so that you may have a longing and seeking heart that moves your entire being, and so that you may be quiet before God at all times, deeply afraid of falling behind. A person with such a longing, seeking heart, who is willing to continually attain entry, is on the right track of spiritual life. Those who are moved by the Holy Spirit, who desire to do better, who are willing to pursue being perfected by God, who long for a deeper understanding of God's words, who do not pursue the supernatural but rather pay a real price, who truly show consideration for God's intentions, who actually attain entry so that their experiences are more genuine and

real, who do not pursue empty words and doctrines or pursue to feel the supernatural, who do not worship any great personality—these are the ones who have entered into a normal spiritual life. Everything they do is intended to achieve further growth in life and to make them fresh and lively in spirit, and they are always able to attain entry actively. Without realizing it, they come to understand the truth and enter into reality. Those with normal spiritual lives find the liberation and freedom of spirit each day, and they can practice the words of God in a free way to His satisfaction. For these people, praying is not a formality or a procedure; each day, they are able to keep pace with the new light. For example, people train themselves to quiet their hearts before God, and their hearts can truly be quiet before God, and they can be disturbed by no one. No person, event, or thing can constrain their normal spiritual lives. Such training is intended to yield results; it is not intended to establish regulations for people to adhere to. This practice is not about adhering to regulations, but is instead about promoting growth in people's life. If you see this practice only as regulations to follow, your life will never change. You may be engaged in the same practice as others, but while they are ultimately able to keep pace with the work of the Holy Spirit, you are eliminated from the stream of the Holy Spirit. Are you not fooling yourself? The purpose of these words is to allow people to quiet their hearts before God, to turn their hearts to God, so that God's work in them may be without hindrance and may bear fruit. Only then can people be in accord with God's intentions.

Discussing Church Life and Real Life

People feel that they are only able to transform within the church life. If they are not within the church life, then they feel unable to transform, as though transformation cannot be achieved in real life. Can you see the problem in this? I have discussed bringing God into real life before; for those who believe in God, this is the path to enter into the reality of God's words. In fact, church life is only a limited way of perfecting people. The primary environment for perfecting people is still real life. This is the actual practice and actual training that I talked about, which allow people to achieve a life of normal humanity and to live out the likeness of a true person during daily life. On one hand, one must study in order to elevate one's own level of education, understand God's words, and achieve the comprehension ability. On the other hand, one must be equipped with the basic knowledge required to live as a human being in order to achieve the insight and reason of normal humanity, because people are almost entirely lacking in these areas. Furthermore, one must also come to savor God's words through church life, and gradually come to have a clear understanding of the truth.

Why is it said that in believing in God, one must bring God into real life? It's not just church life that transforms people; more importantly, people should enter into reality in real life. You used to always talk about your spiritual state and spiritual matters while neglecting to practice many things in real life, and neglecting your entry into them. You wrote every day, you listened every day, and you read every day. You even prayed while you were cooking: "Oh, God! May You become my life within me. However today goes, please bless me and enlighten me. Whatever You enlighten me about today, please allow me to understand it in this moment,

so that Your words may act as my life." You also prayed while you were eating dinner: "Oh, God! You have bestowed us with this meal. May You bless us. Amen! May we live by You. May You be with us. Amen!" After you finished your dinner and were washing the dishes, you started rambling: "Oh, God, I am this bowl. We have been corrupted by Satan and are just like bowls that have been used and must be cleansed with water. You are the water, and Your words are the living water that provides for my life." Before you knew it, it was time for bed, and you started rambling again: "Oh God! You have blessed me and guided me through the day. I am truly grateful to You. …" This was how you spent your day, and then you entered into your slumber. Most people live like this every day, and even now they neglect actual entry, focusing only on paying lip service in their prayers. This is their previous life—their old life. And most are like this; they lack any actual training, and they undergo very few real transformations. They only pay lip service in their prayers, drawing closer to God in their words alone, but lacking depth in their understanding. Let us take the simplest example—tidying your home. You see that your home is messy, so you sit there and pray: "Oh, God! Look at the corruption that Satan has wrought on me. I am just as dirty as this home. Oh, God! I truly praise and thank You. Without Your salvation and enlightenment, I would not have realized this fact." You just sit there and ramble on, praying for a long time, and afterward you act as if nothing has happened, as though you were a rambling old woman. You pass your spiritual life this way without any true entry into reality at all, with too many superficial practices! Entering into actual training involves people's real lives and their practical difficulties—this is the only way they change. Without real life, people cannot be transformed. What is the use of paying lip service in prayer? Without understanding human nature, everything is a waste of time, and

without a path for practice, everything is a waste of effort! Normal prayer can help people maintain their normal state within, but they cannot be thoroughly transformed by it. Knowing human self-righteousness, arrogance, conceit, hubris, and knowing the corrupt dispositions of man—knowledge of these things does not come through prayer—they are discovered by savoring God's words, and they are known through enlightenment by the Holy Spirit in real life. People nowadays can all speak quite well, and they have listened to the loftiest preaching—loftier than any others through the ages—yet very little of it is actually implemented in their real lives. That is to say, there is no God in their real lives; they do not possess the life of a new person after transformation. They do not live out the truth in real life, nor do they bring God into real life. They live like the children of hell. Is this not a glaring deviation?

In order to restore the likeness of a normal person, that is, to achieve normal humanity, people cannot merely please God with their words. They only harm themselves in doing so, and it does not benefit their entry or transformation. Therefore, to attain transformation, people must practice little by little. They must enter slowly, seek and explore bit by bit, enter in from the positive, and live a practical life of truth; a life of a saint. Thereafter, real things, real events, and real environments allow people to have practical training. People are not required to pay any lip service; instead, they are to train in real environments. People first come to realize that they are of poor caliber, and then they eat and drink of God's words normally, and enter into and practice normally as well; only in this way can they obtain reality, and this is how entry may occur even more rapidly. In order to transform people, there must be some practicality; they must practice with real things, real events, and real environments. Can one achieve true training by relying on church life alone? Could people enter

into reality this way? No! If people are unable to enter into real life, then they are unable to transform their old lifestyle and ways of doing things. This is not entirely due to people's laziness and high level of dependency, but rather it is because people simply do not have the capacity for living, and, moreover, they have no understanding of God's standard of the likeness of a normal person. In the past, people were always talking, speaking, communicating—and they even became "orators"—yet none of them sought transformation in their life disposition; instead, they blindly sought profound theories. Thus, people of today must change this religious style of belief in God in their lives. They must enter into practice by focusing on one event, one thing, one person. They must do it with focus—only then can they attain results. People's transformation begins with a change in their essence. The work must be aimed at people's essence, their life, and at their laziness, dependency, and slavishness—only in this way can they be transformed.

Even though church life can produce results in some areas, the key is still that real life can transform people. One's old nature cannot be transformed without real life. Let us take, for example, the work of Jesus during the Age of Grace. When Jesus abolished the previous laws and established the commandments of the new age, He spoke using actual examples from real life. As Jesus was leading His disciples through the wheat field on a Sabbath, His disciples became hungry and plucked ears of grain to eat. The Pharisees saw this and said that they were not observing the Sabbath. They also said that people were not allowed to save the calves that had fallen into a pit on the Sabbath, saying that no work might be performed during the Sabbath. Jesus cited these incidents to gradually promulgate the commandments of the new age. At the time, He used many practical matters to help people understand and transform. This is the

principle by which the Holy Spirit performs His work, and it is the only way that can transform people. Without practical matters, people can only gain a theoretical and intellectual understanding—this is not an effective way to transform. So how does one acquire wisdom and insight through training? Can people acquire wisdom and insight simply from listening, reading, and advancing their knowledge? How could this be so? People must understand and experience in real life! Therefore, one must train, and one must not depart from real life. People must pay attention to different aspects and have entry in various aspects: level of education, expressiveness, the ability to see things, discernment, the ability to comprehend God's words, the common sense and rules of humanity, and other things relating to humanity that people must be equipped with. After understanding has been attained, people must focus on entry, and only then can transformation be attained. If someone has attained understanding, yet they neglect practice, how can transformation occur? Presently, people understand much, but they do not live out reality; thus, they possess little essential understanding of God's words. You have only been marginally enlightened; you have received a little illumination from the Holy Spirit, yet you have no entry into real life—or you might not even care about entry—thus your transformation is lessened. After such a long time, people understand a lot. They are able to talk a lot about their knowledge of theories, but their external disposition remains the same, and their original caliber remains as it was, not advancing in the slightest. If this is the case, when will you finally enter in?

Church life is only a kind of life where people gather to savor the words of God, and it makes up only a small sliver of one's life. If people's real life could also be like their church life—including a normal spiritual life, normally savoring God's words, praying and being close to God

normally, living a real life where everything is carried out in accordance with God's intentions, living a real life where everything is carried out in accordance with the truth, living a real life of practicing prayer and practicing being quiet before God, of practicing the singing of hymns and dancing—then this is the only kind of life that would bring them into a life of God's words. Most people only focus on the several hours of their church life without "caring for" their life outside those hours, as though it were of no concern to them. There are also many people who only enter into the life of the saints when eating and drinking God's words, singing hymns, or praying, and then they revert to their old selves outside those times. Living like this cannot transform people, much less make them know God. In believing in God, if people desire transformation of their disposition, then they must not detach themselves from real life. In real life, you must know yourself, rebel against yourself, practice the truth, as well as learn the principles, common sense, and rules of self-conduct in all things before you are able to achieve gradual transformation. If you only focus on the theoretical knowledge and only live among religious ceremonies without going deep into reality, without entering into real life, then you will never enter into reality, you will never know yourself, the truth, or God, and you will forever be blind and ignorant. God's work of saving people is not to allow them to live normal human lives after a short period of time, nor is it to transform their erroneous notions and doctrines. Rather, His purpose is to change people's old dispositions, to change the entirety of their old way of life, and to change all of their outdated ways of thinking and mental outlook. Focusing only on church life will not change people's old life habits or change the old ways in which they have lived for a long time. No matter what, people must not become detached from real life. God asks that people live out normal humanity in real life, not just in church life; that they

live out the truth in real life, not just in church life; and that they fulfill their functions in real life, not just in church life. To enter into reality, one must turn everything toward real life. If, in believing in God, people cannot come to know themselves through entry into real life, and if they cannot live out normal humanity in real life, then they will become failures. Those who rebel against God are all people who cannot enter into real life. They are all people who speak of humanity, but live out the nature of demons. They are all people who speak of the truth, but live out doctrines instead. Those who cannot live out the truth in real life are those who believe in God, but are spurned by Him. You have to practice your entry in real life, know your own deficiencies, rebelliousness, and ignorance, and know your abnormal humanity and weaknesses. That way, your knowledge will be integrated into your actual condition and difficulties. Only this kind of knowledge is real and can allow you to truly grasp your own condition and achieve dispositional transformation.

Now that the perfecting of people has formally begun, you must enter into real life. Therefore, to achieve transformation, you must start from entry into real life, and transform little by little. If you avoid normal human life and only talk about spiritual matters, then things become dry and flat; they become unrealistic, and then how could people transform? Now you are told to enter into real life to practice, in order to establish a foundation for entering into true experience. This is one aspect of what people must do. The work of the Holy Spirit is mainly to guide, while the rest depends on people’s practice and entry. Everyone may attain entry into real life through different paths, such that they can bring God into real life, and live out a real normal humanity. This is the only kind of life with meaning!

On Everyone Performing Their Function

In the current stream, all those who truly love God have the opportunity to be perfected by Him. Whether they are young or old, as long as they have a heart that submits to Him and fears Him, they can be perfected by Him. God perfects people according to their different functions. So long as you exert all of your strength, and submit to the work of God, you can be perfected by Him. At present, none of you is perfect. Sometimes you are capable of performing one type of function, and other times you can perform two. Just as long as you do your utmost to expend yourself for God, you will ultimately be perfected by Him.

Young people have few philosophies for worldly dealings, and they lack wisdom and insight. God is here to perfect man's wisdom and insight. His word makes up for their deficiencies. However, the dispositions of young people are unstable, and must be transformed by God. Young people have fewer religious notions and fewer philosophies for worldly dealings; they think about everything in simple terms, and their reflections are not complex. This is the part of their humanity that has not yet taken shape, and it is a commendable part; however, young people are ignorant and lack wisdom. This is something that needs to be perfected by God. Being perfected by God will enable you to develop discernment. You will be able to understand many spiritual things clearly, and gradually turn into someone who is fit for God to use. Older brothers and sisters also have their functions to perform, and they are not abandoned by God. Older brothers and sisters, too, have both desirable and undesirable aspects. They have more philosophies for worldly dealings and more religious notions. In their actions, they adhere to many rigid conventions, being fond of regulations which they apply mechanically and without flexibility. This is an

undesirable aspect. However, these older brothers and sisters remain calm and steadfast no matter what comes up; their dispositions are stable, and they do not have tempestuous moods. They may be slower at understanding things, yet this is not a major fault. As long as you can submit; as long as you can accept the current words of God and not scrutinize God's words; as long as you are concerned only with submission and following, and do not ever pass judgment on the words of God or harbor other ill thoughts about them; as long as you accept His words and put them into practice—then, having met these conditions, you can be perfected.

Whether you are a younger or an older brother or sister, you know the function you ought to perform. Those in their youth are not arrogant; those who are older are not negative, nor do they regress. Moreover, they are able to use each other's strengths to make up for their weaknesses, and they can serve one another without any prejudice. A bridge of friendship is built between younger and older brothers and sisters, and because of God's love, you are able to better understand one another. Younger brothers and sisters do not look down on older brothers and sisters, and the older brothers and sisters are not self-righteous: Is this not a harmonious partnership? If you all have such resolve, then the will of God will certainly be fulfilled in your generation.

In the future, whether you are blessed or suffer misfortune will be decided based upon your actions and behavior today. If you are to be perfected by God, it must be right now, in this era; there will not be another opportunity in the future. God truly wants to perfect you now, and this is not a manner of speaking. In the future, regardless of what trials befall you, what events take place, or what disasters you encounter, God wishes to perfect you; this is a definite and indisputable fact. Where can this be seen? It can be seen in the fact that the word of God, through the ages and

generations, has never attained such a great height as it has today. It has entered the highest realm, and the work of the Holy Spirit on all of humanity today is without precedent. Hardly anyone from generations past had such an experience; even in the age of Jesus, the revelations of today did not exist. The words spoken to you, what you understand, and your experience have all reached a new peak. In the midst of trials and chastisements, you people do not leave, and this is sufficient proof that the work of God has attained an unprecedented splendor. This is not something that man is able to do, nor is it something that man maintains; rather, it is the work of God Himself. Thus, from many of the realities of the work of God, it can be seen that God wishes to perfect man, and He is certainly able to complete you. If you have this insight, and make this new discovery, then you will not wait for the second coming of Jesus; instead, you will allow God to make you complete in the present age. Therefore, you should each do your utmost, sparing no effort, so that you may be perfected by God.

Now, you must pay no mind to negative things. First, put aside and disregard anything that makes you feel negative. When you are handling affairs, do so with a heart that seeks and that feels its way forward, and a heart of submission to God. Whenever you discover a weakness within you but do not let it constrain you, and despite it, perform the functions that you ought to, you have made a positive step forward. For example, you older brothers and sisters have religious notions, yet you are able to pray, submit, eat and drink of the word of God, and sing hymns…. To sum up, you should devote yourselves with all the strength you can muster to whatever you are able to do, whatever functions you are able to perform. Do not wait passively. Being able to satisfy God in your performance of your duty is the first step. Then, once you are able to understand the truth and attain entry into the reality of God's words, you will have been perfected by Him.

Concerning God's Use of Man

No one is capable of living independently except for those who are given special direction and guidance by the Holy Spirit, for they require the ministry and shepherding of those who are used by God. Thus, in each age God raises up different people who rush busily about shepherding the churches for the sake of His work. Which is to say, God's work must be done through those whom He looks favorably upon and approves of; the Holy Spirit must use the part within them that is worthy of use in order for the Holy Spirit to work, and they are made fit for use by God through being made perfect by the Holy Spirit. Because man's comprehension ability is too lacking, he must be shepherded by those who are used by God; it was the same with God's use of Moses, in whom He found much that was suitable for use at the time, and which He used to do God's work during that stage. In this stage, God uses a man whilst also taking advantage of the part of him that can be used by the Holy Spirit in order to work, and the Holy Spirit both directs him and simultaneously makes perfect the remaining, unusable part.

The work carried out by the one who is used by God is in order to cooperate with the work of Christ or the Holy Spirit. This man is raised up among man by God, he is there to lead all of God's chosen ones, and he is also raised up by God in order to do the work of human cooperation. With someone such as this, who is able to do the work of human cooperation, more of God's requirements toward man and the work that the Holy Spirit must do among man can be achieved through him. Another way of putting it is like this: God's aim in using this man is so that all those who follow God can better understand God's intentions, and can attain more of God's requirements. Because people are incapable of directly understanding God's

words or God's intentions, God has raised someone up who is used to carry out such work. This person who is used by God can also be described as a medium through which God guides people, as the "translator" who communicates between God and man. Thus, such a man is unlike any of those who work in God's household or who are His apostles. Like them, he can be said to be someone who serves God, yet in the essence of his work and the background of his use by God he differs greatly from the other workers and apostles. In terms of the essence of his work and the background of his use, the man who is used by God is raised up by Him, he is prepared by God for God's work, and he cooperates in the work of God Himself. No person could ever do his work in his stead—this is human cooperation that is indispensable alongside the divine work. The work carried out by other workers or apostles, meanwhile, is but the conveyance and implementation of the many aspects of the arrangements for the churches during each period, or else the work of some simple provision of life in order to maintain the church life. These workers and apostles are not appointed by God, much less can they be called those who are used by the Holy Spirit. They are selected from among the churches and, after they have been trained and cultivated for a period of time, those who are fit are kept on, while those who are unfit are sent back to where they came from. Because these people are selected from among the churches, some show their true colors after becoming leaders, and some even do many bad things and end up being eliminated. The man who is used by God, on the other hand, is someone who has been prepared by God, and who possesses a certain caliber, and has humanity. He has been prepared and made perfect in advance by the Holy Spirit, and is completely led by the Holy Spirit, and, particularly when it comes to his work, he is directed and commanded by the Holy Spirit—as a result of this there is no deviation on the path of

leading God’s chosen ones, for God surely takes responsibility for His own work, and God does His own work at all times.

Once You Understand the Truth, You Should Put It Into Practice

God's work and word are meant to cause a change in your disposition; His goal is not merely to make you gain understanding or knowledge. That is not enough. A person who has the comprehension ability should have no difficulty in understanding the word of God, because most of God's word is expressed in human language, and He speaks very plainly. For instance, they are perfectly capable of learning what it is that God wants them to understand and practice; this is something that a normal person who has the comprehension ability should be able to do. In particular, the words that God is saying in the present stage are especially clear and transparent, and God is pointing out many things that people have not considered, as well as all manner of human states. His words are all-encompassing, and as clear as the light of a full moon. So now, people understand many issues, but there is still something missing—people putting His word into practice. People must experience all aspects of the truth in detail, and explore and seek it out in greater detail, rather than simply waiting to absorb whatever is made available to them; otherwise they become little more than parasites. Those who know God's word but don't practice it do not love the truth and will ultimately be eliminated. To be like a Peter of the 1990s, this means that each one of you should practice the word of God, have true entry in your experiences and gain even more and even greater enlightenment in your cooperation with God, which will be of ever increasing assistance to your own life. If you have read a lot of God's word but only understand the meaning of the words and do not try to experience God's word through real encounters, then you will not know God's word. As far as you are concerned, God's word is not life, but just lifeless words. And if you only

live in observance of lifeless words, then you cannot grasp the essence of God's word, nor will you understand His intentions. Only when you experience His word in your actual experiences will the spiritual meaning of God's word open itself to you, and it is only through experience that you can grasp the spiritual meaning of many truths and unlock the mysteries of God's word. If you do not put it into practice, then no matter how clear His word, all that you have grasped are empty words and doctrines, which have become religious regulations to you. Is this not what the Pharisees did? If you practice and experience God's word, it becomes practical to you; if you do not seek to practice it, then God's word to you is little more than the legend of the third heaven. In fact, the process of believing in God is the process of you experiencing His word as well as being gained by Him, or to put it more clearly, to believe in God is to have the knowledge and understanding of His word and to experience and live out His word; such is the reality behind your belief in God. If you believe in God and just hope for eternal life without seeking to practice the word of God and enter into the truth reality, then you are foolish. This would be like going to a feast and only looking at the food and learning the delicious things by heart without actually tasting any of it, it would be like not eating or drinking anything there. Would such a person not be a fool?

Within God's words are the truths that man needs to possess, things that are the most beneficial and helpful to mankind, the tonic and sustenance that your body needs, things that help man restore his normal humanity, and the truths that man should be equipped with. The more you practice God's word, the more quickly your life will blossom, and the clearer the truth will become. As you grow in stature, you will see things of the spiritual realm more clearly, and the more strength you will have to triumph over Satan. Much of the truth that you do not understand will be

made clear when you practice the word of God. Most people are satisfied to merely understand the text of God's word and focus on equipping themselves with doctrines rather than on deepening their experience in practice, but is that not the way of the Pharisees? Can they gain the reality of the phrase, "The word of God is life" by doing this? A person's life cannot grow simply by reading God's word, but only when the word of God is put into practice. If it is your belief that to understand God's word is all that is needed to have life and stature, then your understanding is flawed. Truly understanding God's word occurs when you practice the truth, and you must understand that "only by practicing the truth can it ever be understood." Today, after reading the word of God, you can merely say that you know God's word, but you cannot say that you understand it. Some say that the only way to practice the truth is to understand it first, but this is only partially correct, and is certainly not entirely accurate. Before you have knowledge of a truth, you have not experienced that truth. Feeling that you understand something you hear in a sermon is not truly understanding—this is just taking possession of the literal words of the truth, and it is not the same as understanding the true meaning therein. Just having a superficial knowledge of the truth does not mean that you actually understand it or have knowledge about it; the true meaning of the truth comes from having experienced it. Therefore, only when you experience the truth can you understand it, and only then can you grasp the hidden parts of it. Deepening your experience is the only way to grasp the connotations, and to understand the essence of the truth. Therefore, you can go everywhere with the truth, but if there is no truth in you, then do not think of trying to convince even your family members, much less religious people. Without the truth you are like fluttering snowflakes, but with the truth you can be happy and free, and none can attack you. No matter how strong a theory is,

it cannot overcome the truth. With the truth, the world itself can be swayed and mountains and seas moved, whereas a lack of the truth can lead to strong city walls being reduced to rubble by maggots. This is an obvious fact.

At the current stage, it is of vital importance to first know the truth, and then put it into practice and equip yourself further with the true meaning of the truth. You should seek to attain this. Rather than merely seeking to make others follow your words, you should cause them to follow your practice. Only in this way can you find something meaningful. No matter what befalls you, no matter whom you come across, as long as you have the truth, you will be able to stand firm. The word of God is that which brings life to man, not death. If, after reading the word of God, you do not come alive, but you are still dead, then there is something wrong with you. If after some time you have read much of God's word and have heard many practical sermons, but you are still in a condition of death, then this is proof that you are not one who values the truth, nor are you a person who pursues the truth. If you truly sought to gain God, you would not focus on equipping yourselves with doctrines and using lofty doctrines to teach others, but would instead focus on experiencing God's word and putting the truth into practice. Is this not what you should now be seeking to enter into?

There is limited time for God to do His work in man, so what outcome can there be if you do not cooperate with Him? Why is it that God always wants you to practice His word once you understand it? It is because God has revealed His words to you, and your next step is to actually practice them. As you practice these words, God will carry out the work of enlightenment and guidance. Things are accomplished in this manner. The word of God allows man to blossom in life and possesses no elements which could cause man to deviate or become negative. You say you have

read God's word and practiced it, but you still have not received any work from the Holy Spirit. Your words could fool only a child. Other people may not know if your intentions are right, but do you think it possible that God would not know? How is it that others practice the word of God and receive the enlightenment of the Holy Spirit, yet you practice His word and do not receive the enlightenment of the Holy Spirit? Does God have fleshly feelings? If your intentions are truly right and you are cooperative, then God's Spirit will be with you. Some people always want to plant their own flag, but why does God not let them rise up and lead the church? Some people merely fulfill their function and perform their duties, and before they know it, they have gained God's approval. How can that be? God examines the innermost heart of man, and people who pursue the truth must do so with right intentions. People who do not have right intentions cannot stand firm. At its core, your goal is to let God's word take effect within you. In other words, it is to have a true understanding of God's word in your practice of it. Perhaps your ability to comprehend God's word is poor, but when you practice the word of God, He can remedy this flaw, so not only must you know many truths, but you must also practice them. This is the greatest focus that cannot be ignored. Jesus endured many humiliations and much suffering in His thirty-three and a half years. He suffered so greatly simply because He practiced the truth, followed the will of God in all things, and only showed consideration for God's intentions. This was suffering that He would not have undergone had He known the truth without practicing it. If Jesus had followed the teachings of the Jews and followed the Pharisees, then He would not have suffered. You can learn from Jesus' deeds that the effectiveness of God's work on man comes from man's cooperation, and this is something you must recognize. Would Jesus have suffered as He did on the cross if He had not practiced the truth?

Could He have prayed such a sorrowful prayer if He had not acted in accordance with God’s desires? Therefore, you should suffer for the sake of practicing the truth; this is the kind of suffering a person should undergo.

A Person Who Attains Salvation Is One Who Is Willing to Practice the Truth

The necessity of having a proper church life is often mentioned in sermons. So why is it that the life of the church has not yet improved, and is still just the same old thing? Why is there not a completely new and different way of life? Could it be normal for a person of the nineties to live like an emperor of a bygone era? Though what people now eat and drink are delicacies rarely tasted in previous eras, there have been no major turnarounds in the church life. It has been like putting old wine into new bottles. What then is the use of God saying so much? The churches in most places have not changed at all. I have seen it with My own eyes, and it is clear in My heart; even though I have not experienced the life of the church for Myself, I know the conditions of church gatherings like the back of My hand. They have not made much progress. It goes back to that saying—it is like putting old wine into new bottles. Nothing has changed! When someone is shepherding them, they burn like fire, but when no one is there to support them, they are like a block of ice. Not many can talk of practical things, and very rarely can anyone take the helm. Although the sermons are lofty, seldom has anyone achieved any entry. Few people cherish the word of God. They become tearful when they take up God's word, cheerful when they set it aside, and insipid and lacking in luster when they depart from it. Speaking frankly, you simply do not cherish the word of God, and you never see the words from His own mouth today as a treasure. You just become anxious when reading His word, and feel strenuous when memorizing it, and when it comes to putting God's word into practice, it is like trying to crank the handle of a well pump by pulling on it with a hair from a horse's tail—no matter how hard you try, you simply cannot crank

up enough energy. You are always energized when reading God's word, yet forgetful when practicing it. In fact, these words need not be spoken so painstakingly and repeated so patiently; but the fact that people just listen without putting God's word into practice has become an obstacle for His work. I cannot not bring it up, I cannot not talk about it. I am compelled to do so; it is not that I enjoy exposing the weaknesses of others. You think that your practice is more or less adequate—that when revelations are at a peak, your entry is also at its peak? Is it so simple? You never examine the foundation upon which your experiences are ultimately built! As of this moment, your gatherings absolutely cannot be called a proper church life, nor do they constitute a proper spiritual life in the least. It is just the gathering of a bunch of people who enjoy chatting and singing. Strictly speaking, there is not much reality in it. To further clarify, if you do not practice the truth, where is the reality? Is it not boasting to say that you have reality? Those who always perform work are arrogant and conceited, while those who always obey keep quiet and keep their heads down, without any opportunity for training. People who do the work do nothing but talk, going on and on with their high-sounding speeches, and the followers only listen. There is no transformation to speak of; these are all just ways of the past! Today, your being able to submit and not daring to interfere or to act however you please is due to the arrival of the administrative decrees of God; it is not change you have undergone through experiences. The fact that you no longer dare to do some things that violate the administrative decrees today is because God's work of words has had a clear effect and has conquered people. Let Me ask someone: How much of your accomplishment today was earned with the sweat of your own hard work? How much of it was told to you directly by God? How would you answer? Would you be dumbfounded and speechless? Why is it that others

are able to speak out about many of their actual experiences to provide you with sustenance, while you simply enjoy the meals that others have cooked? Do you not feel ashamed? You may carry out a fact-finding examination, examining those who are comparatively good: How much truth do you understand? How much do you ultimately put into practice? Whom do you love more, God or yourself? Do you give more often, or receive more often? On how many occasions when your intent was wrong have you rebelled against your old self and satisfied the intentions of God? Just these few questions will baffle many people. For most people, even if they realize that their intent is wrong, they still knowingly do wrong, and they are nowhere near rebelling against their own flesh. Most people allow sin to run rampant within them, allowing sin to direct their every action. They are unable to overcome their sins, and they continue to live in sin. Having arrived at this current stage, who does not know how many bad things they have done? If you say you do not know, then you are lying through your teeth. To speak frankly, it is all an unwillingness to rebel against your old self. What is the use of saying so many repentant "words from the heart" that are worthless? Does this help you grow in your life? It can be said that to know yourself is your full-time work. I perfect people through their submission and their practice of God's words. If you only wear God's word as you would wear your clothes, just to look smart and snazzy, are you not deceiving yourself and others? If all you have is talk and you never put it into practice, what will you attain?

Many people can talk a bit about practice and they can talk about their personal impressions, but the majority of it is the illumination gained from the words of others. It does not at all include anything from their own personal practices, nor does it include what they see from their experiences. I have dissected this issue earlier; do not think that I know nothing. You are

merely a paper tiger, yet you speak of subduing Satan, of bearing victorious testimonies, and of living out God's image? This is all nonsense! Do you think that all the words spoken by God today are for you to admire? Your mouth speaks of rebelling against your old self and putting truth into practice, yet your hands are carrying out other deeds and your heart is plotting other schemes—what kind of a person are you? Why are your heart and your hands not one and the same? So much preaching has become empty words; is this not heart-breaking? If you are unable to put God's word into practice, it proves that you have not yet entered into the way that the Holy Spirit works, you have not yet had the work of the Holy Spirit in you, and you have not yet had His guidance. If you say that you are only able to understand the word of God but are unable to put it into practice, then you are a person who does not love the truth. God does not come to save this kind of person. Jesus suffered enormous agony when He was crucified in order to save the sinners, to save the poor, and to save all those humble people. His crucifixion served as a sin offering. If you cannot practice God's word, then you should leave as soon as you can; do not linger in God's house as a freeloader. Many people even find it difficult to stop themselves from doing things that clearly resist God. Are they not asking for death? How can they speak of entering God's kingdom? Would they have the audacity to see God's face? Eating food that God provides you with, doing crooked things that oppose God, being malicious, insidious, and scheming, even while God allows you to enjoy the blessings He has bestowed upon you—do you not feel them burning your hands when you receive them? Do you not feel your face turning red? Having done something in opposition to God, having carried out schemes to "go rogue," do you not feel frightened? If you feel nothing, how can you speak of any future? There was already no future for you long ago, so what greater

expectations can you still have? If you say something shameless yet feel no reproach, and your heart has no awareness, then does it not mean that you have already been abandoned by God? Speaking and acting indulgently and unrestrainedly has become your nature; how can you ever be perfected by God like this? Would you be able to walk the world over? Who would be convinced by you? Those who know your true nature would keep their distance. Is this not God's punishment? All in all, if there is only talk and no practice, there is no growth. Though the Holy Spirit may be working on you while you speak, if you do not practice, the Holy Spirit shall stop working. If you continue to go on like this, how can there be any talk of the future or giving your entire being to God's work? You can only speak of offering your entire being, yet you have not given your true God-loving heart to Him. All He receives from you is verbal devotion; He is not given your intention to practice the truth. Could this be your actual stature? If you were to continue on like this, when would you be perfected by God? Do you not feel anxious over your dark and gloomy future? Do you not feel that God has lost hope in you? Do you not know that God desires to perfect more and newer people? Could old things hold their own? You are not paying attention to God's words today: Are you waiting for tomorrow?

What an Adequate Shepherd Should Be Equipped With

You need to have an understanding of the many states that people will be in when the Holy Spirit performs work on them. In particular, those who coordinate in service to God must have an even stronger grasp of these states. If you only talk about a lot of experiences or ways of attaining entry, it shows that your experience is overly one-sided. Without knowing your true state and grasping the truth principles, it is not possible to achieve a change in disposition. Without knowing the principles of the Holy Spirit's work or understanding the fruit it bears, it will be difficult for you to discern the work of evil spirits. You must expose the work of evil spirits, as well as the notions of man, and penetrate straight to the heart of the issue; you must also point out many deviations in people's practice and problems they might have in their faith in God, so that they may recognize them. At the very least, you must not make them feel negative or passive. However, you must understand the difficulties that objectively exist for most people, you must not be unreasonable or "try to teach a pig to sing"; that is foolish behavior. To resolve the many difficulties people experience, you must first comprehend the dynamics of the work of the Holy Spirit; you must understand how the Holy Spirit performs work on different people, you must have an understanding of the difficulties people face and of their shortcomings, and you must see through to the key issues of the problem and get to its source, without deviating or making any errors. Only this kind of person is qualified to coordinate in service to God.

Whether or not you are able to grasp the key issues and see many things clearly depends on your individual experiences. The manner in which you experience is also the manner in which you lead others. If you

understand words and doctrines, then you will lead others to understand words and doctrines. The way that you experience the reality of God's words is the way in which you will lead others to attain entry to the reality of God's utterances. If you are able to understand many truths and clearly gain insight into many things from God's words, then you are capable of leading others to understand many truths, too, and those whom you lead will gain a clear understanding of the visions. If you focus on grasping supernatural feelings, then those whom you lead will do the same. If you neglect practice, instead placing emphasis on discussion, then those whom you lead will also focus on discussion, without practicing at all or attaining any transformation in their dispositions; they will only be enthusiastic superficially, without having put any truths into practice. All people supply others with what they themselves possess. The type of person someone is determines the path onto which they guide others, as well as the type of people that they lead. To be truly fit for God's use, you not only must have an aspiration, but you also need a great deal of enlightenment from God, guidance from His words, the experience of being pruned by Him, and the refinement of His words. With this as a foundation, in ordinary times, you should pay attention to your observations, thoughts, ponderances, and conclusions, and engage in absorption or elimination accordingly. These are all paths for your entry to reality, and each one of them is indispensable. This is how God works. If you enter into this method by which God works, you can have opportunities every day to be perfected by Him. And at any time, regardless of whether your environment is harsh or favorable, whether you are being tested or tempted, whether you are working or not, and whether you are living life as an individual or as part of a collective, you will always find opportunities to be perfected by God, without ever missing

a single one of them. You will be able to discover them all—and in this way, you will have found the secret to experiencing God's words.

On Experience

Throughout Peter's experiences, he encountered hundreds of trials. Though the people of today are aware of the term "trial," they are confused as to its true meaning and circumstances. God tempers people's determination, refines their confidence, and perfects every part of them, and this is primarily achieved through trials, which are also the hidden work of the Holy Spirit. It seems as though God has forsaken people, and so if they are not careful, they will view these trials as the temptations of Satan. In fact, many trials can be considered temptations, and this is the principle and the rule by which God works. If people truly live in God's presence, they will regard such things as trials from God, and will not let them slip away. If someone says that because God is with them, Satan will surely not approach them, this is not entirely correct; if that were the case, how can it be explained that Jesus faced temptations after He had fasted in the wilderness for forty days? So if people truly rectify their views on belief in God, they will see many things much more clearly, and their understanding will not be distorted. If someone is truly resolved to be made perfect by God, they must approach all the matters that face them from many different angles, neither swaying to the left nor to the right. If you have no knowledge of God's work, you will not know how to cooperate with God. If you do not know the principles of God's work, and are unaware of how Satan works in man, you will have no path to practice. Zealous pursuit alone will not allow you to achieve the results demanded by God. Such a means of experiencing is akin to that of Lawrence: making no distinctions whatsoever and only focusing on experience, utterly unaware of what Satan's work is, of what the work of the Holy Spirit is, of what state man is in without the presence of God, and what kind of people God wants to

perfect. What principles should be adopted when dealing with different types of people, how to grasp God's intentions in the present, how to know God's disposition, and at which people, circumstances, and age God's mercy, majesty, and righteousness are directed—he has no discernment in any of these. If people do not have multiple visions as a foundation for their experiences, then life is out of the question, and experience even more so; they can foolishly continue submitting to and enduring everything. Such people are very difficult to make perfect. It can be said that if you have nothing of the visions spoken of above, this is ample proof that you are a cretin, you are like a pillar of salt always standing in Israel. Such people are useless, good for nothing! Some people only ever submit blindly, they always know themselves and always use their own ways of conducting themselves when dealing with new matters, or they use "wisdom" to deal with trivial matters unworthy of mention. Such people are devoid of discernment, and it is as if their nature is to resign themselves to being picked on, and they are always the same; they never change. People like this are fools who lack even the slightest discernment. They never try to take measures appropriate to the circumstances or to different people. Such people do not have experience. I have seen some people who are so bound up in their knowledge of themselves that when confronted with people possessed by the work of evil spirits, they lower their heads and confess their sins, not daring to stand up and condemn them. And when faced with the obvious work of the Holy Spirit, they do not dare to submit. They believe that evil spirits are also in the hands of God, and have not the slightest courage to stand up and resist them. Such people bring shame to God, and are utterly incapable of bearing a heavy burden for Him. Such muddleheaded people do not make distinctions of any kind. Such a means

of experiencing, therefore, should be purged, for it is untenable in the eyes of God.

God indeed does a lot of work in people, sometimes trying them, sometimes creating environments to temper them, and sometimes speaking words to guide them and amend their shortcomings. Sometimes the Holy Spirit leads people to environments prepared by God for them to unknowingly discover many things that they lack. Through what people say and do, and the way that people treat others and deal with things, without their knowing it, the Holy Spirit enlightens them of many things that they did not previously understand, allowing them to see many things and people more clearly, allowing them to see into much of which they were previously unaware. When you engage with the world, you gradually start to discern the things of the world, and before you meet your end, you might conclude: "It is truly hard to be a person." If you spend some time experiencing before God, and come to understand God's work and His disposition, you will unconsciously gain much insight, and your stature will gradually grow. You will understand many spiritual things better, and you will be clearer about God's work in particular. You will accept God's words, God's work, God's every action, God's disposition, and what God is and has as your own life. If all you do is wander in the world, your wings will grow ever harder, and your resistance against God will become ever greater; how then can God use you? Because there is too much of "in my opinion" in you, God does not use you. The more you are in the presence of God, the more experiences you will have. If you still live in the world like a beast—your mouth professing belief in God but your heart somewhere else—and if you still study philosophies for worldly dealings, then will all your previous efforts not have been for nothing? Therefore, the more that people are in the presence of God, the easier they are to be perfected by God. This is the path

by which the Holy Spirit does His work. If you do not understand this, it will be impossible for you to enter onto the right track, and being perfected by God will be out of the question. You will not be able to have a normal spiritual life; it will be as if you are handicapped, and you will have only your own hard work and none of God's work. Is this not a mistake in your experiencing? You do not necessarily have to pray to be in the presence of God; sometimes it is in your contemplating God or pondering His work, sometimes in your dealing with some matter, and sometimes through your being revealed in an event, that you come into God's presence. Most people say, "Am I not in the presence of God, since I often pray?" Many people pray endlessly "in the presence of God." Though prayers may be always on their lips, they do not really live in God's presence. This is the only means by which such people can maintain their conditions in the presence of God; they are utterly incapable of using their hearts to engage with God at all times, and nor are they able to come before God by means of experiencing, whether through pondering, silent contemplation, or using their minds to engage with the God within their hearts, by being mindful of God's burden. They just offer prayers to God in heaven with their mouths. Most people's hearts are bereft of God, and God is only there when they draw close to Him; most of the time, God is not there at all. Is this not the manifestation of not having God in one's heart? If they really had God in their hearts, could they do the things that robbers and beasts do? If a person really fears God, they will bring their true heart into contact with God, and their thoughts and ideas will always be occupied by God's words. They will not make mistakes in either speech or action, and will not do anything that obviously opposes God. Such is the standard for being a believer.

The Commandments of the New Age

In experiencing God's work, you must read God's words carefully and equip yourselves with the truth. But regarding what you want to do or how you want to do it, there is no need for your earnest prayer or supplication, and indeed these things are useless. Yet at present, the problems currently facing you are that you do not know how to experience God's work, and that there is much negativity in you. You know many doctrines, but you do not have much reality. Is this not a sign of distortion? Much distortion is visible in you, this group. Today, you are incapable of achieving such trials as "service-doers," and you are incapable of imagining or achieving other trials and refinement related to the words of God. You must adhere to the many things you should put into practice. This is to say that people must adhere to the many duties that they should perform. This is what people should adhere to, and this is what they must carry out. Let the Holy Spirit do what must be done by the Holy Spirit; man can play no part in it. Man should adhere to what ought to be done by man, which bears no relation to the Holy Spirit. It is nothing but that which ought to be done by man, and should be adhered to as commandment, just like adherence to the law in the Old Testament. Although now is not the Age of Law, there are still many words that should be adhered to which are of the same kind as words spoken in the Age of Law. These words are not carried out merely by relying on the touch of the Holy Spirit, but rather, they are something that man should adhere to. For example:

You shall not pass judgment on the work of the practical God.

You shall not oppose the man who is testified to by God.

Before God, you shall keep your place and shall not be dissolute.

You should be moderate in speech, and your words and actions must follow the arrangements of the man testified to by God.

You should fear the testimony of God. You shall not ignore the work of God and the words from His mouth.

You shall not imitate the tone and aims of God's utterances.

Externally, you shall not do anything that manifestly opposes the man who is testified to by God.

These are what each person should adhere to. In each age, God specifies many rules that are akin to the laws and are to be adhered to by man. Through this, He restrains man's disposition and detects his sincerity. Consider the words "Honor your father and your mother" of the Old Testament age, for example. These words do not apply today; at the time, they merely restrained some of man's external disposition, were used to demonstrate the sincerity of man's belief in God, and were a mark of those who believed in God. Although now is the Age of Kingdom, there are still many rules that man must adhere to. The rules of the past do not apply, and today there are many more fitting practices for man to carry out, and which are necessary. They do not involve the work of the Holy Spirit and must be done by man.

In the Age of Grace, many of the practices of the Age of Law were discarded because these laws were not particularly effective for the work at that time. After they were discarded, many practices were set out that were suitable for the age, and which have become the many rules of today. When the God of today came, these rules were dispensed with and it was no longer required that they be adhered to, and many practices were set out that are suitable for the work of today. Today, these practices are not rules, but are instead intended to achieve effects; they are suitable for today—

tomorrow, perhaps they will become rules. In sum, you should adhere to that which is fruitful for the work of today. Pay no heed to tomorrow: What is done today is for the sake of today. Maybe when tomorrow comes, there will be better practices which you will be required to carry out—but do not pay too much attention to that. Rather, adhere to that which should be adhered to today so as to avoid opposing God. Today, nothing is more crucial for man to adhere to than the following:

You must not try to wheedle the God that stands before your eyes, or conceal anything from Him.

You shall not utter filthiness or arrogant talk in front of the God before you.

You shall not deceive the God before your eyes by honeyed words and fair speeches in order to gain His trust.

You shall not act irreverently before God. You shall submit to all that is spoken from the mouth of God, and shall not resist, oppose, or dispute His words.

You shall not interpret as you see fit the words spoken from the mouth of God. You should guard your tongue to avoid it causing you to fall prey to the deceitful schemes of the evil.

You should guard your footsteps to avoid transgressing the boundaries set out for you by God. If you transgress, this will cause you to stand in the position of God and speak words which are conceited and pompous, and thus you will become loathed by God.

You shall not carelessly spread the words spoken from the mouth of God, lest others mock you and devils make a fool of you.

You shall submit to all of the work of the God of today. Even if you do not understand it, you shall not pass judgment on it; all you can do is seek and fellowship.

No person shall transgress God's original place. You can do nothing more than serve the God of today from the position of man. You cannot teach the God of today from the position of man—to do so is misguided.

No one may stand in the place of the man testified to by God; in your words, actions, and innermost thoughts, you stand in the position of man. This is to be abided by, it is the responsibility of man, and no one may alter it; attempting to would violate the administrative decrees. This should be remembered by all.

The long time that God has spent speaking and uttering has caused man to consider reading and memorizing the words of God to be his primary task. No one pays attention to practice, and even that which you ought to abide by you do not. This has brought many difficulties and problems to your service. If, prior to practicing the words of God, you have not adhered to that which you should adhere to, then you are one of those who are spurned by God. In adhering to these practices, you should be earnest and sincere. You should not treat them like shackles, but adhere to them as commandments. Today, you ought not to concern yourself with what effects are to be achieved; in short, this is how the Holy Spirit works, and whoever commits an offense must be punished. The Holy Spirit is without fleshly feelings, and heedless of your present understanding. If you offend God today, then He will punish you. If you offend Him within the scope of His jurisdiction, then He will not spare you. He does not care how serious you are in your adherence to the words of Jesus. If you violate God's commandments of today, He will punish you, and condemn you to

death. How could it be acceptable for you not to adhere to them? You must adhere, even if it means suffering a little pain! No matter what religion, sector, nation, or denomination it is, in the future they must all adhere to these practices. None are exempt, and none will be spared! For they are what the Holy Spirit will do today, and no one may violate them. Although they are no great thing, they must be done by every person and they are the commandments set for man by Jesus, who was resurrected and who ascended to heaven. Does "The Path … (7)" not say that Jesus' definition of whether you are righteous or sinful is according to your attitude toward God today? No one may overlook this point. In the Age of Law, generation after generation of the Pharisees believed in God, but with the arrival of the Age of Grace they did not know Jesus, and opposed Him. So it was that all they did came to nothing and was in vain, and God did not accept their deeds. If you can see through to this, then you will not easily sin. Many people, perhaps, have measured themselves against God. How does it taste to oppose God? Is it bitter or sweet? You should understand this; do not pretend that you do not know. In their hearts, perhaps, some people remain unconvinced. Yet I advise you to try it and see—see what it tastes like. This will prevent many people from always being suspicious about it. Many people read the words of God yet secretly oppose Him in their hearts. After opposing Him like this, do you not feel like a knife has been twisted in your heart? If it is not family disharmony, it is physical discomfort, or the afflictions of sons and daughters. Although your flesh is spared death, the hand of God will never leave you. Do you think it could be that simple? In particular, it is even more necessary for the many who are near to God to focus on this. As time passes, you will forget it, and, without realizing it, you will be plunged into temptation and become heedless of everything, and this will be the start of your sinning. Does this seem trivial to you? If

you can do this well, then you have the chance to be made perfect—to come before God and receive His guidance from His own mouth. If you are careless, then there will be trouble for you—you will be defiant of God, your words and actions will be dissolute, and sooner or later you will be carried away by great gales and mighty waves. Every one of you should take note of these commandments. If you violate them, then although the man who is testified to by God may not condemn you, the Spirit of God will have unfinished business with you, and He will not spare you. Can you bear the consequences of your offense? Thus, no matter what God says, you must put His words into practice, and must adhere to them by any means you can. This is no simple matter!

The Millennial Kingdom Has Arrived

Have you seen what work God will accomplish in this group of people? God once said, even in the Millennial Kingdom people must still follow His utterances onward, and in the future God's utterances will yet directly guide man's life in the good land of Canaan. When Moses was in the wilderness, God instructed and spoke to him directly. From heaven God sent food, water and manna for the people to enjoy, and today it is still thus: God has personally sent down things to eat and drink for people to enjoy, and He has personally sent curses to chastise people. And so, every step of His work is personally carried out by God. Today, people seek the occurrence of facts, they seek signs and wonders, and it is possible that all such people will be cast away, for the work of God is becoming increasingly practical. No one knows that God has descended from heaven, they are also unaware that God has sent down food and tonics from heaven —yet God actually exists, and the rousing scenes of the Millennial Kingdom that people imagine are also the personal utterances of God. This is fact, and only this is called reigning with God on earth. Reigning with God on earth refers to the flesh. That which is not of the flesh does not exist on earth, and thus all those who focus on going to the third heaven do so in vain. One day, when the entire universe returns to God, the center of His work throughout the cosmos will follow His utterances; elsewhere, some people will use the telephone, some will take a plane, some will take a boat across the sea, and some will use lasers to receive the utterances of God. Everyone will be adoring, and yearnful, they will all come close to God, and congregate toward God, and will all worship God—and all of this will be the deeds of God. Remember this! God will certainly never start again elsewhere. God will accomplish this fact: He will make all people

throughout the universe come before Him and worship the God on earth, and His work in other places will cease, and people will be forced to seek the true way. It will be like Joseph: Everyone came to him for food, and bowed down to him, for he had things to eat. In order to avoid famine, people will be forced to seek the true way. The entire religious community will suffer severe famine, and only the God of today is the wellspring of living water, possessed of the ever-flowing wellspring provided for the enjoyment of man, and people will come and depend on Him. That will be the time when the deeds of God are revealed and when God gains glory; all people throughout the universe will worship this unremarkable "human being." Will this not be the day of God's glory? One day, old pastors will send telegrams seeking the water from the wellspring of living water. They will be elderly, yet still they will come to worship this person, whom they despised. They will acknowledge Him with their mouths and will trust Him with their hearts—is this not a sign and a wonder? When the whole kingdom rejoices will be the day of God's glory, and whoever comes to you and receives God's good news will be blessed by God, and the countries and people who do so will be blessed and cared for by God. The future direction will be thus: Those who gain the utterances from God's mouth will have a path to walk on earth, and be they businessmen or scientists, or educators or industrialists, those who are without God's words will have a hard time taking even a single step, and will be forced to seek the true way. This is what is meant by, "With the truth you will walk the entire world; without the truth, you will get nowhere." The facts are thus: God will use the Way (which means all of His words) to command the whole universe and govern and conquer mankind. People are always hoping for a great shift in the means by which God works. To speak plainly, it is through words that God controls people, and you must do what He says whether you wish to or

not; this is an objective fact, and must be obeyed by all, and so, too, is it inexorable, and known to all.

The Holy Spirit gives people a feeling. After reading the words of God, in their hearts people feel steadfast and at peace, while those who do not obtain God's words feel empty. Such is the power of God's words. People have to read them, and after reading them they are nourished, and they cannot do without them. It is like when people take opium: It gives them strength, and without it they feel its powerful draw, and have no strength. Such is the tendency among people today. Reading God's words gives people strength. If they do not read them, they feel listless, but after reading them, they immediately rise from their "sickbeds." This is God's word wielding power on earth and God ruling on earth. Some people want to leave, or have become averse to God's work. Regardless, they cannot separate themselves from God's words; no matter how weak they are, still they must live by God's words, and no matter how rebellious they are, still they do not dare to leave God's words. When God's words truly show their might is when God rules and wields power; this is how God works. This, after all, is the means by which God works, and none may leave it. God's words will spread among countless homes, they will become known to all, and only then will His work spread throughout the universe. Which is to say, if God's work is to spread throughout the entire universe, then His words must be spread. On the day of God's glory, God's words will show their power and authority. Every one of His words from time immemorial until today will be accomplished and will come to pass. In this way, glory will be to God on earth—which is to say, His words will reign on earth. All evil people will be chastised by the words spoken from the mouth of God, all who are righteous will be blessed by the words spoken from His mouth, and all will be established and made complete by the words spoken from

His mouth. Nor will He manifest any signs or wonders; all will be accomplished by His words, and His words will produce facts. Everyone on earth will celebrate God's words, whether they be adults or children, male, female, old or young, all people will surrender beneath the words of God. God's words appear in the flesh, allowing people to see them on earth, vivid and lifelike. This is what it means for the Word to become flesh. God has come to earth primarily to accomplish the fact of "the Word become flesh," which is to say, He has come so that His words may be issued from the flesh (not like the time of Moses in the Old Testament, when God's voice issued directly from the sky). After that, all of His words will be fulfilled during the Age of Millennial Kingdom, they will become facts visible before man's eyes, and people will behold them using their own eyes without the slightest disparity. This is the supreme meaning of God's incarnation. Which is to say, the work of the Spirit is accomplished through the flesh, and through words. This is the true meaning of "the Word become flesh" and "the Word's appearance in the flesh." Only God can speak the intentions of the Spirit, and only God in the flesh can speak on behalf of the Spirit; the words of God are made plain in God incarnate, and everyone else is guided by them. No one is exempt, they all exist within this scope. Only from these utterances can people become aware; those who do not gain in this way are daydreaming if they think they can gain the utterances from heaven. Such is the authority demonstrated in God's incarnate flesh, causing all to believe in it with total conviction. Even the most venerable experts and religious pastors cannot speak these words. They must all surrender beneath them, and none will be able to make another start. God will use words to conquer the universe. He will do this not by His incarnate flesh, but through using the utterances from the mouth of God become flesh to conquer all people in the entire universe; only this is the Word become

flesh, and only this is the appearance of the Word in the flesh. Perhaps, to humans, it appears as if God has not done much work—but God has but to utter His words, and they will be thoroughly convinced and awed. Without facts, people shout and scream; with the words of God, they fall silent. God will surely accomplish this fact, for this is God's long-established plan: accomplishing the fact of the Word's arrival on earth. Actually, there is no need for Me to explain—the arrival of the Millennial Kingdom on earth is the arrival of God's words on earth. New Jerusalem's descent from heaven is the arrival of God's words to live among man, to accompany man's every action and all his innermost thoughts. This is also a fact that God will accomplish; this is the beauty of the Millennial Kingdom. This is the plan set by God: His words will appear on earth for a thousand years, and they will manifest all of His deeds, and complete all of His work on earth, after which this stage of mankind shall come to an end.

How Is Your Relationship With God?

In believing in God, you must at least resolve the issue of having a normal relationship with God. If you do not have a normal relationship with God, then the meaning of your belief in God is lost. The establishment of a normal relationship with God is entirely achievable with a heart that is quiet in God's presence. Having a normal relationship with God means being able not to doubt and not to deny any of His work and being able to submit to His work. It means having correct intentions in God's presence, not making plans for yourself, and considering the interests of God's family first in all things; it means accepting God's scrutiny and submitting to God's arrangements. You must be able to quiet your heart in God's presence in all that you do. Even if you do not understand God's intentions, you must still fulfill your duties and responsibilities to the best of your ability. Once God's intentions have been revealed to you, act on them, and it will not be too late. When your relationship with God has become normal, then you will also have normal relationships with people. To build a normal relationship with God, all must be built on the foundation of God's words, you must be able to perform your duty according to God's words and what God asks, you must set your views straight, and must seek the truth in all things. You must practice the truth when you understand it, and regardless of what happens to you, you must pray to God and seek with a heart of submission to God. Practicing thus, you will be able to maintain a normal relationship with God. At the same time as performing your duty properly, you must also ensure that you do nothing that does not benefit the life entry of God's chosen ones, and say nothing that is unhelpful to the brothers and sisters. At the very least, you must do nothing that goes against your conscience and must absolutely not do anything shameful. That which

rebels against or resists God, in particular, you absolutely must not do, and you must not do anything that disturbs the work or life of the church. Be just and honorable in everything you do and ensure that your every action is presentable before God. Although the flesh may sometimes be weak, you must be able to put the interests of God's family first, without greed for personal profit, without doing anything selfish or despicable, often reflecting on yourself. In this way, you will be able to often live before God, and your relationship with God will become completely normal.

In everything you do, you must examine whether your intentions are correct. If you are able to act according to the requirements of God, then your relationship with God is normal. This is the minimum standard. Look into your intentions, and if you find that incorrect intentions have arisen, be able to rebel against them and act according to the words of God; thus will you become someone who is right before God, which in turn demonstrates that your relationship with God is normal, and that all that you do is for God's sake, not your own. In all you do and all you say, be able to set your heart right and be just in your actions, and do not be led by your feelings, nor act according to your own will. These are principles by which believers in God must conduct themselves. Small things can reveal a person's intentions and stature, and so, for someone to enter onto the path of being made perfect by God, they must first rectify their intentions and their relationship with God. Only when your relationship with God is normal can you be made perfect by Him; only then can God's pruning, discipline, and refinement achieve their intended effect in you. That is to say, if human beings are able to keep God in their hearts and do not pursue personal gain or give thought to their own prospects (in a fleshly sense), but instead bear the burden of life entry, do their best to pursue the truth, and submit to God's work—if you can do this, then the goals you pursue will be correct,

and your relationship with God will become normal. Making right one's relationship with God can be called the first step of entry into one's spiritual journey. Although man's fate is in God's hands and is predestined by God, and cannot be changed by man, whether you can be made perfect by God or be gained by Him depends on whether your relationship with God is normal. There may be parts of you that are weak or rebellious—but as long as your views and your intentions are correct, and as long as your relationship with God is right and normal, then you are qualified to be made perfect by God. If you do not have the right relationship with God, and act for the sake of the flesh or your family, then regardless of how hard you work, it will be for nothing. If your relationship with God is normal, then everything else will fall into place. God looks at nothing else, but only at whether your views in your belief in God are correct: whom you believe in, for whose sake you believe, and why you believe. If you are able to see these things clearly and practice with your views well disposed, then you will make progress in your life, and you will also be guaranteed entry onto the right track. If your relationship with God is not normal, and the views of your belief in God are deviant, then all else is in vain, and no matter how hard you believe, you will receive nothing. Only after your relationship with God becomes normal will you win praise from Him when you rebel against the flesh, pray, suffer, endure, submit, help your brothers and sisters, expend more of yourself for God, and so on. Whether what you do has value and significance depends on whether your intentions are right and your views correct. Nowadays, many people believe in God as if they were tilting their heads to look at a clock—their perspectives are skewed, and they must be righted with a breakthrough. If this problem is resolved, everything will be fine; if not, everything will come to nothing. Some people behave well in My presence, but behind My back, all they do is

resist Me. This is a manifestation of crookedness and deceitfulness, and this type of person is a servant of Satan; they are the typical embodiment of Satan, come to test God. You are only a correct person if you are able to submit to My work and My words. As long as you are able to eat and drink the words of God; as long as everything you do is presentable before God and you behave justly and honorably in all that you do; as long as you do not do shameful things, or things that would harm the lives of others; and as long as you live in the light and do not allow yourself to be exploited by Satan, then your relationship with God is in proper order.

Believing in God requires you to put your intentions and views in proper order; you must have a correct understanding of, and a correct way of treating, the words of God and God's work, all the environments that God arranges, the man for whom God testifies, and the practical God. You must not practice according to your own ideas or devise your own petty schemes. Whatever you do, you must be able to seek the truth and, in your position as a created being, submit to all of God's work. If you wish to pursue being perfected by God and enter upon the right track of life, then your heart must always live in God's presence. Do not be dissolute, do not follow Satan, do not allow Satan any opportunities to carry out its work, and do not let Satan make use of you. You must give yourself to God completely and let God rule over you.

Are you willing to be Satan's servant? Are you willing to be exploited by Satan? Do you believe in God and pursue Him so that you may be perfected by Him, or so that you may become a foil for God's work? Would you prefer a meaningful life in which you are obtained by God, or a worthless and empty life? Would you prefer to be used by God, or exploited by Satan? Would you prefer to let God's words and truth fill you, or let sin and Satan fill you? Consider these things carefully. In your daily life, you

must understand which words you say and which things you do might cause abnormality in your relationship with God, and then rectify yourself to enter into the correct manner. At all times, examine your words, your actions, your each and every move, and all your thoughts and ideas. Gain a proper understanding of your real state and enter into the manner of the Holy Spirit's work. This is the only way to have a normal relationship with God. By assessing whether your relationship with God is normal, you will be able to correct your intentions, understand the nature essence of man, and truly understand yourself, and, in doing so, you will be able to enter into real experiences, rebel against yourself in a real way, and submit with intention. As you experience these matters concerning whether or not your relationship with God is normal, you will find opportunities to be perfected by God and become able to grasp many states of the Holy Spirit's work. You will also be able to see through many of Satan's tricks and penetrate its conspiracies. Only this path leads to being perfected by God. You put right your relationship with God, that you may submit to His arrangements in their entirety, and that you may enter even more deeply into real experience and receive even more of the Holy Spirit's work. When you practice having a normal relationship with God, in most cases, success will be achieved by rebelling against the flesh and through real cooperation with God. You should understand that "without a cooperative heart, it is difficult to receive the work of God; if the flesh does not suffer, there will be no blessings from God; if the spirit does not struggle, Satan will not be put to shame." If you practice these principles and understand them thoroughly, the views of your belief in God will be put right. In your current practice, you must discard the mindset of "seeking to eat your fill of loaves"; you must discard the mindset of "everything is done by the Holy Spirit, and people are unable to intervene." Everyone who says so thinks, "People can do whatever they

want, and when the time comes, the Holy Spirit will do His work. People have no need to restrain the flesh or cooperate; all that matters is that they be moved by the Holy Spirit." These opinions are all absurd. Under such circumstances, the Holy Spirit is unable to work. It is this kind of viewpoint that greatly hinders the work of the Holy Spirit. Often, the work of the Holy Spirit is attained through human cooperation. Those who do not cooperate and are not resolved, yet wish to achieve a change in their disposition and receive the work of the Holy Spirit and enlightenment and illumination from God, have extravagant thoughts indeed. This is called "indulging one's self and pardoning Satan." Such people do not have a normal relationship with God. You should find many revelations and manifestations of satanic disposition within yourself and find any practices you have that run contrary to what God now requires. Will you now be able to rebel against Satan? You should attain a normal relationship with God, act in accordance with God's intentions, and become a new person with a new life. Do not dwell on past transgressions; do not be unduly remorseful; be able to stand up and cooperate with God, and fulfill the duties that are yours to fulfill. In this way, your relationship with God will become normal.

If after reading this, you merely claim to accept these words, yet your heart remains unmoved, and you do not seek to make your relationship with God normal, it proves you do not attach importance to your relationship with God. It proves that your views have not yet been put right, that your intentions are not yet set on being gained by God and bringing glory to Him, but are set instead on allowing Satan's conspiracies to prevail and achieving your own goals. Such people harbor wrong intentions and incorrect views. No matter what God says or how He says it, such people remain completely indifferent and are not in the least transformed. Their hearts feel no fear and they are unashamed. Such a person is spiritless and

muddleheaded. Read God's every utterance and put them into practice as soon as you understand them. Perhaps there were occasions when your flesh was weak, or you were rebellious, or you resisted; regardless of how you behaved in the past, it is of little consequence, and it cannot hinder your life from maturing today. So long as you can have a normal relationship with God today, there is hope. If there is change in you every time you read God's words, and others can tell your life has changed for the better, it shows that your relationship with God is now normal, that it has been put right. God does not treat people according to their transgressions. Once you have understood and become aware, as long as you can cease to rebel or resist, then God will still have mercy on you. When you have the understanding and the resolve to pursue being perfected by God, then your state in God's presence will become normal. No matter what you are doing, consider the following when you are doing it: What will God think if I do this? Will it benefit my brothers and sisters? Will it be beneficial to the work in God's house? Whether in prayer, fellowship, speech, work, or in contact with others, examine your intentions, and check if your relationship with God is normal. If you cannot discern your own intentions and thoughts, this means you lack discrimination, which proves that you understand too little of the truth. If you are able to understand clearly everything God does, and can perceive things through the lens of His words, standing on His side, then your views will have become correct. Therefore, establishing a good relationship with God is of the utmost importance to anyone who believes in God; everyone should regard it as a task of paramount importance and the biggest event in their life. Everything you do is measured by whether you have a normal relationship with God. If your relationship with God is normal and your intentions are correct, then act. To maintain a normal relationship with God, you must not be afraid of

suffering losses to your personal interests; you cannot allow Satan to prevail, you cannot allow Satan to gain a purchase on you, and you cannot allow Satan to make you a laughing stock. Having such intentions is a sign that your relationship with God is normal—not for the sake of the flesh, but rather for peace of spirit, for gaining the work of the Holy Spirit, and for satisfying the intentions of God. To enter the right state, you must establish a good relationship with God and put right the views of your belief in God. This is so that God may gain you, and so that He may manifest the fruits of His words in you and enlighten and illuminate you even further. In this way, you will have entered into the right manner. Continue eating and drinking God's words of today, enter into the Holy Spirit's current manner of working, act according to God's demands of today, do not observe old-fashioned methods of practice, do not cling to old ways of doing things, and enter into today's manner of working as soon as possible. Thus, your relationship with God will become completely normal and you will have embarked on the right track of belief in God.

Focus More on Reality

Every person has the possibility of being perfected by God, so everyone should understand what sort of service to God is best in line with His intentions. Most people do not know what it means to believe in God, nor do they understand why they should believe in Him—which is to say, most have no comprehension of God's work or the purpose of His management plan. Today, the majority of people still think believing in God is about going to heaven and having their souls saved. They are clueless as to the exact significance of believing in God and, moreover, do not have any understanding whatsoever of the most important work in God's management plan. For various reasons of their own, people simply do not take any interest in God's work, nor do they give any thought to His intentions or to His management plan. As an individual in this stream, each person should know what the purpose of God's entire management plan is, the facts that He has long since accomplished, why He has chosen this group of people, what the purpose and meaning of His choosing them is, and what He wishes to achieve in this group. For God to have been able to raise up such a group of unremarkable people in the country of the great red dragon, and to have continued to work until now, trying and perfecting them in all sorts of ways, speaking countless words, performing much work, and dispatching so many service objects—for God alone to have accomplished such great work shows just how significant His work is. At the moment, you are incapable of fully appreciating this. As such, you must not view the work that God has done in you as trivial; it is no small matter. Even what God has revealed to you today is enough for you to try to fathom and know. Only if you truly and thoroughly understand it can your experiences go deeper and your life grow. Today, people understand and do

far too little; they are incapable of completely satisfying God's intentions. This is man's shortcoming and their failure to fulfill their duty, and thus they are incapable of achieving the desired result. The Holy Spirit has no means of working in many people because they have such a shallow understanding of God's work, and are unwilling to treat the work of the house of God as something valuable when they do it. They invariably go through the motions just to get by, or else follow the majority, or just work for show. Today, each person in this stream should recall whether, in their actions and deeds, they have done everything they can, and whether they have given every ounce of effort. People have totally failed to perform their duty, not because the Holy Spirit does not do His work, but because people do not do theirs, making it impossible for the Holy Spirit to do His work. God has no more words to say, but people have not kept up at all, they have fallen too far behind, they are unable to stay close with every step, and are unable to closely follow the Lamb's footsteps. What they should abide by, they have not abided by; what they should have practiced, they have not practiced; what they should have prayed for, they have not prayed for; what they should have set aside, they have not set aside. They have not done any of these things. Therefore, this talk of attending the banquet is empty; it is without any real meaning, and is all in their imagination. It can be said that, viewed from today, people have not discharged their duty at all. Everything has depended on God's doing and saying things Himself. Man's function has been far too small; people are useless trash who are incapable of cooperating with God. God has spoken hundreds upon thousands of words, yet people have not put any of them into practice—whether it be rebelling against the flesh, discarding notions, practicing submission to God in all things while developing discernment and gaining insight, not giving people a place in their hearts, eliminating the idols in their hearts, rebelling against

their wrong intentions, not acting out of their feelings, doing things fairly and without bias, giving greater thought to God's interests and their influence on others when they speak, doing more things that benefit God's work, keeping in mind benefiting God's house in all that they do, not letting their feelings rule their behavior, discarding what pleases their own flesh, eliminating selfish old notions, and so on. They do actually understand some of all these requirements that God makes of man, but they are simply not willing to put them into practice. What else can God do, and how else can He move them? How can sons of rebellion in the eyes of God still have the nerve to pick up His words and admire them? How do they have the nerve to eat God's food? Where is people's conscience? They have not even fulfilled the bare minimum of the duties they ought to have fulfilled, to say nothing of doing their utmost. They are living in a pipe dream, are they not? There can be no talk of reality without practice. This is a fact that is as plain as day!

You ought to be learning lessons that are more realistic. There is no need for that high-sounding, empty talk that people admire. When it comes to talking about knowledge, each person's is higher than the one before, but they still have no path to practice. How many people have understood the principles of practice? How many have learned actual lessons? Who can fellowship about reality? Being able to speak of knowledge of God's words does not mean you possess genuine stature; it only shows that you were born smart, that you're gifted. If you cannot point out the path then the result will be nothing, and you will be useless trash! Aren't you pretending if you cannot say anything about an actual path to practice? Aren't you faking it if you cannot offer your own actual experiences to others, thereby giving them lessons they can learn from or a path they can follow? Aren't you a phony? What value do you have? Such a person could only play the

part of “inventor of the theory of socialism,” not “contributor to bringing about socialism.” To be without reality is to have no truth. To be without reality is to be a good-for-nothing. To be without reality is to be a walking corpse. To be without reality is to be a “Marxist-Leninist thinker,” with no reference value. I urge each of you to shut up about theory and talk about something real, something genuine and substantial; study some “modern art,” say something realistic, contribute something actual, and have some spirit of dedication. Face reality when you speak; do not indulge in unrealistic and exaggerated talk to make people feel happy or sit up and take notice of you. Where is the value in that? What point is there in getting people to treat you warmly? Be a bit “artistic” in your speech, be a bit more fair in your conduct, be a bit more reasonable in how you handle things, be a bit more practical in what you say, think of bringing benefit to God’s house with your every action, listen to your conscience when your feelings come out, do not repay kindness with hate or be ungrateful to kindness, and do not be a hypocrite, lest you become a bad influence. When you eat and drink God’s words, link them more closely to reality, and when you fellowship, speak more about realistic things. Do not be condescending; this will not satisfy God. In your interactions with others, be a bit more tolerant, a bit more yielding, a bit more magnanimous, and learn from the “spirit of the prime minister.”[a] When you have bad thoughts, practice rebelling against the flesh more. When you are working, speak more of realistic paths, and do not get too lofty, or else what you say will be unattainable for people. Less enjoyment, more contribution—show your selfless spirit of dedication. Be more considerate of God’s intentions, listen to your conscience more, be more mindful, and do not forget how God speaks patiently and earnestly to you every day. Read the “old almanac” more often. Pray more and fellowship more frequently. Stop being so muddled;

show some sense and gain some insight. When your sinful hand reaches out, pull it back; do not let it reach so far. There is no use, and what you get from God will be nothing but curses, so be careful. Let your heart take pity on others, and do not always strike out with weapons in hand. Fellowship more about knowledge of the truth and talk more about life, maintaining a spirit of helping others. Do more and say less. Put more into practice and less into research and analysis. Let yourselves be moved more by the Holy Spirit, and give God more opportunities to perfect you. Eliminate more human elements; you still possess too many human ways of doing things, and your superficial manner of doing things and behavior is still repugnant to others: Eliminate more of these. Your psychological state is still too detestable; spend more time amending it. You still give people too much status; give more status to God, and do not be so unreasonable. The "temple" has always belonged to God, and should not be taken over by people. In short, focus more on righteousness and less on feelings. It is best to eliminate the flesh. Talk more about reality and less about knowledge; what is best is to shut up and say nothing. Speak more of the path of practice, and make less worthless boasts. It is best to start practicing right now.

God's requirements of people are not all that high. As long as people practice diligently and earnestly, they would receive a "pass grade." Truth be told, achieving the understanding, knowledge, and comprehension of the truth is more complex than practicing the truth. First practice as much as you understand and practice what you have comprehended. In this way, you will be able to gradually achieve the true knowledge and comprehension of the truth. These are the steps and the means by which the Holy Spirit works. If you do not practice submission in this way, you will not achieve anything. If you always act of your own volition, and do not practice

submission, will the Holy Spirit work within you? Does the Holy Spirit work as you wish? Or does He work according to what you lack, and on the basis of God's words? If this is not clear to you, you won't be able to enter the truth reality. Why is it that most people have spent much effort reading God's words, but merely have knowledge and cannot say anything about a real path afterward? Do you think that possessing knowledge amounts to possessing the truth? Is that not a confused point of view? You are able to speak as many pieces of knowledge as there are grains of sand on a beach, yet none of it contains any real path. Are you not trying to fool people by doing this? Are you not making an empty show, with no substance to back it up? All such behavior is harmful to people! The higher the theory and the more it is devoid of reality, the more it is incapable of taking people into reality. The higher the theory, the more it makes you rebel against and oppose God. Do not cosset spiritual theory—it has no use! Some people have been talking about spiritual theory for decades, and they have become giants of spiritualism, but ultimately, they still fail to enter the truth reality. Because they have not practiced or experienced the words of God, they have no principles or path for practice. People like this are themselves without the truth reality, so how can they bring other people onto the right track of faith in God? They can only lead people astray. Is this not harming others and themselves? At the very least, you must be able to solve real problems that are right in front of you. That is to say, you must be able to practice and experience the words of God, and to put the truth into practice. Only this is submission to God. Only when you have life entry are you qualified to work for God, and only when you expend for God sincerely can you be approved of by God. Don't always make grand statements and talk of bombastic theory; this is not real. Pontificating on spiritual theory to make people admire you is not testifying to God, but rather flaunting

yourself. It is of absolutely no benefit to people and does not edify them, and can easily lead to them worshiping spiritual theory and not focusing on practicing the truth—and is this not leading people astray? Carrying on like this will give rise to numerous empty theories and rules that will constrain and entrap people; it's truly mortifying. So say more that is real, talk more about problems that actually exist, spend more time searching for the truth to solve real problems; this is what's most important. Don't delay in learning to practice the truth: This is the path of entry into reality. Do not take other people's experience and knowledge as your own private property and hold them up for others to admire. You must have your own life entry. Only by practicing the truth and submitting to God will you have life entry. This should be what every person practices and focuses on.

If what you fellowship can give people a path to take, then that amounts to your possessing reality. No matter what you say, you must bring people into practice and give them all a path they can follow. Don't only allow them to have knowledge; more important is having a path to take. For people to believe in God, they must walk the path led by God in His work. That is, the process of believing in God is the process of walking the path led by the Holy Spirit. Accordingly, you must have a path you can walk, no matter what, and you must set foot upon the path of being perfected by God. Do not fall too far behind, and do not concern yourself with too many things. Only if you walk the path led by God without causing disruptions can you receive the work of the Holy Spirit and possess the path of entry. Only this counts as being in line with God's intentions and fulfilling humanity's duty. As an individual in this stream, each person should fulfill their duty properly, do more of what people should be doing, and not act willfully. People carrying out work must make their words clear, people who follow must focus more on enduring hardship and submitting, and all

must keep to their place and not step out of line. It should be clear in the heart of every person how they should practice and what function they should fulfill. Take the path led by the Holy Spirit; do not go astray or go wrong. You must see today's work clearly. Entering into today's means of working is what you should practice. It is the first thing you must enter. Do not waste any more words on other things. Doing the work of God's house today is your responsibility, entering today's work method is your duty, and practicing today's truth is your burden.

Footnotes:

a. The spirit of the prime minister: A classic Chinese saying used to describe a person who is broad-minded and generous.

Keeping the Commandments and Practicing the Truth

In practice, keeping the commandments should be linked to putting the truth into practice. While keeping the commandments, one must practice the truth. When practicing the truth, one must not violate the principles of the commandments, nor go against the commandments; you must do whatever God requires of you. Keeping the commandments and practicing the truth are interconnected, not contradictory. The more you practice the truth, the more capable you become of keeping the essence of the commandments. The more you practice the truth, the more you will understand God's word as expressed in the commandments. Practicing the truth and keeping the commandments are not contradictory actions—they are interconnected. In the beginning, only after man kept the commandments could he practice the truth and attain enlightenment from the Holy Spirit, but this is not God's original intention. God requires you to put your heart into worshiping Him, not merely to behave well. However, you must keep the commandments at least superficially. Gradually, through experience, after gaining a clearer understanding of God, people will stop rebelling against and resisting Him, and will no longer have any doubts about His work. This is the only way people can abide by the essence of the commandments. Therefore, merely keeping the commandments, without practicing the truth, is ineffective, and does not constitute true worship of God, for you have not yet attained real stature. Keeping the commandments without the truth only amounts to adhering rigidly to the rules. In so doing, the commandments would become your law, which would not help you grow in life. On the contrary, they would become your burden, and bind you tightly like the laws of the Old Testament, causing you to lose the Holy

Spirit's presence. Therefore, only by practicing the truth can you effectively keep the commandments, and you keep the commandments in order to practice the truth. In the process of keeping the commandments, you will put even more truths into practice, and when practicing the truth, you will gain an even deeper understanding of what the commandments actually mean. The purpose and meaning behind God's demand that man keeps the commandments is not just to get him to follow the rules, as he may imagine; rather, it has to do with his life entry. The extent of your growth in life dictates the degree to which you will be able to keep the commandments. Although the commandments are for man to keep, the essence of the commandments only becomes apparent through man's life experience. Most people assume that keeping the commandments well means that they are "completely prepared, and all that remains to be done is to get caught up." This is an extravagant sort of idea, and not in line with God's intention. Those who say such things do not wish to make progress, and they covet the flesh. It is nonsense! It is not in keeping with reality! It is not God's intention merely to practice the truth without actually keeping the commandments. Those who do this are cripples; they are as people who are missing a leg. Simply keeping the commandments as if abiding by rules, yet not possessing the truth—this is not capable of satisfying God's intention, either; like those who are missing an eye, people who do this, too, suffer from a form of disability. It can be said that if you keep the commandments well and gain a clear understanding of the practical God, then you will possess the truth; relatively speaking, you will have gained real stature. If you practice the truth that you should practice, you will also keep the commandments, and these two things do not contradict each other. Practicing the truth and keeping the commandments are two systems, both of which are integral parts of one's life experience. One's experience should

comprise an integration, not a division, of keeping the commandments and practicing the truth. However, there are both differences and links between these two things.

The promulgation of the commandments in the new age is a testimony to the fact that all people in this stream, all those who hear God's voice today, have entered a new age. This is a new beginning for God's work, as well as the beginning of the last part of the work of God's six-thousand-year management plan. The commandments of the new age symbolize that God and man have entered the realm of a new heaven and a new earth, and that God, just as Jehovah worked among the Israelites and Jesus worked among the Jews, will do more practical work, and do even more and even greater work on earth. They also symbolize that this group of people will receive more and greater commissions from God, and will be provided for, be fed, supported, cared for, and protected by Him in a practical manner, be given even more practical training by Him, and be pruned, broken, and refined by God's word. The significance of the commandments of the new age is quite profound. They suggest that God will really appear on earth, from where He will conquer the entire universe, revealing all of His glory in the flesh. They also suggest that the practical God is going to do more practical work on earth in order to perfect all of His chosen ones. Moreover, God will accomplish everything on earth with words, and make manifest the decree that "the incarnate God will rise to the highest and be honored as great, and all peoples and all nations will kneel down to worship God, who is honored as great." Although the commandments of the new age are for man to keep, and though doing so is man's duty and his obligation, the meaning they represent is rather too profound to be fully expressed in one or two words. The commandments of the new age replace the Old Testament laws and New Testament ordinances as promulgated by Jehovah and Jesus. This is a

deeper lesson, not as simple a matter as people might imagine. There is an aspect of practical significance to the commandments of the new age: They serve as an interface between the Age of Grace and the Age of Kingdom. The commandments of the new age put an end to all of the practices and ordinances of the old age, as well as all of the practices from the age of Jesus and those before it. They bring man to the presence of the more practical God, allowing him to start being perfected by Him personally; they are the beginning of the path of perfection. Thus, you should possess a correct attitude with regard to the commandments of the new age, and neither follow them haphazardly nor despise them. The commandments of the new age place heavy emphasis on a certain point: That man shall worship the practical God Himself of today, which involves submitting to the essence of the Spirit more practically. The commandments also stress the principle by which God will judge man to be either guilty or righteous after He has manifested as the Sun of righteousness. The commandments are easier to understand than to put into practice. From this it can be seen that if God wishes to perfect man, then He must do so through His own words and guidance, and man cannot achieve perfection by way of his own innate intelligence alone. Whether man can keep the commandments of the new age or not has to do with his knowledge of the practical God. Hence, whether you can keep the commandments or not is not a question that will be resolved in a matter of mere days. This is a very profound lesson to learn.

The practice of the truth is a path by which man’s life can grow. If you do not practice the truth, then you will be left with nothing more than theory and will have no actual life. Truth is the symbol of man’s stature, and whether or not you practice the truth is related to whether or not you have real stature. If you do not practice the truth, do not act righteously, or are

swayed by feelings and care for your flesh, then you are far away from keeping the commandments. This is the most profound of lessons. In every age, there are many truths that people need to enter into and understand, but also in each age, there are different commandments that accompany those truths. The truths that people practice relate to the specific age, and so do the commandments they keep. Each age has its own truths to be practiced and commandments to be kept. However, depending on the various commandments promulgated by God—that is, depending on the different ages—the goal and effect of man's practice of the truth differ commensurately. It can be said that the commandments serve the truth, and the truth exists to maintain the commandments. If there is only truth, then there will be no changes in God's work to speak of. However, by referring to the commandments, man can identify the extent of the trends in the Holy Spirit's work, and man can know the age in which God works. In religion, there are many people who can practice the truths that were practiced by people in the Age of Law. However, they do not possess the commandments of the new age, nor can they keep them. They still observe the old ways and remain as primordial humans. They are not accompanied by the new methods of work and cannot see the commandments of the new age. As such, they do not have God's work. It is as though they only have empty eggshells; if there is no chick inside, then there is no spirit. To put it more accurately, it means they have no life. Such people have not yet entered the new age and have lagged many steps behind. Therefore, having truths from older ages but not having the commandments of the new age is useless. Many of you practice the truth of today but do not keep its commandments. You will gain nothing, and the truth you practice will be worthless and meaningless and God will not praise you. Practicing the truth must be done within the parameters of the methods of the Holy Spirit's

current work; it must be done in response to the voice of the practical God today. Without doing so, everything is null, akin to attempting to draw water using a bamboo basket. This is also the practical meaning of the promulgation of the commandments of the new age. If people are to abide by the commandments, at the very least they should know and not be confused about the God who appears in the flesh practically. In other words, people should grasp the principles of abiding by the commandments. Abiding by the commandments does not mean following them haphazardly or arbitrarily, but abiding by them with a basis, with an objective, and with principles. The first thing to be achieved is for your visions to be clear. If you have a thorough understanding of the work of the Holy Spirit in the current time, and if you enter into today's methods of work, then you will naturally gain a clear understanding of keeping the commandments. If the day comes when you see through to the essence of the commandments of the new age and you can keep the commandments, then you will have been perfected. This is the practical significance of practicing the truth and keeping the commandments. Whether you can practice the truth or not depends on how you perceive the essence of the commandments of the new age. The work of the Holy Spirit will continuously appear to man, and God will require more and more of man. Therefore, the truths which man actually puts into practice will grow more in number, and become greater, and the effects of keeping the commandments will become more profound. Therefore, you must at once practice the truth and keep the commandments. Nobody should neglect this matter; let the new truth and the new commandments commence simultaneously in this new age.

You Should Know That the Practical God Is God Himself

What should you know about the practical God? The Spirit, the Person, and the Word make up the practical God Himself, and this is the true meaning of the practical God Himself. If you only know the Person—if you know His habits and personality—but do not know the work of the Spirit, or what the Spirit does in the flesh, and if you only pay attention to the Spirit, and the Word, and only pray before the Spirit, but do not know the work of God's Spirit in the practical God, then this yet proves that you do not know the practical God. Knowledge of the practical God includes knowing and experiencing His words, and grasping the rules and principles of the work of the Holy Spirit and how the Spirit of God works in the flesh. It also includes knowing that every action of God in the flesh is governed by the Spirit, and that the words He speaks are the direct expression of the Spirit. Thus, to know the practical God, it is paramount to know how God works in humanity and in divinity; this, in turn, concerns the expressions of the Spirit, with which all people engage.

What are the aspects of the expressions of the Spirit? Sometimes God works in humanity, and sometimes in divinity—but in both cases the Spirit is in command. Whatever the spirit within people, thus is their external expression. The Spirit works normally, but there are two parts to His direction by the Spirit: One part is His work in humanity, and the other is His work through divinity. You should know this clearly. The Spirit's work varies according to circumstances: When His human work is required, the Spirit directs this human work, and when His divine work is required, the divinity appears directly to carry it out. Because God works in the flesh and appears in the flesh, He works both in humanity and in divinity. His work in

humanity is directed by the Spirit and done in order to satisfy people's fleshly needs, to facilitate their engagement with Him, to allow them to behold the practicality and normality of God, and to allow them to see that the Spirit of God has come in the flesh and is among man, lives together with man, and engages with man. His work in divinity is done in order to provide for people's lives and to guide people in everything from the positive side, changing people's dispositions and allowing them truly to behold the Spirit's appearance in the flesh. In the main, the growth in man's life is directly achieved through God's work and words in divinity. Only if people accept God's work in divinity can they achieve changes in their disposition, and only then can they be sated in their spirit; only if, added to this, there is the work in humanity—God's shepherding, support, and provision in humanity—can the results of God's work be achieved fully. The practical God Himself who is spoken of today works both in humanity and in divinity. Through the appearance of the practical God, His normal human work and life and His completely divine work are achieved. His humanity and divinity are combined as one, and the work of both is accomplished through words; whether in humanity or divinity, He utters words. When God works in humanity, He speaks the language of humanity, so that people may engage and understand. His words are spoken plainly and are easy to understand, such that they can be provided to all people; regardless of whether people are possessed of knowledge or poorly educated, they can all receive God's words. God's work in divinity is also carried out through words, but it is full of provision, it is full of life, it is untainted by human ideas, it does not involve human preferences, and it is without human limits, it is outside the bounds of any normal humanity; it is carried out in the flesh, but it is the direct expression of the Spirit. If people only accept God's work in humanity, then they will confine themselves to a

certain scope, and so will require perennial pruning and discipline in order for there to be even a slight change in them. Without the work or presence of the Holy Spirit, though, they will always resort to their old ways; it is only through the work of divinity that these maladies and deficiencies can be rectified, and only then can people be made complete. Instead of sustained pruning, what is required is positive provision, using words to make up for all shortcomings, using words to reveal people's every state, using words to direct their lives, their every utterance, their every action, to lay bare their intentions and motivations. This is the practical work of the practical God. Thus, in your attitude to the practical God, you should submit before His humanity at once, recognizing and acknowledging Him, and you should furthermore accept and submit to His divine work and words. God's appearance in the flesh means that all of the work and words of the Spirit of God are done through His normal humanity and through His incarnate flesh. In other words, God's Spirit at once directs His human work and carries out the work of divinity in the flesh, and in God incarnate you can see both God's work in humanity and His completely divine work. This is the actual significance of the practical God's appearance in the flesh. If you can see this clearly, you will be able to connect all the different parts of God; you will cease to attach undue importance on His work in divinity, and you will cease to view His work in humanity with undue dismissiveness, and you will not go to extremes, nor take any detours. Overall, the meaning of the practical God is that the work of His humanity and of His divinity, as directed by the Spirit, is expressed through His flesh, so that people can see that He is vivid and lifelike, real and true.

The work of God's Spirit in humanity has transitional phases. By perfecting humanity, He enables His humanity to receive the direction of the Spirit, after which His humanity is able to provide and shepherd the

churches. This is one expression of God's normal work. Thus, if you can see clearly the principles of God's work in humanity, then you will be unlikely to harbor notions about God's work in humanity. Regardless of anything else, the Spirit of God cannot be wrong. He is right and without error; He does not do anything incorrectly. Divine work is the direct expression of the intentions of God, without the disturbance of humanity. It does not undergo perfection, but comes directly from the Spirit. However, the fact that He can work in divinity is due to His normal humanity; it is not in the least supernatural, and it seems to be carried out by a normal person. God came from heaven to earth primarily in order to express the words of God through the flesh, to complete the work of the Spirit of God by means of the flesh.

Today, people's knowledge of the practical God remains too one-sided, and their understanding of the significance of the incarnation is still too meager. With God's flesh, people see through His work and words that God's Spirit includes so much, that He is so rich. Yet no matter what, God's testimony ultimately comes from the Spirit of God: what God does in the flesh, which principles He works by, what He does in humanity, and what He does in divinity. People must have knowledge of this. Today, you are able to worship this person, while in essence you are worshiping the Spirit, and that is the very least that people should achieve in their knowledge of God incarnate: knowing the essence of the Spirit through the flesh, knowing the Spirit's divine work in the flesh and human work in the flesh, accepting all the Spirit's words and utterances in the flesh, and seeing how the Spirit of God directs the flesh and demonstrates His power in the flesh. This is to say that man comes to know the Spirit in heaven through the flesh; the appearance of the practical God Himself among man has dispelled the vague God in people's notions. People's worship of the practical God

Himself has increased their submission to God, and, through the Spirit of God's divine work in the flesh and His human work in the flesh, man receives revelation and is shepherded, and changes are achieved in man's life disposition. This is the actual meaning of the Spirit's arrival in the flesh, the primary purpose of which is that people may engage with God, rely on God, and arrive at knowledge of God.

In the main, what attitude should people have toward the practical God? What do you know of the incarnation, of the Word's appearance in the flesh, of God's appearance in the flesh, of the deeds of the practical God? What are the main topics of discussion today? The incarnation, the Word's arrival in the flesh, and God's appearance in the flesh are all issues that must be understood. You must come gradually to understand these issues and to have a clear knowledge of them in your life experience, based on your stature and based on the era. The process by which people experience God's words is the same as the process by which they know the appearance of God's words in the flesh. The more people experience God's words, the more they know the Spirit of God; through experiencing God's words, people grasp the principles of the Spirit's work and come to know the practical God Himself. In fact, when God makes people perfect and gains them, He is letting them know the deeds of the practical God; He is using the work of the practical God to show people the actual significance of the incarnation, to show them that the Spirit of God has actually appeared before man. When people are gained and made perfect by God, the expressions of the practical God have conquered them; the words of the practical God have changed them and worked His own life into them, filling them with what He is (whether it be what He is in His humanity or what He is in His divinity), filling them with the essence of His words, and making people live out His words. When God gains people, He does so primarily by

using the words and utterances of the practical God as a way to prune people's deficiencies and to judge and expose their rebellious disposition, causing them to gain what they need and showing them that God has come among man. Most important of all, the work done by the practical God is that of saving every person from the influence of Satan, taking them away from the land of filth, and dispelling their corrupt disposition. The most profound significance of being gained by the practical God is being able to live out normal humanity with the practical God as an exemplar and a model, being able to practice according to the words and requirements of the practical God without the slightest deviation or departure, practicing according to whatever He says, and being able to achieve whatever He asks. In this way, you will have been gained by God. When you are gained by God, you do not only possess the work of the Holy Spirit; principally, you are able to live out the requirements of the practical God. Merely having the work of the Holy Spirit does not mean you have life. The crux is whether you are able to act according to the practical God's requirements of you, which relates to whether you are able to be gained by God. These are the greatest meaning of the practical God's work in the flesh. This is to say that God gains a group of people by really and actually appearing in the flesh and being vivid and lifelike, being seen by people, actually doing the work of the Spirit in the flesh, and by acting as an exemplar for people in the flesh. God's arrival in the flesh is primarily meant to enable people to see the practical deeds of God, to materialize the formless Spirit in the flesh, and to allow people to see and touch Him. In this way, those who are made complete by Him will live Him out, will be gained by Him, and will be in line with His intentions. If God only spoke in heaven and had not actually come onto the earth, then people would yet be incapable of knowing God; they would only be able to preach God's deeds using empty theory and

would not have God's words as reality. God has come onto the earth primarily to act as an exemplar and a model for those whom He is to gain; only thus can people actually know God, touch God, and see Him, and only then can they truly be gained by God.

Only Putting the Truth Into Practice Is Possessing Reality

Holding up God's words and being able to explain them unabashedly does not mean you are in possession of reality; things are not as simple as you imagine. Whether you are in possession of reality is not based on what you say; rather, it is based on what you live out. Only when God's words become your life and your natural expression can you be said to have reality, and only then can you be counted as having gained true understanding and actual stature. You must be able to withstand examination over long periods of time, and you must be able to live out the likeness that is required by God. This must not be mere posturing; it must flow from you naturally. Only then will you truly possess reality, and only then will you have gained life. Let Me use the example of the trial of the service-doers with which everyone is familiar: Anyone can offer the loftiest theories regarding service-doers, and everyone has a decent understanding of the subject; they speak on it and each speech surpasses the last, as if it were a competition. However, if man has not undergone a major trial, then it is very difficult to say that he has good testimony to bear. In short, man's living out is still very lacking, entirely contrary to his understanding. Therefore, it has yet to become man's actual stature, and it is not yet man's life. Because man's understanding has not been brought into reality, his stature is still like a castle built on sand, teetering and on the verge of collapse. Man possesses far too little of reality; it is almost impossible to find any reality in man. There is too little reality naturally flowing from man, and all the reality they live out has been forced. This is the reason I say man possesses no reality. Although people claim their God-loving hearts never change, this is merely what they say before they have faced

any trials. When they are suddenly faced with trials one day, the things that they speak of will once again fall out of step with reality, and this will again prove that man possesses no reality. It can be said that whenever you encounter things that do not fit with your notions and that require you to put yourself aside, those things are your trials. Before God's intention is revealed, everyone goes through a rigorous test and an immense trial. Can you fathom this? When God wants to try people, He always allows them to make their choices before the actual truth has been revealed. This means that when God is subjecting man to trials, He will never tell you the truth; this is the manner in which people are revealed. This is one way that God carries out His work, to see whether you know the God of today, as well as whether you possess any reality. Are you truly free of doubts regarding God's work? Will you be able truly to stand firm when a major trial comes upon you? Who dares to say, "I guarantee that there will be no problems"? Who dares to assert, "Others might have doubts, but I never will"? It is just as when Peter was subjected to trials: He always boasted before the truth had been revealed. This is not a personal flaw unique to Peter; this is the greatest difficulty currently facing every man. If I were to visit a few places or pay a visit to a few brothers and sisters to see what your understanding is of God's work of today, you would certainly be able to say much about your knowledge, and you would seem not to have any doubts whatsoever. If I were to ask you, "Can you really determine that the work of today is performed by God Himself? Without any doubt?" you would certainly answer, "Without any doubt whatsoever, it is the work performed by the Spirit of God." Once you had answered in such a way, you surely would not feel a shred of doubt, and you would even feel quite pleased, thinking you had gained a bit of reality. Those who tend to understand things in this way are people who possess less reality; the more one thinks one has gained it,

the less one will be able to stand firm when faced with trials. Woe to those who are arrogant and haughty, and woe to those who have no knowledge of themselves; such people are adept at talking, yet fare the worst when putting their words into action. At the smallest sign of trouble, these people begin to have doubts, and the thought of quitting steals into their minds. They do not possess any reality; they merely have theories that are above religion, without any of the reality required now by God. I am most disgusted by those who only speak of theories without possessing any reality. They shout the loudest when carrying out their work, but as soon as they are faced with reality, they fall apart. Does this not show that these people have no reality? No matter how ferocious the wind and waves, if you can remain standing without allowing a shred of doubt to enter your mind, and can stand firm and remain free from denial, even when there is no one else left, then you will be counted as having true understanding and genuinely in possession of reality. If you turn whichever way the wind blows—if you follow the majority, and learn to parrot the speech of others—then no matter how eloquent you might be, it will not be proof that you possess reality. Therefore, I suggest that you not be premature in shouting out empty words. Do you know what God is going to do? Do not behave like another Peter, lest you bring shame upon yourself and lose the ability to hold your head high; that will not do anyone any good. Most people have no real stature. Though God has performed a great deal of work, He has not brought reality down upon people; to be more exact, He has never personally chastised anyone. Some people have been exposed by such trials, with their sinful hands reaching farther and farther out, thinking that it is easy to get the better of God, that they can do whatever they want. Since they are not able to withstand even this sort of trial, more challenging trials are out of the question for them, as is possession of reality. Are they

not just trying to fool God? Possessing reality is not something that can be faked, nor is reality something that you can attain by knowing it. It depends on your actual stature, as well as whether or not you can withstand all trials. Do you understand?

God does not require of people the mere ability to talk about reality; that would be too easy, would it not? Why, then, does God speak of life entry? Why does He talk about transformation? If people are capable only of empty talk about reality, then can they achieve a transformation in their disposition? The good soldiers of the kingdom are not trained to be a group of people who can only talk about reality or boast; rather, they are trained to live out God's words at all times, to remain unyielding no matter what setbacks they face, and to live constantly in accordance with God's words and not to return to the world. This is the reality of which God speaks; this is God's requirement of man. Thus, do not regard the reality spoken of by God as being overly simple. Mere enlightenment from the Holy Spirit does not equal the possession of reality. Such is not the stature of man—it is the grace of God, to which man contributes nothing. Each person must endure Peter's sufferings, and, even more, possess Peter's glory, which they live out after they have gained the work of God. Only this can be called reality. Do not think that you possess reality just because you can talk about it; that is a fallacy. Such thoughts do not accord with God's intentions and have no actual significance. Do not say such things in the future—extinguish such sayings! All those with an absurd understanding of God's words are nonbelievers. They do not have any real knowledge, much less any real stature; they are ignorant people who lack reality. In other words, all those who live outside of the essence of God's words are nonbelievers. Those deemed nonbelievers by people are beasts in the eyes of God, and those deemed nonbelievers by God are people who do not have God's words as

their life. It can therefore be said that those who do not possess the reality of God's words and who fail to live His words out are nonbelievers. God's wish is to cause everyone to live out the reality of His words—not merely to have everyone talk about reality, but, more than that, to enable everyone to live out the reality of His words. The reality that man perceives is too superficial; it has no value and cannot satisfy God's intentions. It is too lowly and not even worthy of mention. It lacks too much and falls far too short of the standards of God's requirements. You will each be subjected to a major inspection to see who among you merely know how to talk about your understanding without being able to point out the path, as well as to discover who among you are useless pieces of trash. Remember this from now on! Do not speak of empty knowledge; only talk about the path of practice and about reality. Transition from real knowledge to real practice, and then transition from practice to real living out. Do not lecture others, and do not talk about real knowledge. If your understanding is a path, then let your words go free upon it; if it is not, then please shut your mouth and stop talking! What you say is useless. You speak of understanding in order to fool God and make others envy you. Is that not your ambition? Are you not deliberately toying with others? Is there any value in this? If you talk about understanding after you have experienced it, you will not be seen as boasting. Otherwise, you are someone who spits out arrogant words. There are many things in your actual experience that you cannot overcome, and you cannot rebel against your own flesh; you are always doing whatever you want, never satisfying God's intentions—yet you still have the gall to talk about theoretical understanding. You are shameless! You still are so bold as to speak of your understanding of God's words. How impudent of you! Orating and boasting have become your very nature, and you have become accustomed to doing so. Whenever you wish to speak, you do so

with ease, but when it comes to practicing, you indulge in ornamentation. Is this not a way to fool others? You may be able to trick men, but God cannot be fooled. Men are unaware and have no discernment, but God is serious about such matters, and He will not spare you. Your brothers and sisters might advocate for you, praising your understanding and admiring you, but if you possess no reality, the Holy Spirit will not spare you. Perhaps the practical God will not seek your faults, but God's Spirit will ignore you, and that will be difficult enough for you to bear. Do you believe this? Talk more about the reality of practice; have you forgotten already? Talk more about practical paths; have you forgotten already? "Offer fewer lofty theories and worthless, inflated talk; it is best to begin practice starting now." Have you forgotten these words? Do you not understand at all? Do you have no comprehension of God's intentions?

Knowing God's Work Today

To know God's work in these times is, for the most part, to know what the principal ministry of God incarnate is in the last days, and what He has come to do on earth. I have previously mentioned in My words that God has come to earth (during the last days) to set an exemplar before departing. How does God set this exemplar? He does so by speaking words, and by working and speaking throughout the land. This is God's work during the last days; He only speaks, to make the earth a world of words, so that every person is provided for and enlightened by His words, and so that man's spirit is awakened and he gains clarity about the visions. During the last days, God incarnate has come to earth chiefly in order to speak words. When Jesus came, He spread the gospel of the kingdom of heaven, and He accomplished the work of redemption of the crucifixion. He brought an end to the Age of Law and abolished all that was old. The arrival of Jesus ended the Age of Law and ushered in the Age of Grace; the arrival of God incarnate of the last days has brought an end to the Age of Grace. He has come chiefly to speak His words, to use words to make man perfect, to illuminate and enlighten man, and to remove the place of the vague God within man's heart. This is not the stage of work that Jesus did when He came. When Jesus came, He performed many miracles, He healed the sick and cast out demons, and He did the work of redemption of the crucifixion. As a consequence, in people's notions, they believe that this is how God should be. For when Jesus came, He did not do the work of removing the image of the vague God from man's heart; when He came, He was crucified, He healed the sick and cast out demons, and He spread the gospel of the kingdom of heaven. In one regard, the incarnation of God during the last days removes the place held by the vague God in the notions of man, so

that there is no longer the image of the vague God in man's heart. Through His practical words and work, His movement across all lands, and the exceptionally practical and normal work that He does among man, He causes man to know the practicality of God, and removes the place of the vague God in man's heart. In another regard, God uses the words spoken by His flesh to make man complete, and to accomplish all things. This is the work that God will accomplish during the last days.

What you must know:

1. The work of God is not supernatural, and you should not harbor notions about it.

2. You must understand the principal work that God incarnate has come to do this time.

He has not come to heal the sick, or to cast out demons, or to perform miracles, and He has not come to spread the gospel of repentance, or to grant man redemption. That is because Jesus has already done this work, and God does not repeat the same work. Today, God has come to bring an end to the Age of Grace and cast out all the practices of the Age of Grace. The practical God has come chiefly to show that He is practical. When Jesus came, He spoke few words; He primarily displayed miracles, performed signs and wonders, and healed the sick and cast out demons, or else He spoke prophecies in order to convince people and make them see that He really was God, and that He had no fleshly feelings. Ultimately, He completed the work of the crucifixion. The God of today does not display signs and wonders, nor does He heal the sick and cast out demons. When Jesus came, the work He did represented one part of God, but this time God has come to do the stage of work that is due, for God does not repeat the

same work; He is the God that is always new and never old, and so all that you see today is the words and work of the practical God.

God incarnate of the last days has come chiefly in order to speak His words, to explain all that is necessary to the life of man, to point out that which man should enter into, to show man the deeds of God, and to show man the wisdom, omnipotence, and wondrousness of God. Through the many ways in which God speaks, man beholds the supremacy of God, the magnitude of God, and, moreover, the humility and hiddenness of God. Man sees that God is supreme, but that He is humble and hidden, and can become the least of all. Some of His words are spoken directly from the perspective of the Spirit, some directly from the perspective of man, and some from a third person perspective. In this, it can be seen that the manner of God's work varies greatly, and it is through words that He allows man to see it. God's work during the last days is both normal and practical, and thus the group of people in the last days is subjected to the greatest of all trials. Because of the normality and practicality of God, all people have entered amid such trials; that man has descended into the trials of God is because of the normality and practicality of God. During the age of Jesus, there were no notions or trials. Because most of the work done by Jesus accorded with man's notions, people followed Him, and they had no notions about Him. The trials of today are the greatest ever faced by man, and when it is said that these people have come out of the great tribulation, this is the tribulation that is referred to. Today, God speaks to engender faith, love, acceptance of suffering, and submission in these people. The words spoken by God incarnate of the last days are spoken in accordance with the nature essence of man, the behavior of man, and that which man should enter into today. His words are both practical and normal: He does not speak of tomorrow, nor does He look back on yesterday; He speaks only of that

which should be entered into, put into practice, and understood today. If, during the present day, there is to emerge a person who is able to display signs and wonders, cast out demons, heal the sick, and perform many miracles, and if this person claims that they are Jesus who has come, then this would be a counterfeit produced by evil spirits which imitate Jesus. Remember this! God does not repeat the same work. Jesus' stage of work has already been completed, and God will never again undertake that stage of work. The work of God is irreconcilable with the notions of man; for example, the Old Testament foretold the coming of a Messiah, and the result of this prophecy was Jesus' coming. This having already happened, it would be wrong for another Messiah to come again. Jesus has already come once, and it would be wrong if Jesus were to come again this time. There is one name for every age, and each name contains a characterization of that age. In the notions of man, God must always display signs and wonders, must always heal the sick and cast out demons, and must always be just like Jesus. Yet this time, God is not like that at all. If, during the last days, God still displayed signs and wonders, and still cast out demons and healed the sick—if He did exactly the same as Jesus—then God would be repeating the same work, and the work of Jesus would have no significance or value. Thus, God carries out one stage of work in every age. Once each stage of His work has been completed, it is soon imitated by evil spirits, and after Satan begins to follow on the heels of God, God changes to a different method. Once God has completed a stage of His work, it is imitated by evil spirits. You must be clear about this. Why is the work of God today different to the work of Jesus? Why does God today not display signs and wonders, not cast out demons, and not heal the sick? If Jesus' work were the same as the work done during the Age of Law, could He have represented the God of the Age of Grace? Could He have completed the

work of the crucifixion? If, as in the Age of Law, Jesus had entered into the temple and kept the Sabbath, then He would have been persecuted by none and embraced by all. If that were so, could He have been crucified? Could He have completed the work of redemption? What would be the point if God incarnate of the last days displayed signs and wonders, like Jesus did? Only if God does another part of His work during the last days, one that represents part of His management plan, can man gain a deeper knowledge of God, and only then can God's management plan be completed.

During the last days, God has come chiefly in order to speak His words. He speaks from the perspective of the Spirit, from the perspective of man, and from a third person perspective; He speaks in different ways, using one way for a period of time, and He uses the method of speaking to change the notions of man and remove the image of the vague God from man's heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work —the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the practicality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God. As soon as the image of God within man becomes old, then it becomes an idol. When Jesus came and carried out that stage of work, He did not represent the entirety of God. He performed some signs and wonders, spoke some words, and was ultimately crucified. He represented one part of God. He could not represent all that is of God, but rather He represented God in doing one part of God's work. That is because God is so great, and so wondrous, and He is unfathomable, and because God only does one part of His work in every age. The work done by God during this age is chiefly the provision of the words of life for

man; the exposure of man's nature essence, and his corrupt disposition; and the elimination of religious notions, feudal thinking, outdated thinking, and the knowledge and culture of man. These things must all be cleansed through being exposed by God's words. In the last days, God uses words, not signs and wonders, to make man perfect. He uses His words to expose man, to judge man, to chastise man, and to make man perfect, so that in the words of God, man comes to see the wisdom and loveliness of God, and comes to understand the disposition of God, and so that through the words of God, man beholds the deeds of God. During the Age of Law, Jehovah led Moses out of Egypt with His words, and spoke some words to the Israelites; at that time, part of the deeds of God were made plain, but because the caliber of man was limited and nothing could make his knowledge complete, God continued to speak and work. In the Age of Grace, man once more saw part of the deeds of God. Jesus was able to show signs and wonders, to heal the sick and cast out demons, and be crucified, three days after which He was resurrected and appeared in the flesh before man. Of God, man knew no more than this. Man knows as much as is shown to him by God, and if God were to show nothing more to man, then such would be the extent of man's delimitation of God. Thus, God continues to work, so that man's knowledge of Him may become deeper, and so that man may gradually come to know the essence of God. In the last days, God uses His words to make man perfect. Your corrupt disposition is exposed by the words of God, and your religious notions are replaced by the practicality of God. God incarnate of the last days has chiefly come to fulfill the words "the Word becomes flesh, the Word comes into the flesh, and the Word appears in the flesh," and if you do not have a thorough knowledge of this, then you will be unable to stand fast. During the last days, God primarily intends to accomplish a stage of work in which the Word appears in the

flesh, and this is one part of God's management plan. Thus, your knowledge must be clear; regardless of how God works, God does not allow man to delimit Him. If God did not do this work during the last days, then man's knowledge of Him could go no further. You would only know that God can be crucified and can destroy Sodom, and that Jesus can be raised from the dead and appear to Peter…. But you would never say that God's words can accomplish all, and can conquer man. Only through experiencing God's words can you speak of such knowledge, and the more of God's work that you experience, the more thorough your knowledge of Him will become. Only then will you cease to delimit God within your own notions. Man comes to know God by experiencing His work; there is no other correct way to know God. Today, there are many people who do nothing but wait to see signs and wonders and the time of the great disasters. Do you believe in God, or do you believe in the great disasters? When the great disasters arrive it will be too late, and if God does not send down the great disasters, is He then not God? Do you believe in signs and wonders, or do you believe in God Himself? Jesus did not display signs and wonders when He was derided by others, but was He not God? Do you believe in signs and wonders, or do you believe in the essence of God? Man's views about belief in God are wrong! Jehovah spoke many words during the Age of Law, but even today some of them have yet to be fulfilled. Can you say that Jehovah was not God?

Today, it should be clear to all of you that, in the last days, it is principally the fact of "the Word becomes flesh" that is accomplished by God. Through His actual work on earth, He causes man to know Him and to engage with Him, and to see His practical deeds. He causes man to clearly see that He is able to display signs and wonders and that there are also times when He is unable to do so; this depends on the age. From this, you can see

that God is not incapable of displaying signs and wonders, but instead changes His way of working according to the work to be done and according to the age. In the current stage of work, He does not show signs and wonders; that He showed some signs and wonders in the age of Jesus was because His work in that age was different. God does not do that work today, and some people believe Him incapable of displaying signs and wonders, or else they think that if He does not display signs and wonders, then He is not God. Is that not a fallacy? God is able to display signs and wonders, but He is working in a different age, and so He does not do such work. Because this is a different age, and because this is a different stage of God's work, the deeds made plain by God are also different. Man's belief in God is not the belief in signs and wonders, nor the belief in miracles, but the belief in His practical work during the new age. Man comes to know God through the manner in which God works, and this knowledge produces in man the belief in God, which is to say, the belief in the work and deeds of God. In this stage of work, God mainly speaks. Do not wait to see signs and wonders; you will not see any! This is because you were not born during the Age of Grace. If you had been, you could have seen signs and wonders, but you were born during the last days, and so you can see only the practicality and normality of God. Do not expect to see the supernatural Jesus during the last days. You are only able to see the practical God incarnate, who is no different from any normal human being. In each age, God makes plain different deeds. In each age, He makes plain part of the deeds of God, and the work of each age represents one part of the disposition of God, and one part of the deeds of God. The deeds that He makes plain vary with the age in which He works, but they all give man a knowledge of God that is deeper, a belief in God that is truer and more down-to-earth. Man believes in God because of all of the deeds of God,

because God is so wondrous, so great, because He is almighty and unfathomable. If you believe in God because He is able to perform signs and wonders and can heal the sick and cast out demons, then your view is wrong, and some people will say to you, “Are not evil spirits also able to do such things?” Does this not constitute confusing the image of God with the image of Satan? Today, man’s belief in God is because of His many deeds and the great amount of work He does and the many ways in which He speaks. God uses His utterances to conquer man and make him perfect. Man believes in God because of His many deeds, not because He is able to show signs and wonders; people only get to know God by witnessing His deeds. Only by knowing the practical deeds of God, how He works, what wise methods He uses, how He speaks, and how He makes man perfect—only by knowing these aspects—can you comprehend the practicality of God and understand His disposition, knowing what He likes, what He loathes, and how He works upon man. By understanding the likes and dislikes of God, you can differentiate between that which is positive and negative, and through your knowledge of God there is progress in your life. In short, you must gain a knowledge of God’s work, and you must put straight your views about believing in God.

Is the Work of God As Simple As Man Imagines?

As believers in God, each of you should appreciate how you have truly gained the utmost exaltation and salvation by receiving the work of God in the last days and the work of His plan that He does in you today. God has made this group of people the sole focus of His work throughout all the universe. He has sacrificed all His heart's blood for you; He has reclaimed and given to you all the work of the Spirit throughout the universe. That is why you are the fortunate ones. Moreover, He has shifted His glory from Israel, His chosen people, onto you, and He shall make the purpose of His plan fully manifest through this group. Therefore, you are the ones who will receive the inheritance of God, and even more than this, you are the heirs to God's glory. Perhaps you all remember these words: "For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." You have all heard these words before, yet none of you understood their true meaning. Today, you are profoundly aware of their true significance. These words shall be fulfilled by God during the last days, and they shall be fulfilled in those who have been brutally persecuted by the great red dragon in the land where it lies coiled. The great red dragon persecutes God and is the enemy of God, and so, in this land, people are subjected to humiliation and oppression because of their belief in God, and these words are fulfilled in you, this group of people, as a result. Because it is embarked upon in a land that opposes God, all of God's work faces tremendous obstacles, and accomplishing many of His words takes time; thus, people are refined as a result of God's words, which is also part of suffering. It is tremendously difficult for God to carry out His work in the land of the great red dragon—but it is through this difficulty that God does one stage of His work, making manifest His wisdom and His wondrous

deeds, and using this opportunity to make this group of people complete. It is through people's suffering, through their caliber, and through all the satanic dispositions of the people of this filthy land that God does His work of purification and conquest, so that, from this, He may gain glory, and so that He may gain those who will bear witness to His deeds. Such is the entire significance of all the sacrifices that God has made for this group of people. That is, it is through those who oppose Him that God does the work of conquest, and only thus can the great power of God be made manifest. In other words, only those in the unclean land are worthy of inheriting the glory of God, and only this can highlight the great power of God. That is why it is from the unclean land, and from those who live in the unclean land, that the glory of God is gained. Such is the intention of God. Jesus' stage of work was the same: He could only gain glory among those Pharisees who persecuted Him; if not for the persecution of the Pharisees and the betrayal of Judas, Jesus would not have been ridiculed or slandered, much less crucified, and thus could not have gained glory. Where God works in each age, and where He does His work in the flesh, is where He gains glory and where He gains those He intends to gain. This is the plan of God's work, and this is His management.

In God's plan of several thousand years, two parts of work are done in the flesh: First is the work of the crucifixion, for which He gains glory; the other is the work of conquest and perfection in the last days, for which He gains glory. This is the management of God. So do not regard God's work, or God's commission to you, as a simple matter. You are all heirs to God's far more exceeding and eternal weight of glory, and this was specially ordained by God. Of the two parts of His glory, one is manifest in you; the entirety of one part of God's glory has been bestowed upon you, that it may be your inheritance. This is God's exaltation of you, and it is also the plan

that He predetermined long ago. Given the greatness of the work God has done in the land where the great red dragon resides, if this work were moved elsewhere, it would have long ago borne great fruit and been readily accepted by man. Moreover, this work would be far too easy to accept for those clergy of the West who believe in God, for the stage of work by Jesus serves as a precedent. This is why God is unable to achieve this stage of the work of gaining glory elsewhere; when the work is supported by the people and recognized by the nations, God's glory cannot take hold. This is precisely the extraordinary significance that this stage of work holds in this land. There is not one person among you who is protected by the law—you are, instead, sanctioned by the law. Even more problematic is that people do not understand you: Be it your relatives, your parents, your friends, or your colleagues, none of them understand you. When you are abandoned by God, it is impossible for you to continue living on earth, but even so, people cannot bear to be away from God, which is the significance of God's conquest of people, and is the glory of God. What you have inherited this day surpasses that of the apostles and prophets throughout the ages and is greater even than that of Moses and Peter. Blessings cannot be obtained in a day or two; they must be earned through great sacrifice. Which is to say, you must possess a love that has undergone refinement, you must possess great faith, and you must have the many truths that God requires you to attain; what is more, you must turn toward justice, without being cowed or evasive, and must have a God-loving heart that is constant unto death. You must have resolve, changes must occur in your life disposition, your corruption must be healed, you must accept all of God's orchestrations without complaint, and you must be submissive even unto death. This is what you ought to attain, this is the final aim of God's work, and it is what God asks of this group of people. Since He gives to you, so He will surely

ask of you in return, and will surely make fitting demands of you. Therefore, there is reason to all the work God does, which shows why, time and time again, God does work that sets high standards and strict requirements. It is because of this that you should be filled with faith in God. In short, all the work of God is done for your sake, so that you may become worthy of receiving His inheritance. This is not so much for the sake of God's own glory but for the sake of your salvation and for perfecting this group of people who have been so profoundly afflicted in the unclean land. You should understand the intention of God. And so, I exhort the many ignorant people who are without any insight or reason: Do not test God, and resist no more. God has already undergone suffering never endured by any man, and long ago endured even greater humiliation in man's stead. What else can you not let go of? What could be more important than the intentions of God? What could be higher than God's love? It is hard enough for God to carry out His work in this unclean land; if, on top of this, man knowingly and willfully transgresses, the work of God will have to be prolonged. In short, this is in no one's best interest, it does not benefit anyone. God is not bound by time; His work and His glory come first. Therefore, He will pay any price for His work, no matter how long it takes. This is the disposition of God: He will not rest until His work is done. His work will only end when He gains the second part of His glory. If, in all the universe, God does not finish the second part of His work of gaining glory, His day will never come, His hand will never leave His chosen people, His glory will never descend upon Israel, and His plan will never be concluded. You should be able to see the intentions of God, and should see that the work of God is not as simple as the creation of the heavens and earth and all things. That is because the work of today is the transformation of those who have been corrupted, who are numb to the

utmost degree, it is to purify those who were created but processed by Satan. It is not the creation of Adam or Eve, still less is it the creation of the light, or the creation of every plant and animal. God makes pure the things that have been corrupted by Satan and then gains them anew; they become things that belong to Him, and they become His glory. This is not as simple as the creation of the heavens and the earth and all things, as man imagines it to be, and it is not like the work of cursing Satan to the bottomless pit, as man imagines it to be, either; rather, it is the work of transforming man, turning things that are negative, and do not belong to Him, into things that are positive, and do belong to Him. This is the truth behind this stage of God's work. You must understand this, and avoid oversimplifying matters. The work of God is unlike any ordinary work. Its wonderfulness and wisdom are beyond the mind of man. God does not create all things during this stage of work, but nor does He destroy them. Instead, He transforms all the things He created, and purifies all the things that have been defiled by Satan. And thus does God embark upon a great enterprise. This is the entire significance of the work of God. Do you see in these words that the work of God is really so simple?

You Ought to Live for the Truth Since You Believe in God

The common problem that exists in all people is that they understand the truth but fail to put it into practice. This is because, on the one hand, they are unwilling to pay the price, and on the other, because their discernment is too inadequate; they are unable to see many of the difficulties of everyday lives for what they are, and do not know how to practice properly. Because people's experiences are too shallow, their caliber too poor, and the degree to which they understand the truth limited, they have no way of resolving the difficulties they encounter in their everyday lives. They believe in God in word only, and are incapable of bringing God into their everyday lives. That is to say, God is God, life is life, and it is as if people have no relationship with God in their lives. That is what everyone thinks. Believing in God thus, people will not, in reality, be gained and perfected by Him. In fact, it is not that the word of God has not found complete expression, but rather that people's comprehension ability is simply too inadequate. One could say that almost no one acts according to God's original desires; rather, their faith in God is according to their own desires, the religious notions they held in the past, and their own way of doing things. Few are those who undergo a transformation following the acceptance of God's word and begin to act in accordance with His intentions. Instead, they persist in their mistaken beliefs. When people begin to believe in God, they do so based on the conventional rules of religion, and they live and interact with others entirely on the basis of their own philosophy for worldly dealings. One could say that this is the case for nine out of every ten people. There are very few who formulate another plan and turn over a new leaf after beginning to believe in God. Humanity

has failed to regard the word of God as truth, or, taking it as truth, to put it into practice.

Take, for instance, faith in Jesus. Whether someone had just started to believe or had done so for a very long time, all simply put to use whatever talents they had and demonstrated whatever skills they possessed. People simply added "faith in God," these three words, into their usual lives, yet made no changes to their disposition, and their faith in God did not grow in the slightest. Their pursuit was neither hot nor cold. They did not say that they would give up on their faith, but neither did they consecrate all to God. They had never truly loved God or submitted to Him. Their faith in God was a mixture of the genuine and the counterfeit, they approached it with one eye open and one eye shut, and were not earnest in practicing their faith. They continued in such a state of befuddlement, and ultimately died a muddled death. What is the point of all that? Today, to believe in the practical God, you must set foot on the right track. If you believe in God, you should not only seek blessings, but to love God and know God. Through His enlightenment, through your own individual seeking, you can eat and drink His word, develop a real understanding of God, and have a real love of God that comes from your inmost heart. In other words, when your love for God is most genuine, and no one can destroy or stand in the way of your love for Him, at this time you are on the right track in your belief in God. This proves that you belong to God, for your heart is already in God's possession and nothing else can then take possession of you. Through your experience, through the price you have paid, and through the work of God, you are able to develop an unbidden love for God—and when you do, you will become free from the influence of Satan and will come to live in the light of God's word. Only when you have broken free from the influence of darkness can you be said to have gained God. In your belief in

God, you must try to seek this goal. This is the duty of each of you. None of you should be satisfied with the current state of affairs. You cannot be of two minds toward the work of God, nor can you regard it lightly. You should think of God in all respects and at all times, and do all things for His sake. And whenever you speak or act, you should place the interests of the house of God first. Only thus can you be in line with God's intentions.

In their faith in God, people's greatest fault is that they believe in word only, and God is utterly absent from their everyday lives. All people, indeed, believe in the existence of God, yet God is not a part of their everyday lives. People's mouths speak many prayers to God, but God has little place in their hearts, and so God tries them again and again. It is because people are impure that God has no alternative but to try them, so that they may feel ashamed and come to know themselves in the midst of these trials. If not, humanity would turn into the descendants of the archangel, and become increasingly corrupt. In the process of their faith in God, each person casts off many of their personal intentions and objectives under God's ceaseless cleansing. If not, God would have no way of using anyone, and no way of doing in people the work that He ought. God first cleanses people, and through this process, they may come to know themselves and God may change them. Only then does God work His life into them, and only thus can their hearts be fully turned to God. And so I say, believing in God is not as simple as people say. As God sees it, if you only have knowledge but do not have His word as life, and if you are limited only to your own knowledge but cannot practice the truth or live out the word of God, then this is proof still that you do not have a God-loving heart, and it shows that your heart does not belong to God. One can come to know God by believing in Him: This is the final goal, and the goal of man's pursuit. You must put effort into living out the words of God so that they

may come to fruition in your practice. If you have only doctrinal knowledge, then your faith in God will come to naught. Only if you then also practice and live out His word can your faith be considered complete and in accord with God's intentions. On this road, many people can speak of much knowledge, but at their time of death, their eyes brim with tears, and they hate themselves for having wasted a lifetime and lived to a ripe old age for naught. They merely understand doctrines, but cannot put the truth into practice or bear witness to God; instead, they simply run hither and thither, busy as a bee, and only on the brink of death do they finally see that they lack true testimony, that they do not know God at all. And is this not too late? Why do you not seize the day and pursue the truth that you love? Why wait until tomorrow? If in life you do not suffer for the truth or seek to gain it, can it be that you wish to feel regret in your dying hour? If so, then why believe in God? In truth, there are many matters in which people, if they put in just the slightest exertion, can put the truth into practice and thereby satisfy God. It is only because people's hearts are ever possessed by demons that they cannot act for the sake of God, and constantly rush about for the sake of their flesh, with nothing to show for it in the end. For this reason, people are constantly afflicted by troubles and difficulties. Are these not the torments of Satan? Is this not the corruption of the flesh? You should not try to fool God by flapping your lips. Rather, you must take tangible action. Do not deceive yourself—what would be the point of that? What can you gain by living for the sake of your flesh and struggling for profit and fame?

The Seven Thunders Peal—Prophesying That the Gospel of the Kingdom Shall Spread Throughout the Universe

I am spreading My work among the Gentile nations. My glory flashes throughout the universe; all the star-star-dot-dot people bear My intentions within them, and they are all steered by My hand and set about the tasks I have assigned. From this point on, I have entered into a new age, bringing all men into another world. When I returned to My "homeland," I commenced yet another part of the work in My original plan, so that man would come to know Me more deeply. I regard the universe in its entirety and see that[a] it is an opportune time for My work, so I hurry all about, doing My new work upon man. This is a new age, after all, and I have brought new work to take more new people into the new age and to discard more of those that I shall eliminate. In the nation of the great red dragon, I have carried out a stage of work unfathomable to human beings, causing them to sway in the wind, after which many quietly drift away with the blowing of the wind. Truly, this is the "threshing floor" I am about to clear; it is what I yearn for and it is also My plan. For many evil ones have crept in while I am at work, but I am in no hurry to drive them away. Rather, I shall disperse them when the time is right. Only after that shall I be the fountain of life, allowing those who truly love Me to receive from Me the fruit of the fig tree and the fragrance of the lily. In the land where Satan sojourns, the land of dust, there remains no pure gold, only sand, and so, meeting with these circumstances, I do such a stage of work. You should know that what I gain is pure, refined gold, not sand. How can the evil remain in My house? How can I allow foxes to be parasites in My paradise? I employ every conceivable method to drive these things away. Before My

intentions are revealed, no one is aware of what I am about to do. Taking this opportunity, I drive away those evil ones, and they are forced to leave My presence. This is what I do to the evil, but there will still be a day for them to do service for Me. The desire of men for blessings is much too strong; therefore I turn My body around and show My glorious countenance to the Gentiles, so that men may all live in a world of their own and judge themselves, while I go on saying the words that I should say, and supplying men with what they need. When men come to their senses, I will have long since spread My work. I shall then express My intentions to men, and begin the second part of My work upon men, letting all men follow Me closely so as to coordinate with My work, and letting men do everything in their ability to carry out with Me the work that I must do.

None have faith that they will see My glory, and I do not compel them, but rather remove My glory from mankind's midst and take it to another world. When men once again repent, then I shall take My glory and show it to even more of those of faith. This is the principle by which I work. For there is a time when My glory leaves Canaan, and there is also a time when My glory leaves the chosen. Furthermore, there is a time when My glory leaves the whole earth, causing it to grow dim and plunging it into darkness. Even the land of Canaan shall not see the sunlight; all men will lose their faith, but none can bear to leave the fragrance of the land of Canaan. Only when I pass into the new heaven and earth do I take the other part of My glory and reveal it first in the land of Canaan, causing a glimmer of light to shine forth in the whole earth, sunk in the pitchy darkness of night, that the whole earth may come to the light; that men all over the earth may come to draw strength from the power of the light, allowing My glory to increase and appear anew to every nation; and that all humanity may realize that I have long ago come to the human world and long ago brought My glory

from Israel to the East; for My glory shines from the East and it was brought over from the Age of Grace to this day. But it was from Israel that I departed and from there that I arrived in the East. Only when the light of the East gradually turns white will the darkness across the earth begin to turn to light, and only then will man discover that I have long ago gone from Israel and am rising anew in the East. Having once descended into Israel and later departed from it, I cannot again be born into Israel, because My work leads all of the universe and, what is more, the lightning flashes straight from East to West. For this reason I have descended in the East and brought Canaan to the people of the East. I shall bring people from all over the earth to the land of Canaan, and so I continue to issue forth utterances in the land of Canaan to control the entire universe. At this time, there is no light in all the earth apart from Canaan, and all men are imperiled by hunger and cold. I gave My glory to Israel and then took it away, thereby bringing the Israelites to the East and all of humanity to the East. I have brought them all to the light so that they may be reunited with it, and be in association with it, and no longer have to search for it. I shall let all who are searching see the light again and see the glory I had in Israel; I shall let them see that I have long ago come down upon a white cloud into the midst of mankind, let them see the countless clouds of white and fruits in their abundant clusters, and, what is more, let them see Jehovah God of Israel. I shall let them look upon the Master of the Jews, the longed-for Messiah, and the full appearance of Me who have been persecuted by kings throughout the ages. I shall work upon the entire universe and I shall perform great work, revealing all My glory and all My deeds to man in the last days. I shall show My glorious countenance in its fullness to those who have waited many years for Me, to those who have longed for Me to come upon a white cloud, to Israel that has longed for Me to appear once again, and to all

mankind who persecute Me, so that all will know that I have long ago taken away My glory and brought it to the East, and it is no longer in Judea. For the last days have already come!

Throughout the universe I am doing My work, and in the East, thunderous crashes issue forth endlessly, shaking all nations and denominations. It is My utterances that have led all men into the present. I cause all men to be conquered by My voice, to fall into this stream, and surrender before Me, for I have long since reclaimed My glory from all the earth and issued it forth anew in the East. Who does not long to see My glory? Who does not anxiously await My return? Who does not thirst for My reappearance? Who does not pine for My loveliness? Who would not come to the light? Who would not look upon the richness of Canaan? Who does not long for the return of the Redeemer? Who does not adore Him who is great in power? My voice shall spread throughout the earth; I will face My chosen people and speak more words to them, like a mighty thunder shaking the mountains and rivers. I speak My words to the whole universe and to mankind. Hence the words in My mouth have become man's treasure, and all men cherish My words. The lightning flashes from the East all the way to the West. My words are such that man is loath to give them up and at the same time finds them unfathomable, but rejoices in them all the more. Like a newborn infant, all men are glad and joyful, celebrating My coming. By means of My voice, I shall bring all men before Me. Thenceforth, I shall formally enter into the race of men so that they will come to worship Me. With the glory that I radiate and the words in My mouth, I shall make it such that all men come before Me and see that the lightning flashes from the East and that I have also descended unto the "Mount of Olives" of the East. They will see that I have already long been on earth, no longer as the Son of the Jews but as the Lightning of the East.

For I have long since been resurrected, and have departed from mankind's midst, and then reappeared with glory among men. I am He who was worshiped countless ages before now, and I am also the infant forsaken by the Israelites countless ages before now. Moreover, I am the all-glorious Almighty God of the present age! Let all come before My throne and see My glorious countenance, hear My voice, and look upon My deeds. This is the entirety of My intention; it is the end and the climax of My plan, as well as the purpose of My management: to have every nation worship Me, every tongue acknowledge Me, every man repose his faith in Me, and every people be subject unto Me!

Footnotes:

a. The original text does not contain the phrase "see that."

The Essential Difference Between the Incarnate God and the People Used by God

Many are the years that the Spirit of God has been searching as He works on earth, and many are those whom God has used to perform His work throughout the ages. Yet for all this time, God's Spirit has been without a suitable resting place, which is why God switches among different people to do His work. All told, it is through people that His work is done. Which is to say, for all these years, God's work has never stopped, but it has continued to be carried forward in people, all the way to today. Although God has spoken so many words and done so much work, man still does not know God, all because God has never appeared to man and also because He has no tangible form. And so God must bring this work—the work of causing all men to know the practical significance of the practical God—to completion. To achieve this end, God must reveal His Spirit tangibly to humanity and perform His work in their midst. That is, only when God's Spirit assumes physical form, puts on flesh and bone, and visibly walks among people, accompanying them in their lives, sometimes showing and sometimes hiding Himself, only then are people able to arrive at a deeper understanding of Him. If God only remained in the flesh, He would not be able to complete His work in its entirety. And after working in the flesh for a period of time, fulfilling the ministry that needs to be done in the flesh, God will depart the flesh and work in the spiritual realm in the image of the flesh, just as Jesus did so after He had worked for a period of time in normal humanity and completed all the work that He needed to complete. You may remember this passage from "The Path … (5)": "I remember My Father saying to Me, 'On earth, seek only to follow Your Father's will and complete His commission. Nothing else concerns You.'"

What do you see in this passage? When God comes to the earth, He does only His work within divinity, which is what the heavenly Spirit has entrusted to the incarnate God. When He comes, He but speaks across the land, to give voice to His utterances by different means and from different perspectives. He chiefly takes supplying man and teaching man as His goals and working principle, and does not concern Himself with such things as interpersonal relationships or the details of people's lives. His main ministry is to speak for the Spirit. That is, when God's Spirit appears tangibly in the flesh, He only provides for man's life and releases the truth. He does not involve Himself in man's work, which is to say, He does not partake in the work of humanity. Humans cannot do divine work, and God does not partake in human work. In all the years since God came to this earth to perform His work, He has always done it through people. These people, however, cannot be considered God incarnate—only those who are used by God. The God of today, meanwhile, can speak directly from the perspective of divinity, sending forth the Spirit's voice and working on behalf of the Spirit. All those whom God has used throughout the ages are, likewise, instances of God's Spirit working within a fleshly body—so why can't they be called God? But today's God is also God's Spirit working directly in the flesh, and Jesus too was God's Spirit working in the flesh; both of Them are called God. So what's the difference? The people that God has used throughout the ages have all been capable of normal thought and reason. They have all understood the principles of human conduct. They have had normal human ideas, and have been possessed of all the things that normal people should possess. Most of them have had exceptional talent and innate intelligence. In working upon these people, God's Spirit harnesses their talents, which are their God-given gifts. God's Spirit brings their talents into play, using their strengths in God's service. Yet the essence of God is

without ideas or thought, unadulterated with human intentions, and even lacks what normal humans possess. Which is to say, He is not even conversant with the principles of human conduct. This is how it is when today's God comes to the earth. His work and His words are unadulterated with human intentions or human thought, but they are a direct manifestation of the intentions of the Spirit, and He works directly on God's behalf. This means that the Spirit directly speaks, that is, the divinity directly does the work, without mixing in even one bit of man's intentions. In other words, the incarnate God embodies divinity directly, is without human thought or ideas, and has no understanding of the principles of human conduct. If only divinity were at work (meaning if only God Himself were at work), there would be no way for God's work to be carried out on earth. So when God comes to earth, He must have a small number of people He uses to work within humanity in conjunction with the work that God does in divinity. In other words, He uses human work to uphold His divine work. If not, there would be no way for man to directly engage with the divine work. This is how it was with Jesus and His disciples. During His time in the world, Jesus abolished the old laws and established new commandments. He also spoke many words. All this work was done in divinity. The others, such as Peter, Paul, and John, all rested their subsequent work on the foundation of Jesus' words. Which is to say, God launched His work in that age, ushering in the beginning of the Age of Grace; that is, He ushered in a new era, abolishing the old, and also fulfilling the words, "God is the Beginning and the End." In other words, man must perform human work upon the foundation of divine work. Once Jesus had said all He needed to say and finished His work on earth, He left man. After this, all people, in working, did so according to the principles expressed in His words, and practiced according to the truths of which He spoke. All of these people worked for Jesus. If it

had been Jesus alone doing the work, no matter how many words He spoke, people would have had no means of engaging with His words, because He was working in divinity and could only speak words of divinity, and He could not have explained things to the point where normal people could understand His words. And so He had to have the apostles and prophets who came after Him supplement His work. This is the principle of how God incarnate does His work—using the incarnate flesh to speak and to work so as to complete the work of divinity, and then using a few, or perhaps more, people who are in accordance with God's intentions to supplement His work. That is, God uses people who are in accordance with His intentions to do the work of shepherding and watering in humanity so that God's chosen people may enter the truth reality.

If, when He came to the flesh, God only did the work of divinity, and there were no people who accord with His intentions to work in concert with Him, then man would be incapable of understanding God's intentions or engaging with God. God must use normal people who are in accordance with His intentions to complete this work, to watch over and shepherd the churches, so that the level that man's cognitive processes, his brain, are capable of imagining can be achieved. In other words, God uses a small number of people who accord with His intentions to "translate" the work that He does within His divinity, so that it can be opened up—to transform divine language into human language, so that people can comprehend and understand it. If God did not do so, no one would understand God's divine language, because the people who are in accordance with God's intentions are, after all, a small minority, and man's comprehension ability is weak. That is why God chooses this method only when working in the incarnate flesh. If there were only divine work, there would be no way for man to know or engage with God, because man does not understand God's

language. Man is able to understand this language only through the agency of the people who accord with God's intentions, who clarify His words. However, if there were only such people working within humanity, that could only maintain man's normal life; it could not transform man's disposition. God's work could not have a new starting point; there would only be the same old songs, the same old platitudes. Only through the agency of the incarnate God, who says all that needs to be said and does all that needs to be done during the period of His incarnation, after which people work and experience according to His words, only thus will their life disposition be able to change, and only thus will they be able to flow with the times. He who works within divinity represents God, while those who work within humanity are people used by God. Which is to say, the incarnate God is essentially different from the people used by God. The incarnate God is able to do the work of divinity, whereas the people used by God are not. At the beginning of each age, God's Spirit speaks personally and launches the new era to bring man into a new beginning. When He has finished speaking, this signifies that God's work within His divinity is done. Thereafter, people all follow the lead of those used by God to enter into their life experience. By the same token, this is also the stage in which God brings man into the new age and gives people a new starting point—at which time God's work in the flesh concludes.

God does not come to the earth to perfect His normal humanity, nor to perform the work of normal humanity. He comes only to do the work of divinity in normal humanity. What God speaks of normal humanity is not as people imagine. Man defines "normal humanity" as having a wife, or a husband, and sons and daughters, which are proof that one is a normal person; God, however, does not see it this way. He sees normal humanity as having normal human thoughts, normal human lives, and being born of

normal people. But His normality does not include having a wife, or a husband, and children in the way that man speaks about normality. That is, to man, the normal humanity that God speaks of is what man would consider the absence of humanity, almost lacking in feelings and seemingly devoid of fleshly needs, just like Jesus, who had only the exterior of a normal person and took on the appearance of a normal person, but in essence did not entirely possess all that a normal person should possess. From this it can be seen that the incarnate God's essence does not encompass the entirety of normal humanity, but only a portion of the things which people should possess, in order to support the routines of normal human life and sustain normal human powers of reason. But these things have nothing to do with what man considers normal humanity. They are what God incarnate should possess. There are those who maintain, however, that God incarnate can be said to possess normal humanity only if He has a wife, sons and daughters, a family; without these things, they say, He is not a normal person. I ask you then, "Does God have a wife? Is it possible for God to have a husband? Can God have children?" Are these not fallacies? Yet the incarnate God cannot spring from a crack between rocks or fall down from the sky. He can only be born into a normal human family. That is why He has parents and sisters. These are the things that the normal humanity of the incarnate God should have. Such was the case with Jesus; Jesus had a father and mother, sisters and brothers, and all this was normal. But if He had had a wife and sons and daughters, then His would not have been the normal humanity that God intended for the God incarnate to possess. If this were the case, He would not have been able to work on behalf of divinity. It was precisely because He did not have a wife or children, and yet was born of normal people into a normal family, that He was able to do the work of divinity. To clarify this further, what God

considers a normal person is a person born into a normal family. Only such a person is qualified to do divine work. If, on the other hand, the person had a wife, children, or a husband, that person would not be able to do divine work, because they would possess only the normal humanity that humans require but not the normal humanity that God requires. That which is deemed by God, and what people understand, are often hugely different, leagues apart. In this stage of God's work there is much that runs counter to and vastly differs from people's notions. One could say that this stage of God's work consists entirely of divinity working hands-on, with humanity playing a supporting role. Because God comes to the earth to perform His work Himself, rather than allowing man to put his hand to it, He incarnates Himself in the flesh (in an incomplete, normal person) to do His work. He uses this incarnation to present mankind with a new age, to tell mankind of the next step in His work, and to ask people to practice in accordance with the path described in His words. Thus is God's work in the flesh concluded; He is about to depart mankind, no longer residing in the flesh of normal humanity, but rather moving away from man to proceed upon another part of His work. Then, using people who are in accordance with His intentions, He continues His work on earth among this group of people, but in their humanity.

The incarnate God cannot stay with man forever because God has a lot more other work to do. He cannot be bound to the flesh; He has to shed the flesh to do the work He must do, even though He does that work in the image of the flesh. When God comes to the earth, He does not wait until He has reached the form that a normal person ought to attain before dying and leaving mankind. No matter how old His flesh is, when His work is finished, He goes and leaves man. There is no such thing as age for Him, He does not count His days according to the human lifespan; instead, He

ends His life in the flesh in accordance with the steps of His work. There may be those who feel that God, in coming into the flesh, must age to a certain extent, must grow into an adult, reach old age, and leave only when that body fails. This is man's imagination; God does not work thus. He comes into the flesh only to do the work He is supposed to do, and not to live a normal man's life of being born to parents, growing up, forming a family and starting a career, having and raising children, or experiencing life's ups and downs—all the activities of a normal man. When God comes to earth, this is God's Spirit putting on the flesh, coming into the flesh, but God does not live the life of a normal person. He only comes to accomplish one part in His management plan. After that He will leave mankind. When He comes into the flesh, God's Spirit does not perfect the normal humanity of the flesh. Rather, at a time that God has predetermined, the divinity goes to work directly. Then, after doing all that He needs to do and fully completing His ministry, the work of God's Spirit in this stage is done, at which point the life of the incarnate God also ends, regardless of whether His fleshly body has lived out its span of longevity. That is to say, whatever stage of life the fleshly body reaches, however long it lives on earth, everything is decided by the work of the Spirit. It has nothing to do with what man considers to be normal humanity. Take Jesus as an example. He lived in the flesh for thirty-three and a half years. In terms of the lifespan of a human body, He should not have died at that age, and He should not have left. But this was of no concern to God's Spirit. His work being finished, at that point the body was taken away, disappearing along with the Spirit. This is the principle by which God works in the flesh. And so, strictly speaking, the humanity of God incarnate is not of primary importance. To reiterate, He comes to the earth not to live the life of a normal human being. He does not first establish a normal human life and then begin working. Rather, as

long as He is born into a normal human family, He is able to do divine work, work that is unblemished by man's intentions, that is not fleshly, that certainly does not adopt the ways of society or involve man's thoughts or notions, and, moreover, that does not involve man's philosophies for worldly dealings. This is the work that God incarnate intends to do, and it is also the practical significance of His incarnation. God comes into the flesh primarily to do a stage of the work that needs to be done in the flesh, without undergoing other trivial processes, and, as for the experiences of a normal man, He does not have them. The work that God's incarnate flesh needs to do does not include normal human experiences. So God comes into the flesh for the sake of accomplishing the work He needs to accomplish in the flesh. The rest has nothing to do with Him; He does not go through so many trivial processes. Once His work is done, the significance of His incarnation also ends. Finishing this stage means the work that He needs to do in the flesh has concluded, and the ministry of His flesh is complete. But He cannot keep working in the flesh indefinitely. He has to move on to another place to work, a place outside of the flesh. Only thus can His work be performed fully, and advance to greater effect. God works according to His original plan. What work He needs to do and what work He has concluded, He knows as clearly as the palm of His hand. God leads every individual to walk a path that He has already predetermined. No one can escape this. Only those who follow the guidance of God's Spirit will be able to enter into rest. It may be that, in later work, it will not be God speaking in the flesh to guide man, but a Spirit with tangible form guiding man's life. Only then will man be able concretely to touch God, look upon God, and better enter into the reality God requires, so as to become perfected by the practical God. This is the work that God intends to accomplish, and what

He planned long ago. From this, you should all see the path you should take!

Escape From the Influence of Darkness, and You Will Be Gained by God

What is the influence of darkness? This so-called "influence of darkness" is the influence of Satan's misleading, corruption, binding, and controlling of people; the influence of Satan is an influence that has an aura of death. All those who live under the power of Satan are doomed to perish. How can you escape from the influence of darkness after gaining faith in God? Once you have sincerely prayed to God, you turn your heart to Him completely, at which point your heart is moved by God's Spirit. You grow willing to give yourself to Him completely, and at this moment, you will have escaped from the influence of darkness. If everything man does is that which pleases God and in line with His requirements, then he is someone who lives within the words of God and under His care and protection. If people cannot practice the words of God, if they are always attempting to fool Him, acting in a perfunctory manner toward Him, and not believing in His existence—then these are all people living under the influence of darkness. Men who have not received God's salvation are living under the power of Satan; that is, they all live under the influence of darkness. Those who do not believe in God are living under the power of Satan. Even those who believe in God's existence might not necessarily be living in His light, for those who believe in Him may not actually be living within His words nor be able to submit to God. Man is limited to believing in God, and because he does not have knowledge of God, he is still living within the old rules, among dead words, with a life that is dark and uncertain, neither fully purified by God nor completely gained by Him. Therefore, while it goes without saying that those who do not believe in God are living under the influence of darkness, even those who do believe in God may still be under

its influence, for they lack the work of the Holy Spirit. Those who have not received God's grace or mercy and those who cannot see the work of the Holy Spirit are all living under the influence of darkness; and most of the time, so are people who merely enjoy the grace of God yet do not know Him. If a man believes in God yet spends most of his life living under the influence of darkness, then this man's existence has lost its meaning—and what need is there to mention people who do not believe that God exists?

All those who cannot accept God's work, or who accept God's work but are unable to meet His demands, are people living under the influence of darkness. Only those who pursue the truth and are capable of meeting God's demands will receive blessings from Him, and only they will escape from the influence of darkness. Those who have not been released, who are always constrained by certain things, and who are unable to give their hearts to God are people under Satan's bondage who live within an aura of death. Those who are unfaithful to their own duties, who are unfaithful to God's commission, and who fail to perform their functions at the church are people living under the influence of darkness. Those who deliberately disturb the church life, who intentionally sow discord between their brothers and sisters, or who form cliques are people who live deeper still under the influence of darkness, in Satan's bondage. Those who have an abnormal relationship with God, who always have extravagant desires, who always want to gain an advantage, and who never seek transformation in their dispositions are people who live under the influence of darkness. Those who are always sloppy and never serious in their practice of the truth, and who do not seek to satisfy the intentions of God, seeking instead only to satisfy their own flesh, are also people who are living under the influence of darkness, shrouded by death. Those who engage in crookedness and deceit when working for God, who deal with God in a

perfunctory manner, who cheat God, and who always make plans for themselves are people living under the influence of darkness. All those who cannot sincerely love God, who do not pursue the truth, and who do not focus on transforming their dispositions are people living under the influence of darkness.

If you wish to be praised by God, then you must first escape from Satan's dark influence, opening your heart to God and turning it toward Him completely. Would God praise the things you are doing now? Have you turned your heart to God? Have the things you have done been what God requires of you? Are they in line with the truth? Examine yourself at all times and concentrate on the eating and drinking of God's words; lay out your heart before Him, love Him with sincerity, and devotedly expend yourself for God. People who do this will surely receive God's praise. All those who believe in God, yet do not pursue the truth, have no way of escaping from Satan's influence. All those who do not live their lives with honesty, who behave one way in front of others but another way behind their backs, who give the appearance of humility, patience, and love though their essence is insidious, cunning, and without loyalty to God—such people are typical representatives of those who live under the influence of darkness; they are the ilk of the serpent. Those who only ever believe in God for their own benefit, who are self-righteous and haughty, who show off, and who protect their own status are people who love Satan and oppose the truth. These people resist God and belong entirely to Satan. Those who are not attentive to God's burdens, who do not serve God wholeheartedly, who are always concerned with their own self-interests and the interests of their families, who are unable to abandon everything to expend themselves for God, and who never live by His words are people outside of His words. Such people cannot receive God's praise.

When God created men, it was so that they could enjoy His abundance and genuinely love Him; in this way, men would live in His light. Today, as for all those who cannot love God, are not attentive to His burdens, are unable to give their hearts fully to Him, are not able to take His heart as their own, and cannot shoulder His burdens as their own—God's light does not shine upon any such men, and they therefore are all living under the influence of darkness. They are on a path that is diametrically opposed to God's intentions, and there is not a shred of truth in anything they do. They are wallowing in the mire with Satan; they are people who live under the influence of darkness. If you can often eat and drink the words of God and be considerate of His intentions and put His words into practice, then you belong to God, and you are a person who lives within His words. Are you willing to escape from the power of Satan and live in the light of God? If you live within the words of God, then the Holy Spirit will have an opportunity to perform His work; if you live under Satan's influence, then you will give the Holy Spirit no such opportunity. The work that the Holy Spirit performs on men, the light that He shines on them, and the confidence that He gives to them last for only a moment; if people are not careful and do not pay attention, then the work of the Holy Spirit will pass them by. If men live within the words of God, then the Holy Spirit will be with them and perform work on them. If men do not live within the words of God, then they live in Satan's bonds. If men live with corrupt dispositions, then they do not have the presence or the work of the Holy Spirit. If you live within the boundaries of the words of God, and if you live in the state that God requires, then you are one who belongs to Him, and His work will be performed on you; if you are not living within the boundaries of God's requirements, but living instead under the power of Satan, then you are decidedly living within Satan's corruption. Only by

living within the words of God and giving your heart to Him can you meet His requirements; you must do as God says, making His utterances the foundation of your existence and the reality of your life; only then will you belong to God. If you actually practice in accordance with God's intentions, He will perform work on you, and you will then live under His blessings, in the light of His countenance; you will grasp the work that the Holy Spirit performs and feel the joy of God's presence.

To escape from the influence of darkness, you must first be loyal to God and eager at heart to pursue the truth; only then can you have a correct state. Living in a correct state is the prerequisite for escaping from the influence of darkness. Not having a correct state is not being loyal to God, and not being eager at heart to seek the truth; and escaping from the influence of darkness is out of the question. My words are the basis of man's escape from dark influences, and people who cannot practice in accordance with My words will not be able to escape from the bonds of the influence of darkness. To live in a correct state is to live under the guidance of the words of God, to live in a state of loyalty to God, to live in a state of seeking the truth, to live in the reality of sincerely expending oneself for God's sake, and to live in a state of genuinely loving God. Those who live in these states and within this reality will slowly transform as they enter into the depth of the truth, and they will transform as the work goes deeper; and in the end, they will certainly become people who are gained by God and who love God genuinely. Those who have escaped from the influence of darkness can gradually grasp God's intentions and gradually come to understand them, eventually becoming confidants of God. They not only harbor no notions about God and do not rebel against Him, but they also detest even more those notions and rebellion that possessed them before, and genuine love for God arises in their hearts. People who are unable to

escape from the influence of darkness are all completely occupied with the flesh and full of rebellion; their hearts are filled with human notions and philosophies for worldly dealings, as well as their own intentions and deliberations. What God requires is a singular love from man; what He requires is that man be occupied by His words and by a heart full of love for Him. To live within the words of God, to search within His words for that which they should seek, to love God for His words, to run for His words, to live for His words—these are the goals that man should strive to achieve. Everything must be built on God's words; only then will man be able to meet God's requirements. If man is not equipped with the words of God, then he is nothing but a maggot possessed by Satan! Weigh this: How much of the word of God has taken root inside of you? In which things are you living in accordance with His words? In which things have you not been living in accordance with them? If God's words have not completely taken hold of you, then what exactly occupies your heart? In your everyday life, are you being controlled by Satan, or are you being occupied by the words of God? Are His words the foundation upon which your prayers are based? Have you come out of your negative state through the enlightenment of the words of God? To take God's words as the foundation of your existence—this is what everyone should enter into. If His words are not present in your life, then you are living under the influence of darkness, you are rebelling against God, you are resisting Him, and you are dishonoring His name. Such people's belief in God is pure mischief and disturbance. How much of your life has been lived in accordance with His words? How much of your life has not been lived in accordance with His words? How much of what the word of God has required of you has been fulfilled in you? How much has been lost in you? Have you looked closely at such things?

Escaping from the influence of darkness requires both the work of the Holy Spirit and man's dedicated cooperation. Why do I say that man is not on the right track? People who are on the right track can first give their hearts to God. This is a task that takes a very long time to enter into, for humankind has always lived under the influence of darkness, and has been under Satan's bondage for thousands of years. Therefore, this entry cannot be achieved in a mere day or two. I raised this issue today so that men can gain a grasp of their own state; once man can discern what the influence of darkness is and what it means to live in the light, then entry becomes much easier. This is because you must know what Satan's influence is before you can escape from it; only after that will you have a way to cast it off. As for what to do thereafter, that is humans' own business. Enter into everything from a positive aspect, and never wait passively. Only in this way can you be gained by God.

In Faith, One Must Focus on Reality—Engaging in Religious Ritual Is Not Faith

How many religious practices do you observe? How many times have you turned against the word of God and gone your own way? How many times have you put God's word into practice because you are truly considerate of His burdens and seek to satisfy His intentions? You should understand the word of God and put it into practice accordingly. Be principled in all your actions and deeds, though this does not mean abiding by rules or doing something grudgingly just for show; rather, it means practicing the truth and living by the word of God. Only practice such as this satisfies God. Any course of action that pleases God is not a rule, but the practice of truth. Some people have a penchant for drawing attention to themselves. In the presence of their brothers and sisters, they might say they are indebted to God, but behind their backs, they do not practice the truth and act entirely differently. Are these not religious Pharisees? A person who truly loves God and possesses the truth is one who is loyal to God but does not outwardly show off as such. Such a person is willing to practice the truth when situations arise, and does not speak or act in a way that goes against their conscience. This sort of person demonstrates wisdom when matters arise, and is principled in his or her deeds regardless of the circumstances. This kind of person can provide true service. There are some who often pay lip service to their indebtedness to God; they spend their days with brows locked in worry, putting on an affected air and pretending to be pitiable. How despicable! If you were to ask them, "Can you tell me about how you are indebted to God?" then they would be rendered speechless. If you are loyal to God, then do not talk outwardly about it; instead, demonstrate your love for God by way of actual practice, and pray

to Him with a true heart. Those who just deal with God verbally and perfunctorily are all hypocrites! Some speak of indebtedness to God each time they pray, and begin to weep each time they pray, even without being moved by the Holy Spirit. People such as this are possessed by religious rituals and notions; they live by such rituals and notions, always believing that those actions please God and that He favors superficial godliness or sorrowful tears. What good can come of such absurd people? In order to demonstrate humility, some feign graciousness when speaking in the presence of others. Some are deliberately servile when in the presence of other people, acting like lambs without an ounce of strength. Is this a manner befitting people of the kingdom? People of the kingdom should be lively and free, innocent and open, honest and lovable, and be living in a state of freedom. They should have integrity and dignity and be able to stand witness wherever they go; such people are beloved by both God and man. Those who are novices in the faith have too many outward practices; they must first undergo a period of being pruned and broken. People who have faith in God deep down are not outwardly distinguishable from others, but their actions and deeds are commendable. Only such people can be deemed to be living out the word of God. If you preach the gospel every day to various people in an effort to bring them to salvation, yet in the end are still living by rules and doctrines, then you cannot bring glory to God. Such people are religious figures, as well as hypocrites. Whenever those religious people congregate, they might ask, “Sister, how have you been these days?” She might reply, “I feel I owe a debt to God, and that I am unable to satisfy His intentions.” Another might say, “I, too, feel indebted to God and that I am unable to satisfy Him.” These few sentences and words alone express the vile things deep within them; such words are most loathsome, and exceedingly repugnant. The nature of such people is in

opposition to God. Those who focus on reality communicate whatever is on their mind, and open up their hearts in fellowship. They do not engage in a single false exercise, displaying neither such civilities nor empty pleasantries. They are always straightforward, and observe no secular rules. Some people have a penchant for outward displays, even to the point of utterly lacking sense. When someone sings, they begin to dance, not even realizing that the rice in their pots has already burned. Such people are not godly or honorable, and they are far too frivolous. All of these things are manifestations of a lack of reality. When some people fellowship about matters of spiritual life, though they speak not of owing anything to God, they do retain a true love for Him deep down. Your feeling of indebtedness to God has nothing to do with other people; you are indebted to God, not humanity. What use is it for you to constantly speak of this to others? You must place importance on entering into reality, not on any outward zeal or display. What do the superficial good deeds of humans represent? They represent the flesh, and even the best of outward practices do not represent life; they can only show your own individual temperament. The outward practices of humanity cannot satisfy the intentions of God. You constantly speak of your indebtedness to God, yet you cannot supply the life of others or stimulate their God-loving hearts. Do you believe that those actions of yours will satisfy God? You feel that it is God's intention for you to act in this way, and that your actions are spiritual, but in truth, they are all absurd! You believe that what pleases you and what you are willing to do are precisely those things in which God delights. Can your likes represent God? Can a person's character represent God? What pleases you is precisely that which God abhors, and your habits are those which God spurns. If you feel indebted, then go and pray before God; there is no need to speak of it to others. If you do not pray before God, and instead constantly draw attention

to yourself in the presence of others, can this satisfy God's intentions? If your actions always exist in appearance alone, then this means that you are vain in the extreme. What manner of humans are those who only carry out superficial good deeds and are devoid of reality? Such people are just hypocritical Pharisees and religious figures! If you do not shed your outward practices and are unable to make changes, then the elements of hypocrisy in you will grow even more. The greater your elements of hypocrisy, the more resistance there is toward God. In the end, such people will surely be eliminated!

Only Those Who Know the Work of God Today May Serve God

To bear testimony to God and to shame the great red dragon, one must have a principle, and one must meet a condition: One must love God in their heart and enter into His words. If you do not enter into the words of God, then you will have no way of shaming Satan. Through growth in your life, you rebel against the great red dragon and bring utter humiliation upon it; only this is truly to shame the great red dragon. The more you are willing to put the words of God into practice, the greater the proof of your love of God and your loathing of the great red dragon; the more you submit to the words of God, the greater the proof of your longing for the truth. People who do not long for the words of God are people without life. Such people are those outside the words of God, who belong to religion. People who truly believe in God have a more profound knowledge of God's words through eating and drinking His words. If you do not long for the words of God, then you cannot truly eat and drink His words, and if you have no knowledge of the words of God, then you have no means of testifying to God or satisfying God.

In believing in God, how should one know God? One should come to know God based on the words and work of God today, without deviation or fallacy, and, before all else, one should know the work of God. This is the foundation of knowing God. All those various fallacies that lack a pure understanding of the words of God are religious notions; they are distorted understandings. The greatest skill of religious figures is taking the words of God understood in the past and measuring the words of God today against them. If, when serving the God of today, you cling to the things revealed by the Holy Spirit's enlightenment in the past, then your service will cause

disruption, and your practice will be outdated, nothing more than religious ceremony. If you believe that those who serve God must outwardly be humble and patient, among other qualities, and if you put this kind of knowledge into practice today, then such knowledge is a religious notion; such practice has become a hypocritical performance. The phrase "religious notions" refers to things that are outmoded and obsolete (including the understanding of words previously spoken by God and light directly revealed by the Holy Spirit), and if they are put into practice today, then they disrupt God's work and bring no benefit to man. If people are unable to purge those things from themselves that belong to religious notions, then these things will become a great hindrance to their serving God. People with religious notions have no way of keeping up with the steps of the Holy Spirit's work—they fall one step behind, then two. This is because these religious notions cause man to become extraordinarily self-righteous and arrogant. God feels no nostalgia for what He said and did in the past; if something is obsolete, He eliminates it. Are you truly unable to let go of your notions? If you cling to the words that God spoke in the past, does this prove that you know the work of God? If you are unable to accept the light of the Holy Spirit today, and instead cling to the light of the past, can this prove that you follow the footsteps of God? Are you still unable to let go of religious notions? If that is the case, then you will become someone who opposes God.

If people can let go of religious notions, they will not use their minds to measure the words and work of God today, and instead will submit directly. Even though God's work today is manifestly unlike that of the past, you are yet able to let go of the views of the past and submit to the work of God today directly. If you are capable of understanding that you must give pride of place to the work of God today, regardless of how God

worked in the past, then you are someone who has let go of their notions, who submits to God, and who is able to submit to the work and words of God and follow His footsteps. In this, you will be someone who truly submits to God. You do not analyze or scrutinize the work of God; it is as if God has forgotten His previous work, and you, too, have forgotten it. The present is the present, and the past is the past, and since today, God has put aside that which He did in the past, you should not dwell on it. Only such a person is one who submits to God completely and has let go of their religious notions completely.

Because there are always new developments in God's work, there is work that becomes obsolete and old as new work arises. These different types of work, old and new, are not contradictory, but complementary; each step follows from the last. Because there is new work, the old things must, of course, be eliminated. For example, some of the long-established practices and habitual sayings of man, coupled with man's many years of experience and teachings, have formed all manner and form of notions in the mind of man. That God has yet fully to reveal His true face and inherent disposition to man, along with the spread, over many years, of traditional theories from ancient times have been yet more propitious to man's formation of such notions. It may be said that, over the course of man's belief in God, the influence of various notions has led to the continual formation and evolution of all sorts of notional understandings of God in people, which has caused many religious people who serve God to become His enemies. So, the stronger people's religious notions are, the more they oppose God, and the more they are the enemies of God. The work of God is always new and never old; it never forms doctrine, instead continually changing and being renewed to a greater or lesser extent. Working in this way is an expression of the inherent disposition of God Himself. It is also

the inherent principle of God's work, and one of the means by which God accomplishes His management. If God did not work in this way, man would not change or be able to know God, and Satan would not be defeated. Thus, in His work, changes continually occur that appear erratic, but which are actually periodic. The way in which man believes in God, however, is quite different. He clings to old, familiar doctrines and systems, and the older they are, the more palatable they are to him. How could the foolish mind of man, a mind that is as intransigent as stone, accept so much unfathomable new work and words of God? Man abhors the God who is always new and never old; he likes only the old God, who is long of tooth, white of hair, and stuck in place. Thus, because God and man each have their own likes, man has become the enemy of God. Many of these contradictions still exist even today, at a time when God has been doing new work for almost six thousand years. They are, then, beyond remedy. Perhaps it is because of the stubbornness of man, or the inviolability of God's administrative decrees by any man—but those clergymen and women cling still to moldy old books and papers, while God carries on with His uncompleted work of management, as if He had no one by His side. Though these contradictions make enemies of God and man, and are even irresolvable, God pays them no heed, as if they were at once there and not there. Man, however, still sticks by his beliefs and notions, and never lets go of them. Yet one thing is self-evident: Even though man does not deviate from his stance, God's feet are always moving, and He is always changing His stance according to the environment. In the end, it is man who will be defeated without a fight. God, meanwhile, is the greatest enemy of all His defeated foes, and is also the champion of mankind, defeated and undefeated alike. Who can compete with God and be victorious? Man's notions seem to come from God because many of them were born in the wake of God's work. However, God

does not forgive man because of this, nor, moreover, does He pour praise on man for producing batch after batch of products “for God” in the wake of His work that are outside of His work. Instead, He is extremely disgusted by man’s notions and old, pious beliefs, and does not even have a mind to acknowledge the date on which these notions first emerged. He does not accept at all that these notions are caused by His work, for the notions of man are spread by man; their source is the thoughts and mind of man—not God, but Satan. God’s intention has always been for His work to be new and alive, not old and dead, and what He has man adhere to varies with the age and period, and is not everlasting and immutable. This is because He is a God who causes man to live and be new, rather than a devil who causes man to die and be old. Do you still not understand this? You have notions about God and are incapable of letting go of them because you are close-minded. It is not because there is too little sense within God’s work, nor is it because His work is inconsiderate toward man’s feelings, nor, moreover, is it because God is always negligent in His duties. You cannot let go of your notions because you are too lacking in submission, and because you have not the slightest likeness of a created being; it is not because God is making things difficult for you. You caused all of this, and it bears no relation at all to God; all suffering and misfortune is created by man. God’s thoughts are always good: He does not wish to cause you to produce notions, but wishes for you to change and be renewed as the ages pass. Yet you do not know what is good for you, and are always either scrutinizing or analyzing. It is not that God is making things difficult for you, but that you lack a heart of fear for God, and your rebelliousness is too great. A tiny created being, daring to take some trivial part of that which was previously given by God, then turning around and using it to attack God—is this not the rebellion of man? Humans, it is fair to say, are utterly unqualified to express their views

before God, and less still are they qualified to parade around their worthless, stinking, rotten, flowery language as they wish—to say nothing of those moldy notions. Are they not even more worthless?

Someone who truly serves God is someone who is in line with God's intentions, who is fit for use by God, and who is able to let go of religious notions. If you wish for your eating and drinking of the words of God to be effective, then you must let go of your religious notions. If you wish to serve God, then it is even more necessary first to let go of religious notions and submit to the words of God in everything. This is what should be possessed by someone who serves God. If you lack this knowledge, then as soon as you serve, you will cause disruption and disturbances, and if you hold on to your notions, then you will inevitably be knocked down by God, never to get up again. Take the present, for example: Many of the utterances and work of today are incompatible with the Bible and with the work previously done by God, and if you have no desire to submit, then you may fall at any time. If you wish to serve in accordance with the intentions of God, then you must first let go of religious notions and rectify your own views. Much of what will be said will be incompatible with what was said in the past, and if you now lack the will to submit, you will be unable to walk the path that lies ahead. If one of God's methods of working has taken root inside you and you never let it go, then this method will become your religious notion. If what God is has taken root within you, then you have gained the truth, and if the words and truth of God are capable of becoming your life, you will no longer have notions about God. Those who possess true knowledge of God will have no notions and will not abide by regulations.

Ask these questions to keep yourself vigilant:

1. Does the knowledge within you disturb your service to God?

2. How many religious practices are there in your daily life? If you only present the appearance of piety, does this mean that your life has grown up and matured?

3. When you eat and drink the words of God, are you able to let go of your religious notions?

4. When you pray, are you able to do away with religious ceremony?

5. Are you someone who is fit for use by God?

6. How much of your knowledge of God contains religious notions?

Genuine Love for God Is Spontaneous

All people have been subject to refinement because of God's words. If God had not been incarnated, mankind certainly would not have the blessing of suffering through this refinement. To put it another way, all those who are able to accept the trials of God's words are blessed. Based on people's inherent caliber, their behavior, and their attitudes toward God, they are not worthy of receiving this kind of refinement. It is because they have been uplifted by God that they have enjoyed this blessing. People used to say that they were not worthy of seeing the face of God or hearing His words. Today, it is entirely because of God's exaltation and His mercy that people have received the refinement of His words. This is the blessing of every single person who is born in the last days—have you personally experienced this? In which aspects people should experience suffering and setbacks is predetermined by God—it is not based on people's own requirements. This is the unequivocal truth. Every believer should possess the ability to accept the trials of God's words and suffer within His words. Is this clear to you? So, in exchange for the suffering you have undergone, you have received today's blessings; if you do not suffer for God, you cannot gain His praise. Maybe you have complained in the past, but, no matter how much you have complained, God does not remember that about you. Today has come, and there is no need to look into the affairs of yesterday.

Some people say that they try to love God but cannot. Then, when they hear that God is about to depart, they suddenly find their God-loving hearts. Some people generally do not put the truth into practice, and when they hear that God is about to depart in anger, they come before Him and pray: "Oh God! Please do not go. Give me a chance! God! I have not satisfied

You in the past; I have been indebted to You and resisted You. Today I am willing to fully offer up my body and heart so that I may finally satisfy You and love You. I will not have this opportunity again." Have you made that kind of prayer? When someone prays in this way, it is because their conscience has been roused by God's words. Humans are all numb and dull-witted. They are subject to chastisement and refinement, yet they do not know what God is trying to accomplish through this. If God did not work in this way, people would still be befuddled; no man can inspire spiritual feelings in people's hearts. It is only God's words, which judge and reveal people, that can bear that fruit. So, all things are achieved and fulfilled because of God's words, and it is only because of His words that mankind's love for God has been roused. Love of God based on man's conscience alone will not achieve the desired result. Have people not based their love for God on their conscience in the past? Was there even a single person who loved God on his own initiative? It was only through the encouragement of God's words that people have loved God. Some people say: "I've followed God for so many years and enjoyed so much of His grace, so many blessings. I've been subject to refinement and judgment from His words. So I've come to understand much, and I've seen God's love. I must thank Him, I must repay His grace. I will satisfy God with death, and I will base my love for Him on my conscience." People will not be able to feel God's loveliness if they listen only to the feelings of their conscience. If they rely solely on their conscience, their love for God will be feeble. If you only speak of repaying God's grace and love, you will not have any drive in your love for Him; loving Him based upon the feelings of your conscience is a passive approach. Why do I say that it is a passive approach? This is a practical issue. What kind of love is your love for God? Is it not just fooling God and going through the motions for Him? Most people believe that

since there is no reward for loving God and one will be chastised all the same for not loving Him, then overall, just not sinning is good enough. So loving God and repaying His love based on the feelings of one's conscience is a passive approach, and it is not love for God that comes spontaneously from one's heart. Love for God should be a genuine feeling from deep in a person's heart. Some people say: "I myself am willing to seek after God and to follow Him. Now even if God wants to abandon me, I will still follow Him. Whether He wants me or not, I will still love Him, and in the end, I must gain Him. I offer up my heart to God, and no matter what He does, I will follow Him for my entire life. No matter what, I must love God and I must gain Him; I will not rest until I have gained Him." Do you have this kind of resolve?

The path of believing in God is one and the same as the path of loving Him. If you believe in Him you must love Him; however, loving Him does not only refer to repaying His love or loving Him based on the feelings of your conscience—it is a pure love for God. Sometimes people are unable to feel God's love based on their conscience alone. Why did I always say: "May the Spirit of God move our spirits"? Why did I not speak of moving people's conscience to love God? It is because people's conscience cannot feel God's loveliness. If you are not convinced by these words, try to use your conscience to feel His love. You may have some drive in the moment, but it will soon disappear. If you only feel God's loveliness with your conscience, you will be driven while you pray, but soon after the drive will fade and disappear. Why is that? If you only use your conscience, you will be unable to rouse your love for God; when you really feel God's loveliness in your heart, your spirit will be moved by Him, and it is only at this time that your conscience will be able to play its original role. That is to say that when God moves man's spirit and when man has knowledge and is

encouraged in his heart, that is, when he has gained experience, only then will he be able to love God effectively with his conscience. Loving God with your conscience is not wrong—this is the lowest degree of love for God. Loving by "just barely doing justice to God's grace" simply will not impel man to enter in proactively. When people obtain some of the work of the Holy Spirit, that is, when they see and feel God's love in their practical experience, when they have some knowledge of God and truly see that God is so worthy of mankind's love and how lovely He is, only then are they able to genuinely love God.

When people contact God with their hearts, when their hearts are able to turn to Him entirely, this is the first step in man's love for God. If you want to love God, you must first be able to turn your heart to Him. What is turning your heart to God? It is when everything that you pursue in your heart is for the sake of loving and gaining God. This shows that you have completely turned your heart to God. Aside from God and His words, there is almost nothing else in your heart (family, wealth, husband, wife, children, etc.). Even if there is, such things cannot occupy your heart, and you do not think of your future prospects but only pursue loving God. At such time you will have completely turned your heart to God. Suppose you are still making plans for yourself in your heart and are always pursuing personal profit, always thinking: "When can I make a small request of God? When will my family become wealthy? How can I get some nice clothing? …" If you are living in that state it shows that your heart has not fully turned to God. If you only have God's words in your heart and you are able to pray to God and become close to Him at all times—as if He is very close to you, as if God is within you and you are within Him—if you are in that kind of state, it means that your heart is in the presence of God. If you pray to God and eat and drink of His words every day, are always thinking of the work

of the church, and if you show consideration for God's intentions, use your heart to love Him genuinely and satisfy His heart, then your heart will belong to God. If your heart is occupied by a number of other things, then it is still occupied by Satan and it has not truly turned to God. When someone's heart has truly turned toward God, they will have genuine, spontaneous love for Him and will be able to consider God's work. Although they may still have moments of foolishness and unreasonableness, they show concern for the interests of the house of God, His work, and their own change in disposition, and their heart is in the right place. Some people are always claiming that everything they do is for the church when, in fact, they are working to benefit themselves. People like this have the wrong kind of intention. They are crooked and deceitful and most of the things that they do are for their own personal benefit. This kind of person does not pursue love of God; their hearts still belong to Satan and cannot turn toward God. Thus God has no way of obtaining this kind of person.

If you wish to love God truly and to be gained by Him, the first step is to turn your heart toward God entirely. In every single thing that you do, search yourself and ask: "Am I doing this based on a God-loving heart? Are there any personal intentions behind this? What is my actual goal in doing this?" If you want to hand your heart over to God, you must first subdue your own heart, give up on all of your own intentions, and achieve a state of being wholly for God. This is the path to practicing giving your heart to God. What does subduing one's own heart refer to? It is letting go of the extravagant desires of one's flesh, not coveting comfort or the benefits of status. It is doing everything to satisfy God, and making one's heart fully for Him, not for one's self. This is sufficient.

Genuine love for God comes from deep within the heart; it is a love that only exists on the basis of man's knowledge of God. When someone's heart completely turns toward God, then they have love for God, but that love is not necessarily pure and not necessarily complete. This is because there is still some distance between a person's heart completely turning toward God and that person having a genuine understanding of God and a genuine adoration for Him. The way by which man achieves true love of God and comes to know God's disposition is to turn his heart toward God. When man gives his true heart over to God, then he begins to enter into the experience of life. In this way, his disposition starts to change, his love for God gradually grows, and his knowledge of God also gradually increases. So, turning one's heart to God is only the precondition for getting on the right track of life experience. When people place their hearts before God, they only have a heart of longing for Him but not of love for Him, because they do not have an understanding of Him. Even though in this circumstance they do have some love for Him, it is not spontaneous and it is not genuine. This is because anything that derives from man's flesh is the product of emotion and does not come from genuine understanding. It is just a momentary impulse and it cannot result in long-lasting adoration. When people do not have an understanding of God, they can only love Him based on their own preferences and their individual notions; this type of love cannot be called spontaneous love, nor can it be called genuine love. A man's heart may genuinely turn toward God, and be capable of thinking of God's interests in everything, but if he has no understanding of God, he will not be capable of having genuinely spontaneous love. All that he will be able to do is fulfill some functions for the church or perform a bit of his duty, but he will do so without basis. The disposition of this kind of person is hard to change; such people either do not pursue the truth, or do not

understand it. Even if a person entirely turns their heart toward God, it does not mean that their God-loving heart is completely pure, because those who have God in their hearts do not necessarily have love for God in their hearts. This concerns the distinction between someone who does or does not pursue understanding of God. Once a person has an understanding of Him, it shows that their heart has fully turned toward God, it shows that their genuine love for God in their heart is spontaneous. Only people of this kind have God in their hearts. Turning one's heart toward God is a precondition for one's getting onto the right track, for understanding God, and for achieving love of God. It is not a marker of completing one's duty to love God, nor is it a marker of having genuine love for Him. The only way for someone to achieve genuine love of God is to turn their heart toward Him, which is also the first thing one ought to do as one of His created beings. Those who love God are all people who pursue life, that is, people who pursue the truth and truly want God; they all have the enlightenment of the Holy Spirit and have been moved by Him. They are all able to obtain God's guidance.

When someone is able to feel that they are indebted to God, it is because they have been moved by the Spirit; those who feel this way tend to have a heart of longing and will be able to pursue life entry. But if you stop at a certain step, you will be unable to go deeper; there is still the danger of being stuck in Satan's net, and at a certain point Satan will take you captive. God's illumination allows people to know themselves and subsequently to feel their indebtedness to God; they become willing to cooperate with Him and cast off the things that do not please Him. This is the principle of God's work. You are all willing to pursue growing up in your lives and love of God, so have you rid yourselves of your superficial ways? If you only rid yourself of superficial ways and refrain from

disruptive and boastful behavior, is that really pursuing growing up in your life? If you rid yourself of all superficial behavior but do not enter into God's words, this shows that you are not actively making progress. What is the root cause of superficial behavior? Are your actions for the sake of growing up in your life? Are you seeking to pass as one of God's people? Whatever it is that you focus upon is that which you will live out; if you are focused on superficial behavior, then your heart will often be cast outward and you will have no way to pursue growing up in your life. God requires a change in disposition, but you are always pursuing outward things; this type of person is incapable of changing their disposition! In the process of reaching maturity in life, everyone must follow a route: They must accept the judgment, the chastisement, and the perfecting of God's words. If you do not have God's words but you only rely on your own confidence and will, everything you do is based only on zeal. That is, if you want growth in your life you must eat, drink, and understand more of God's words. All those who are perfected by His words are able to live them out; those who do not undergo the refinement of His words, who do not undergo the judgment of His words, cannot be fit for His use. So, to what degree do you live out His words? Only if you eat and drink God's words and are able to compare them to your own state of life, and find a path of practice in light of the issues I have brought up, will your practice be correct and in keeping with God's intentions. Only someone with this kind of practice has the will to love God.

Concerning the Practice of Prayer

You place no importance on prayer in your daily lives. Man neglects the matter of prayer. Prayers used to be perfunctory, with man simply going through the motions before God. No man ever offered his heart fully before God and engaged in true prayer with God. Man prayed to God only when trouble arose. In all this time, have you ever truly prayed to God? Has there ever been a time when you wept tears of pain before God? Has there been a time when you came to know yourself before Him? Have you ever had a heart-to-heart prayer with God? Prayer comes through practice: If you do not ordinarily pray at home, then you will have no way of praying in church, and if you do not normally pray in small gatherings, then you will be incapable of praying in large ones. If you do not regularly draw near to God or ruminate upon the words of God, then you will have nothing to say when it is time to pray, and even if you do pray, you will just be paying lip service; it will not be true prayer.

What is true prayer? It is telling God what is in your heart, fellowshipping with God as you grasp His intentions, fellowshipping with God through His words, feeling especially close to God, sensing He is there before you, and believing you have something to say to Him. Your heart feels filled with light and you feel how lovable God is. You feel especially inspired, and listening to you brings gratification to your brothers and sisters. They will feel that the words you speak are the words within their hearts, the words they wish to say, as though your words were a substitute for their own. This is what true prayer is. After you have engaged in true prayer, your heart will be at peace and will know gratification. The strength to love God can rise up, and you will feel that there is nothing of greater

value or significance in life than loving God. All this proves that your prayers have been effective. Have you ever prayed in such a way?

And what about the content of prayer? Your prayer should proceed step by step, in line with the true state of your heart and the work of the Holy Spirit; you come to commune with God in accordance with His intentions and with what He requires of man. When you begin the practice of prayer, first give your heart to God. Do not attempt to grasp God's intentions—only try to speak the words within your heart to God. When you come before God, speak in this way: "Oh God, only today do I realize that I used to rebel against You. I am truly corrupt and despicable. I have only been wasting my life. From today I will live for You. I will live a life of meaning and will satisfy Your intentions. May Your Spirit always work in me, continuously illuminating and enlightening me. Let me bear strong and resounding testimony before You. Let Satan see Your glory, Your testimony, and the proof of Your triumph, manifest in us." When you pray in this way, your heart will be completely set free. Having prayed in this way, your heart will be closer to God, and if you can pray in this way often, the Holy Spirit will inevitably work in you. If you always call out to God in this way, and make your resolution before Him, a day will come when your resolution is acceptable before God, when your heart and your entire being are gained by God, and you are ultimately made perfect by Him. For you, prayer is of utmost importance. When you pray and you receive the work of the Holy Spirit, your heart will be moved by God, and strength to love God will issue forth. If you do not pray with your heart, if you do not open your heart to commune with God, then God will have no way of working in you. If, after having prayed and spoken the words of your heart, the Spirit of God has not begun His work, and you have received no inspiration, then this shows your heart lacks sincerity, your words are untrue, and still

impure. If, after having prayed, you have a sense of gratification, then your prayers have been acceptable to God and the Spirit of God is working in you. As one who serves before God, you cannot be without prayer. If you truly see communion with God as something that is meaningful and valuable, then can you forsake prayer? No one can be without communion with God. Without prayer, you live in the flesh, in bondage to Satan; without true prayer, you live under the influence of darkness. I hope that you brothers and sisters are able to engage in true prayer each and every day. This is not about following the rules, but about achieving a certain result. Are you willing to forgo a little sleep and enjoyment to rise early for morning prayers and enjoy the words of God? If you pray with a pure heart and eat and drink the words of God like this, you will be more acceptable to Him. If every morning you do this, if every day you practice giving your heart to God, communicating and engaging with Him, then your knowledge of God will certainly increase, and you will be better able to grasp God's intentions. You say: "Oh God! I am willing to fulfill my duty. I am only able to consecrate my whole being unto You, so that You may gain glory from us, so that You may enjoy the testimony borne by this group of us. I beg You to work in us, so that I may become able to truly love You and satisfy You and pursue You as my goal." As you take on this burden, God will surely make you perfect. You should not pray only for your own benefit, but you should pray also in order to follow God's will and to love Him. This is the truest kind of prayer. Are you someone who prays for the sake of following the will of God?

In the past, you did not know how to pray, and you neglected the matter of prayer. Now, you must do your best to train yourselves to pray. If you are unable to summon up the strength within you to love God, then how do you pray? You say: "Oh God, my heart is incapable of truly loving You.

I want to love You, but I lack the strength. What should I do? May You open my spiritual eyes and may Your Spirit move my heart. Make it so that, as I come before You, I throw off all that is negative, cease to be constrained by any person, matter, or thing, and lay my heart completely bare before You, and make it so that I may offer my entire being before You. However You may test me, I am ready. Now, I give no consideration to my future prospects, nor am I under the yoke of death. With a heart that loves You, I desire to seek the way of life. Every matter, everything—it is all in Your hands; my fate is in Your hands and You hold my very life in Your hand. Now, I seek to love You, and regardless of whether You let me love You, regardless of how Satan disturbs, I am determined to love You." When you encounter this issue, pray like this. If you pray like this every day, the strength to love God will gradually rise up.

How does one enter into true prayer?

When praying, you must have a heart that is quiet before God, and you must have a sincere heart. You are truly communing and praying with God—you must not try to wheedle God with nice-sounding words. Prayer should center upon that which God wishes to accomplish right now. Ask God to grant you greater enlightenment and illumination, bring your actual states and your troubles into His presence when you pray, including the resolution that you made before God. Prayer is not about following procedure; it is about seeking God with a sincere heart. Ask that God protect your heart, so that your heart may often be quiet before Him; that in the environment in which He has placed you, you would know yourself, despise yourself, and rebel against yourself, thus allowing you to have a normal relationship with God and truly become someone who loves God.

What is the significance of prayer?

Prayer is one of the ways in which man cooperates with God, it is a means by which man calls upon God, and it is the process by which man is moved by God's Spirit. It can be said that those without prayer are dead people who are devoid of spirit, which proves that they lack the faculty to be moved by God. Without prayer, it would be impossible to lead a normal spiritual life, much less keep up with the work of the Holy Spirit. To be without prayer is to break off one's relationship with God, and it would be impossible to win God's praise. As a believer in God, the more one prays, that is, the more one is moved by God, the more one will be filled with resolution and the better able one will be to receive new enlightenment from God. As a result, only this kind of person can be made perfect by the Holy Spirit as quickly as possible.

What effect is prayer meant to achieve?

People may be able to carry out the practice of prayer and to understand the significance of prayer, but for prayer to be effective is no simple matter. Prayer is not a case of just going through the motions, following procedure, or reciting the words of God. That is to say, praying is not parroting certain words and it is not imitating others. In prayer, one must reach the state where one's heart can be given to God, laying open one's heart so that it may be moved by God. If prayer is to be effective, then it must be based on the reading of God's words. Only by praying from within God's words can one receive greater enlightenment and illumination. The manifestations of a true prayer are: Having a heart that yearns for all that God asks, and moreover desires to accomplish what He demands; detesting that which God detests and then, building on this foundation, gaining some understanding of it, and having some knowledge and clarity regarding the truths God expounds. Where there is resolution, faith, knowledge, and a path of practice following prayer, only then can it be

called true prayer, and only this type of prayer can be effective. Yet prayer must be built upon the enjoyment of God's words, it must be established on the foundation of fellowshipping with God in His words, and the heart must be able to seek God and become quiet before Him. Prayer of this kind has already entered the stage of true fellowship with God.

The most basic knowledge about prayer:

1. Do not blindly say whatever comes to mind. There must be a burden on your heart, that is, you must have an objective when you pray.

2. Prayer must contain the words of God; it must be founded upon the words of God.

3. When praying, you must not rehash outdated issues. Your prayers should relate to the current words of God, and when you pray, tell God your innermost thoughts.

4. Group prayer must revolve around a center, which is, necessarily, the present work of the Holy Spirit.

5. All people have to learn intercessory prayer. This is also a way of showing consideration for the intentions of God.

The individual's life of prayer is based upon an understanding of the significance of prayer and of a basic knowledge of prayer. In daily life, pray frequently for your own shortcomings, pray to effect change in your life disposition, and pray on the basis of your knowledge of God's words. Each person should establish their own life of prayer, they should pray for the sake of knowing God's words, and they should pray to seek knowledge of God's work. Lay bare your personal circumstances before God and be real without fussing over the way you pray, and the key issue is to attain true understanding, and to gain real experience of God's words. A person who

pursues entry into the spiritual life must be able to pray in many different ways. Silent prayer, ruminating upon the words of God, coming to know the work of God—these are all examples of the purposeful work of spiritual fellowship for the sake of achieving entry into normal spiritual life, which ever improves one's states before God and pushes one to make ever greater progress in life. In short, all that you do, whether it be eating and drinking the words of God, or praying silently, or proclaiming loudly, is in order to enable you to clearly see God's words, His work, and that which He wishes to achieve in you. More importantly, all that you do is done in order to reach the standards that God requires and to raise your life to new heights. The minimum that God requires of man is that man be able to open his heart to Him. If man gives his true heart to God and speaks what is truly in his heart, then God is willing to work in him. What God desires is not the twisted heart of man, but a pure and honest heart. If man does not speak from his heart to God, then God will not move his heart or work in him. Therefore, the crux of prayer is to speak to God from your heart, telling Him your shortcomings or rebellious disposition, laying yourself completely open before Him; only then will God be interested in your prayers, or else He will hide His face from you. The minimum criterion for prayer is that you must be able to keep your heart quiet before God, and it must not depart from God. It may be that, during this phase, you do not gain a newer or higher insight, but you must then use prayer to maintain the status quo—you must not regress. This is the very least that you must achieve. If you cannot accomplish even this, then it proves that your spiritual life is not on the right track. As a result, you will be unable to hold on to the vision you first had, you will lose faith in God, and your resolution will subsequently dissipate. One sign of whether or not you have entered into spiritual life is to see if your prayers are on the right track. All people

must enter into this reality; they must all do the work of consciously training themselves in prayer, not passively waiting, but consciously seeking to be moved by the Holy Spirit. Only then will they be people who truly seek God.

When you begin to pray, do not overreach yourself and hope to achieve everything in one fell swoop. You cannot make extravagant demands, expecting that as soon as you open your mouth you will be moved by the Holy Spirit, or that you will receive enlightenment and illumination, or that God will shower grace on you. That will not happen; God does not perform supernatural things. God grants the prayers of people in His own time, and sometimes He tests your faith to see whether you are loyal before Him. When you pray you must have faith, perseverance, and resolution. Most people, when just beginning to train, lose heart because they fail to be moved by the Holy Spirit. This will not do! You must persevere; you must focus on feeling the moving of the Holy Spirit and on seeking and exploring. Sometimes, the path of your practice is not right, and sometimes, your personal motives and notions cannot hold fast before God, and so God's Spirit fails to move you. At other times, God looks at whether or not you are loyal. In short, in training, you should pay a higher price. If you discover you are veering off on the path of your practice, you can change the way you pray. As long as you seek with a sincere heart and long to receive, then the Holy Spirit will surely take you into this reality. Sometimes you pray with a sincere heart but do not feel as if you have been particularly moved. At times like these you must rely on faith, trusting that God watches over your prayers; you must have perseverance in your prayers.

Be an honest person; pray to God to rid you of the deceit in your heart. Purify yourself through prayer at all times, be moved by the Spirit of God

through prayer, and your disposition will gradually change. The true spiritual life is a life of prayer—it is a life of being moved by the Holy Spirit. The process of being moved by the Holy Spirit is the process of man's disposition being changed. A life where one is not moved by the Holy Spirit is not a spiritual life, but a life of religious ritual only. Only those who are often moved by the Holy Spirit, and enlightened and illuminated by the Holy Spirit, have entered into spiritual life. Man's disposition constantly changes as he prays. The more the Spirit of God moves him, the more proactive and submissive he becomes. So, too, will his heart gradually be purified, and his disposition gradually change. Such is the effect of true prayer.

Know God's Newest Work and Follow His Footsteps

Now, you are to pursue becoming the people of God, and shall begin the entire entry onto the right track. To be the people of God means entering into the Age of Kingdom. Today, you officially begin to enter into the training of the kingdom, and your future lives shall cease to be as slack and sloppy as they were before; living in such a way, it is impossible to attain the standards required by God. If you do not feel any urgency, then this shows that you have no desire to improve yourself, that your pursuit is muddled and confused, and you are incapable of satisfying God's intentions. Entry into the training of the kingdom means beginning the life of the people of God—are you willing to accept such training? Are you willing to feel a sense of urgency? Are you willing to live under God's discipline? Are you willing to live under God's chastisement? When God's words come upon you and test you, how will you act? And what will you do when faced with all manner of facts? In the past, your focus was not on life; today, you must focus on entering into the life reality, and pursue changes in your life disposition. This is what must be achieved by the people of the kingdom. All those who are the people of God must possess life, they must accept the training of the kingdom, and pursue changes in their life disposition. This is what God requires of the people of the kingdom.

God's requirements for the people of the kingdom are as follows:

1. They must accept God's commissions. This is to say, they must accept all of the words spoken in God's work of the last days.

2. They must enter into the training of the kingdom.

3. They must pursue having their hearts touched by God. When your heart has completely turned to God, and you have a normal spiritual life, you will live in the realm of freedom, which means you will live under the care and protection of God's love. Only when you live under the care and protection of God will you belong to God.

4. They must be gained by God.

5. They must become a manifestation of God's glory on earth.

These five points are My commissions for you. My words are spoken unto the people of God, and if you are unwilling to accept these commissions, I will not force you—but if you truly accept them, then you will be able to follow the will of God. Today, you begin to accept God's commissions, and pursue becoming the people of the kingdom and attaining the standards required to be the people of the kingdom. This is the first step of entry. If you wish to fully follow God's will, then you must accept these five commissions, and if you are able to achieve them, you will be in line with God's intentions and surely God will make great use of you. What is crucial today is entering into the training of the kingdom. Entry into the training of the kingdom involves the spiritual life. Previously, there was no talk of the spiritual life, but today, as you begin entry into the training of the kingdom, you officially enter into the spiritual life.

What kind of life is the spiritual life? The spiritual life is one in which your heart has completely turned to God, and is able to be mindful of God's love. It is one in which you live in God's words, and nothing else occupies your heart, and you are able to grasp the intentions of God today, and are guided by the light of the Holy Spirit today in order to do your duty. Such a life between man and God is the spiritual life. If you are unable to follow the light of today, then a distance has opened up in your relationship with

God—it may even have been severed—and you are without a normal spiritual life. A normal relationship with God is built upon the foundation of accepting the words of God today. Do you have a normal spiritual life? Do you have a normal relationship with God? Are you someone who follows the work of the Holy Spirit? If you are able to follow the light of the Holy Spirit today, and can grasp God's intentions within His words, and enter into these words, then you are someone who follows the stream of the Holy Spirit. If you do not follow the stream of the Holy Spirit, then you are undoubtedly someone who does not pursue the truth. The Holy Spirit has no chance of working within those who have no desire to improve themselves, and as a result, such people are never able to summon their strength, and are always negative. Today, do you follow the stream of the Holy Spirit? Are you in the stream of the Holy Spirit? Have you emerged from a negative state? All those who believe in the words of God, who take the work of God as the foundation, and follow the light of the Holy Spirit today—they are all in the stream of the Holy Spirit. If you believe that God's words are unequivocally true and correct, and if you believe the words of God no matter what He says, then you are someone who pursues entry into the work of God, and in this way you satisfy God's intentions.

To enter into the stream of the Holy Spirit, you must have a normal relationship with God, and you must first rid yourself of your negative state. Some people always follow the crowd, and their hearts stray too far from God; such people have no desire to improve themselves, and the standards they pursue are too low. Only the pursuit of loving God and being gained by God is God's intention. There are people who only use their conscience to repay God's love, but this cannot meet God's intentions; the higher the standards you pursue, the more it will be in harmony with God's intentions. As someone who is normal, and who pursues the love for God, entry into

the kingdom to become one of the people of God is your true future, and a life that is of the utmost value and significance; no one is more blessed than you. Why do I say this? Because those who do not believe in God live for the flesh, and they live for Satan, but today you live for God, and live to follow the will of God. That is why I say your lives are of the utmost significance. Only this group of people, who have been selected by God, are able to live out a life of the utmost significance: No one else on earth is able to live out a life of such value and meaning. Because you have been selected by God, and are raised up by God, and, moreover, because of God's love for you, you have grasped the true life, and know how to live a life that is of the utmost value. This is not because your pursuit is good, but because of the grace of God; it was God who opened the eyes of your spirit, and it was the Spirit of God that touched your heart, giving you the good fortune to come before Him. If the Spirit of God had not enlightened you, then you would be incapable of seeing what is lovely about God, nor would it be possible for you to love God. It is wholly because the Spirit of God has touched people's hearts that their hearts have turned to God. Sometimes, when you are enjoying the words of God, your spirit is touched, and you feel that you cannot help but love God, that there is great strength within you, and that there is nothing that you cannot put aside. If you feel like this, then you have been touched by the Spirit of God, and your heart has wholly turned to God, and you will pray to God and say: "Oh God! We truly have been predestined and chosen by You. Your glory gives me pride, and it feels glorious for me to be one of Your people. I will expend anything and give anything to follow Your will, and will devote all my years, and an entire lifetime of efforts, to You." When you pray like this, there will be unending love and true submission toward God in your heart. Have you ever had such an experience as this? If people are often touched by the Spirit of God, then

they are especially willing to devote themselves to God in their prayers: “Oh God! I wish to behold Your day of glory, and I wish to live for You—nothing is more worthy or meaningful than to live for You, and I have not the slightest desire to live for Satan and the flesh. You raise me up by enabling me to live for You today.” When you have prayed in this way, you will feel that you cannot help but give your heart to God, that you must gain God, and that you would hate to die without having gained God while you are alive. Having spoken such a prayer, there will be an inexhaustible strength within you, and you will not know from where it comes; in your heart there will be limitless power, and you will have a sense that God is so lovely, and that He is worth loving. This is when you will have been touched by God. All those who have had such an experience have been touched by God. For those who are often touched by God, changes occur in their lives, they are able to make their resolution and are willing to completely gain God, their God-loving hearts are relatively strong, and their hearts have completely turned to God. They hold no regard for family, the world, entanglements, or their future, and they are willing to devote a lifetime of efforts to God. All those who have been touched by the Spirit of God are people who pursue the truth, and who have hope of being made perfect by God.

Have you turned your heart to God? Has your heart been touched by the Spirit of God? If you have never had such an experience, and if you have never prayed in such a way, then this shows that God has no place in your heart. All those who are guided by the Spirit of God and who have been touched by the Spirit of God are possessed of the work of God, which shows that God’s words and God’s love have taken root within them. Some people say: “I am not as earnest as you in my prayers, nor am I so touched by God; sometimes—when I meditate and pray—I feel that God is lovely,

and my heart is touched by God." Nothing is more important than man's heart. When your heart has turned to God, your entire being will have turned to God, and at that time your heart will have been touched by the Spirit of God. Most among you have had such an experience—it is just that the depths of your experiences are not the same. Some people say: "I don't say many words of prayer, I just listen to the communion of others and the strength rises up within me." This shows that you have been touched by God inside. People who have been touched by God inside are inspired when they hear the communion of others; if a person's heart remains totally unmoved when they hear inspiring words, then this proves that the work of the Holy Spirit is not within them. There is no yearning inside them, which proves that they have no resolve, and thus they are without the work of the Holy Spirit. If a person has been touched by God, they will have a reaction when they hear the words of God; if they have not been touched by God, then they have not engaged with the words of God, they bear no relation to them, and they are incapable of being enlightened. Those who have heard the words of God and had no reaction are people who have not been touched by God—they are people who are without the work of the Holy Spirit. All those who are able to accept the new light are touched, and possessed of the work of the Holy Spirit.

Measure yourself:

1. Are you in the midst of the present work of the Holy Spirit?

2. Has your heart turned to God? Have you been touched by God?

3. Have God's words taken root inside you?

4. Is your practice built upon the foundation of God's requirements?

5. Do you live under the guidance of the present light of the Holy Spirit?

6. Is your heart ruled by old notions, or is it ruled by the words of God today?

Hearing these words, what is the reaction within you? Having believed for all these years, do you have God's words as your life? Has there been a change in your previous, corrupt disposition? Do you, in accordance with the words of God today, know what it is to have life, and what it is to be without life? Is this clear to you? Of principal importance in following God is that everything should be according to the words of God today: Whether you are pursuing life entry or the satisfaction of God's intentions, everything should be centered around the words of God today. If what you fellowship about and seek to enter are not centered around the words of God today, then you are a stranger to the words of God, and totally bereft of the work of the Holy Spirit. What God wants are people who follow His footsteps. No matter how wonderful and pure what you understood before is, God does not want it, and if you are unable to put aside such things, then they will be a tremendous obstacle to your entry in the future. All those who are able to follow the present light of the Holy Spirit are blessed. The people of ages past also followed the footsteps of God, yet they could not follow until today; this is the blessing of the people of the last days. Those who can follow the present work of the Holy Spirit, and who are able to follow the footsteps of God, such that they follow God wherever He leads them—these are people who are blessed by God. Those who do not follow the present work of the Holy Spirit have not entered into the work of God's words, and no matter how much they work, or how great their suffering, or how much they run about, none of it means anything to God, and He will not approve of them. Today, all those who follow the present words of God

are in the stream of the Holy Spirit; those who are strangers to the words of God today are outside of the stream of the Holy Spirit, and such people are not approved of by God. Service that is divorced from the present utterances of the Holy Spirit is service that is of the flesh, and of notions, and it is impossible for it to be in accordance with God's intentions. If people live among religious notions, then they are unable to do anything that is in line with God's intentions, and even though they serve God, they serve in the midst of their imaginings and notions, and are totally incapable of serving in accordance with the intentions of God. Those who are unable to follow the work of the Holy Spirit do not understand the intentions of God, and those who do not understand the intentions of God cannot serve God. God wants service that is in line with His intentions; He does not want service that is of notions and the flesh. If people are incapable of following the steps of the Holy Spirit's work, then they live amid notions. The service of such people disrupts and disturbs, and such service runs contrary to God. Thus those who are unable to follow the footsteps of God are incapable of serving God; those who are unable to follow the footsteps of God most certainly oppose God, and are incapable of being compatible with God. "Following the work of the Holy Spirit" means understanding the intentions of God today, being able to act in accordance with the present requirements of God, being able to submit to and follow the God of today, and entering in accordance with the newest utterances of God. Only this is someone who follows the work of the Holy Spirit and is in the stream of the Holy Spirit. Such people are not only capable of receiving God's praise and seeing God, but can also know God's disposition from the latest work of God, and can know man's notions and rebellion, and man's nature and essence, from His latest work; furthermore, they are able to gradually achieve changes in their disposition during their service. Only people such as this are those who are

able to gain God, and who have genuinely found the true way. Those who are eliminated by the work of the Holy Spirit are people who are incapable of following the latest work of God, and who rebel against the latest work of God. That such people openly oppose God is because God has done new work, and because the image of God is not the same as that in their notions —as a result of this, they openly oppose God and pass judgment upon God, which results in God spurning them. Possessing the knowledge of the latest work of God is no easy matter, but if people have a mind to submit to the work of God and seek the work of God, then they will have the chance to see God, and will have the chance to gain the newest guidance of the Holy Spirit. Those who intentionally oppose the work of God cannot receive the enlightenment of the Holy Spirit or the guidance of God. Thus, whether or not people can receive the latest work of God depends on the grace of God, it depends on their pursuit, and it depends on their intentions.

All who are able to submit to the present utterances of the Holy Spirit are blessed. It does not matter how they used to be, or how the Holy Spirit used to work within them—those who have gained the latest work of God are the most blessed, and those who are unable to follow the latest work today are eliminated. God wants those who are able to accept the new light, and He wants those who accept and know His latest work. Why is it said that you must be a chaste virgin? A chaste virgin is able to seek the work of the Holy Spirit and understand the new things, and moreover, able to put aside old notions, and submit to the work of God today. This group of people, who accept the newest work of today, were predestined by God before the ages, and are the most blessed of people. You hear the voice of God directly, and behold the appearance of God, and so, throughout heaven and earth, and throughout the ages, none have been more blessed than you, this group of people. All this is because of God’s work, because of God’s

predestination and selection, and because of God's grace; if God did not speak and utter His words, could your conditions be as they are today? Thus, may all glory and praise be to God, for all this is because God raises you up. With these things in mind, could you still be negative? Could your strength still be unable to rise up?

That you are able to accept the judgment, chastisement, smiting, and refinement of God's words, and, moreover, are able to accept God's commissions, was predestined by God before the ages, and thus you must not be too distressed when you are chastised. No one can take away the work that has been done in you, and the blessings that have been bestowed upon you, and no one can take away all that has been given to you. People of religion brook no comparison with you. You are not possessed of great expertise in the Bible, and are not equipped with religious doctrines, but because God has worked within you, you have gained more than anyone throughout the ages—and so this is your greatest blessing. Because of this, you must be even more dedicated to God, and even more loyal to God. Because God raises you up, you must bolster your efforts, and must ready your stature to accept the commissions of God. You must stand firm in the place God has given you, pursue becoming one of the people of God, accept the training of the kingdom, be gained by God and ultimately become a glorious testimony to God. Are you possessed of these resolves? If you are possessed of such resolves, then ultimately you are sure to be gained by God, and will become a glorious testimony to God. You should understand that the principal commission is being gained by God and becoming a glorious testimony to God. This is the intention of God.

The words of the Holy Spirit today are the dynamics of the work of the Holy Spirit, and the Holy Spirit's continual enlightenment of man during this period is the trend of the work of the Holy Spirit. And what is the trend

in the work of the Holy Spirit today? It is the leadership of the people into the work of God today, and into a normal spiritual life. There are several steps to entry into a normal spiritual life:

1. First, you must pour your heart into the words of God. You must not pursue God's words in the past, and must not study them nor compare them with the words of today. Instead, you must completely pour your heart into the present words of God. If there are people who still wish to read the words of God, spiritual books, or other accounts of preaching from the past, and who do not follow the words of the Holy Spirit today, then they are the most foolish of people; God detests such people. If you are willing to accept the light of the Holy Spirit today, then completely pour your heart into the utterances of God today. This is the first thing you must achieve.

2. You must pray upon the foundation of the words spoken by God today, enter into the words of God and commune with God, and make your resolutions before God, establishing what standards you wish to pursue the accomplishment of.

3. You must pursue profound entry into the truth upon the foundation of the work of the Holy Spirit today. Do not hold on to outdated utterances and theories from the past.

4. You must seek to be touched by the Holy Spirit, and enter into the words of God.

5. You must pursue entry into the path walked by the Holy Spirit today.

And how do you seek being touched by the Holy Spirit? The crucial thing is to live in God's present words, and to pray upon the foundation of God's requirements. Having prayed in this way, the Holy Spirit is sure to touch you. If you do not seek with a basis in the foundation of the words

spoken by God today, then this is fruitless. You should pray, and say: “Oh God! I oppose You, and I owe You so much; I am so rebellious, and never able to satisfy You. Oh God, I wish for You to save me, I wish to labor for You to the very end, I wish to die for You. You judge me and chastise me, and I have no complaints; I oppose You and I deserve to die, so that all people may behold Your righteous disposition in my death.” When you pray from within your heart in this way, God will hear you, and will guide you; if you do not pray upon the foundation of the words of the Holy Spirit today, then there is no possibility of the Holy Spirit touching you. If you pray according to God’s intentions, and according to that which God wishes to do today, you will say: “Oh God! I wish to accept Your commissions and be faithful to Your commissions, and I am willing to devote my entire life to Your glory, so that all that I do can reach the standards of the people of God. May my heart be touched by You. I wish for Your Spirit to ever enlighten me, to make all I do bring shame upon Satan, that I am ultimately gained by You.” If you pray in this way, in a way that is centered around the intentions of God, then the Holy Spirit will inevitably work in you. It matters not how many are the words of your prayers—what is key is whether or not you grasp the intentions of God. You may all have had the following experience: Sometimes, whilst praying in an assembly, the dynamics of the work of the Holy Spirit reach their peak, causing everyone’s strength to rise up. Some people cry bitterly and weep tears while praying, overcome with remorse before God, and some people show their resolve, and make vows. Such is the effect to be achieved by the work of the Holy Spirit. Today, it is crucial that all people completely pour their hearts into the words of God. Do not focus on the words that were spoken before; if you still hold on to what came before, then the Holy Spirit will not work within you. Do you see how important this is?

Do you know the path walked by the Holy Spirit today? The several points above are what is to be accomplished by the Holy Spirit today and in the future; they are the path taken by the Holy Spirit, and the entry that ought to be pursued by man. In your life entry, at the very least you must pour your heart into the words of God, and be able to accept the judgment and chastisement of God's words; your heart must yearn for God, you must pursue profound entry into the truth, and the objectives required by God. When you are possessed of this strength, then it shows that you have been touched by God, and your heart has begun to turn to God.

The first step of life entry is to completely pour your heart into the words of God, and the second step is to accept being touched by the Holy Spirit. What is the effect to be achieved by accepting being touched by the Holy Spirit? It is to be able to yearn for, seek, and explore a more profound truth, and to be capable of cooperating with God in a positive manner. Today, you cooperate with God, which is to say there is an objective to your pursuit, to your prayers, and to your communion of God's words, and you perform your duty in accordance with God's requirements—only this is cooperating with God. If you only speak of letting God act, but do not take any action, neither praying nor seeking, then could this be called cooperation? If you have no trace of cooperation in you, and are bereft of training for entry that has an objective, then you are not cooperating. Some people say: "Everything depends on the predestination of God, it is all done by God Himself; if God did not do it, then how could man?" God's work is normal, and not the slightest bit supernatural, and it is only through your active seeking that the Holy Spirit works, for God does not force man—you must give God the opportunity to work, and if you do not pursue or enter, and if there is not the slightest yearning in your heart, then God has no chance of working. By what path can you seek to be touched by God?

Through prayer, and coming closer to God. But most importantly, remember, it must be upon the foundation of the words spoken by God. When you are often touched by God, you are not constrained by the flesh: Husband, wife, children, and money—they are all incapable of limiting you, and you wish only to pursue the truth and to live before God. At this time, you will be someone who lives in the realm of freedom.

People Whose Dispositions Have Changed Are Those Who Have Entered Into the Reality of God's Words

The first step of the Holy Spirit's path in man is, before anything else, to draw man's heart away from people, events, and things and into the words of God, causing man's heart to believe that the words of God are beyond all doubt, and completely true. If you believe in God, you must believe in His words; if, after many years of faith in God, you remain unaware of the path taken by the Holy Spirit, are you really a believer? To achieve a normal human life—a normal human life that has a normal relationship with God—you must first believe in His words. If you have not achieved the first step of the Holy Spirit's work in people, then you have no foundation. If even the very least of principles is beyond you, how will you walk the path ahead? Setting foot upon the right track by which God perfects man means entering upon the right track of the Holy Spirit's current work; it means setting foot upon the path taken by the Holy Spirit. Right now, the path taken by the Holy Spirit is the current words of God. As such, if people are to set foot upon the path of the Holy Spirit, they must submit to, and eat and drink, the current words of God incarnate. The work He does is the work of words; everything begins from His words, and all is built upon His words, upon His current words. Whether being certain about the incarnate God, or knowing the incarnate God, each requires spending more effort on His words. If not, people can accomplish nothing and will be left with nothing. Only by building upon the foundation of eating and drinking God's words, and thereby coming to know Him and to satisfy Him, can people gradually build a normal relationship with God. For man, there is no better cooperation with God than eating and drinking His words

and putting them into practice. Through such practice they are best able to stand firm in their testimony of God's people. When people comprehend and are able to submit to the essence of God's current words, they live on the path of being guided by the Holy Spirit, and have set foot on the right track of God's perfection of man. Previously, people could gain God's work simply by seeking God's grace, or by seeking peace and joy, but things are different now. Without the words of the incarnate God, without the reality of His words, people cannot gain God's approval and will all be eliminated by God. To achieve a normal spiritual life, people should first eat and drink God's words and put them into practice, and then, upon this foundation, establish a normal relationship with God. How do you cooperate? How do you stand firm in the testimony of God's people? How do you build a normal relationship with God?

How to see if you have a normal relationship with God in your daily life:

1. Do you believe God's own testimony?

2. Do you believe in your heart that God's words are true and infallible?

3. Are you someone who puts His words into practice?

4. Are you faithful to His commission? What do you do in order to be faithful to His commission?

5. Is everything that you do for the sake of satisfying God and being faithful to Him?

By means of the items listed above, you may take stock of whether you have a normal relationship with God in the present stage.

If you are able to accept God's commission, to accept His promise, and to follow the path of the Holy Spirit, then you are following God's will. Inside, is the path of the Holy Spirit clear to you? Right now, do you act in accordance with the path of the Holy Spirit? Does your heart draw close to God? Do you wish to keep pace with the newest light of the Holy Spirit? Do you wish to be gained by God? Do you wish to become a manifestation of God's glory on earth? Do you have the resolution to attain what God requires of you? If, when the words of God are spoken, there is, within you, the resolution to cooperate, and the resolution to satisfy God—if this is your mentality—it means that God's words have borne fruit in your heart. If you lack such resolution, if you have no goals that you pursue, it means that your heart has not been moved by God.

Once people have officially entered the training of the kingdom, the demands that God makes of them rise to a higher level. In what respect can these higher demands be seen? Before, it was said that people did not have life. Today, they seek life, they seek to become God's people, to be gained by God, to be perfected by God. Is this not a higher level? In fact, the demands God makes of people are simpler than they used to be. People are not required to be service-doers, or to die—all that is required of them is to become the people of God. Is that not simpler? All you have to do is offer up your heart to God and submit to His guidance, and everything will come to fruition. Why do you feel this is so difficult? Life entry spoken of today is clearer than before. In the past, people were confused and did not know what the truth reality was. In fact, all who react when they hear the words of God, who are enlightened and illuminated by the Holy Spirit, and who, before God, receive His perfection and are changed in disposition—all such people have life. God wants living beings, not dead things; if you are dead, you do not have life, and God will not speak to you, much less will He raise

you up as one of His people. Since you have been lifted up by God, and have received such a great blessing from Him, this shows that you are all people with life, and people with life come from God.

In the pursuit of change in one's life disposition, the path of practice is simple. If, in your practical experience, you are able to follow the current words of the Holy Spirit and experience God's work, then your disposition is capable of change. If you follow whatever the Holy Spirit says, and seek whatever the Holy Spirit says, then you are someone who submits to Him, and there will be a change in your disposition. People's dispositions change with the current words of the Holy Spirit; if you always cling to your old experiences and rules of the past, then your disposition cannot change. If the Holy Spirit's words of today ask that all people enter into a life of normal humanity but you remain fixated on external things, and are confused about reality and do not take it seriously, then you are someone who has failed to keep up with the work of the Holy Spirit, someone who has not entered upon the path of the Holy Spirit's guidance. Whether or not your disposition can change depends upon whether or not you keep up with the Holy Spirit's current words and whether or not you have true knowledge. This is unlike what you understood before. The change in your disposition that you understood before was that you, who are quick to judge, have ceased to speak thoughtlessly through God's discipline; but that is just one aspect of the change. Right now, the most critical point is following the guidance of the Holy Spirit: Follow whatever God says, and submit to whatever He says. People cannot change their own disposition; they must undergo the judgment and chastisement, and suffering and refinement, of God's words, or being disciplined and pruned by His words. Only then can they achieve submission and faithfulness to God, and no longer be perfunctory toward Him. It is under the refinement of God's

words that people's dispositions change. Only through the exposure, judgment, discipline, and pruning of His words will they no longer dare to act rashly but instead will become steady and composed. The most important point is that they are able to submit to God's current words, and to His work, even if it is not in line with human notions, they are able to put these notions aside and willingly submit. In the past, talk of changes in disposition mainly referred to being able to rebel against oneself, to allowing the flesh to suffer, disciplining one's body, and ridding oneself of fleshly preferences—which is one kind of change in disposition. Today, everyone knows that the real expression of change in disposition is submitting to the current words of God and truly knowing His new work. In this way, people's prior understanding of God, which was colored by their own notions, can be expunged, and they can attain true knowledge of and submission to God—only this is a genuine expression of a change in disposition.

People's pursuit of life entry is based upon the words of God. Previously, it was said that everything is accomplished because of His words, but no one saw this fact. If you enter into experiencing the current step, all will be clear to you, and you will be building a good foundation for future trials. Whatever God says, focus only on entry into His words. When God says He will begin to chastise people, accept His chastisement. When God asks people to die, accept that trial. If you are always living within His newest utterances, God's words will perfect you in the end. The more you enter into God's words, the more quickly you will be perfected. Why, in fellowship after fellowship, do I ask you to know and enter into God's words? Only when you pursue and experience in God's words, and enter into the reality of His words, does the Holy Spirit have the opportunity to work in you. Therefore, you are all participants in every method by which

God works, and whatever the degree of your suffering, in the end you will all receive a "souvenir." In order to attain your final perfection, you must enter into all of God's words. The Holy Spirit's perfection of people is not unilateral; He requires people's cooperation, He needs everyone to consciously cooperate with Him. Whatever God says, focus only on entry into His words—this will be more beneficial to your life. Everything is for the sake of achieving a change in your disposition. When you enter into God's words, your heart will be moved by Him, and you will be capable of knowing everything that God wishes to achieve in this step of His work, and you will have the resolution to achieve it. During the time of chastisement, there were those who believed that this was a method of work, and did not believe in God's words. As a result, they did not undergo refinement, and emerged from the time of chastisement without gaining or understanding anything. There were some who truly entered into these words without a shred of doubt, who said that the words of God are the infallible truth and that humanity should be chastised. They struggled therein for a period of time, letting go of their future and their destiny, and when they emerged, their dispositions had undergone some change, and they had gained a deeper understanding of God. Those who emerged from chastisement all felt the loveliness of God and realized that this step of work embodied God's great love descending into them, that it was the conquest and salvation of God's love. They also said that God's thoughts are always good, and that everything God does in man comes from love, not hate. Those who did not believe in God's words, who did not look to His words, did not undergo refinement during the time of chastisement, and as a result, the Holy Spirit was not with them, and they gained nothing. For those who entered the time of chastisement, although they did undergo refinement, the Holy Spirit was working hidden inside them, and their life

disposition was changed as a result. Some seemed, to all outward appearances, very positive, filled with good cheer all day, but they did not enter into the state of the refinement of God's words and so did not change at all, which was the consequence of not believing in God's words. If you do not believe in God's words, then the Holy Spirit will not work in you. God appears to all those who believe in His words, and those who believe in and accept His words will be able to gain His love!

To enter into the reality of God's words, you should find the path of practice and know how to put God's words into practice. Only thus will there be a change in your life disposition, only through this path can you be perfected by God, and only people who have been perfected by God in this way can be in line with His intentions. To receive new light, you must live within His words. Being moved by the Holy Spirit but a single time will not do at all—you must go deeper. For those who have been moved but once, their inner zeal is aroused, and they wish to seek, but this cannot last long; they must be constantly moved by the Holy Spirit. Many times in the past, I have mentioned My hope that God's Spirit may move people's spirits, so that they may pursue changes in their life disposition, and while seeking to be moved by God, that they may understand their own inadequacies, and in the process of experiencing His words may cast off the impurities in themselves (self-righteousness, arrogance, notions, and so on). Do not think that merely being proactive in receiving new light will do—you must also cast off all that is negative. On the one hand, you need to enter from a positive aspect, and on the other hand, you need to rid yourself of all that is impure from a negative aspect. You must constantly examine yourself to see which impurities still exist within you. Humanity's religious notions, intentions, hopes, self-righteousness, and arrogance are all unclean things. Look within yourself, and place everything side by side with all of God's

words of revelation, to see which religious notions you have. Only when you truly recognize them can you cast them off. Some people say: “It is enough now simply to follow the light of the present work of the Holy Spirit. There’s no need to bother with anything else.” But then, when your religious notions arise, how will you get rid of them? Do you think following God’s words today is a simple thing to do? If you are someone of religion, disruptions can arise from your religious notions and the traditional theological theories in your heart, and when these things arise, it disturbs your acceptance of new things. These are all real problems. If you only pursue the current words of the Holy Spirit, you cannot satisfy God’s intentions. At the same time as you pursue the present light of the Holy Spirit, you should recognize which notions and intentions you harbor, and what human self-righteousness you have, and which behaviors are rebellious to God. And after you have recognized all of these things, you must cast them off. Having you rebel against your previous actions and behaviors is all for the sake of allowing you to follow the words that the Holy Spirit speaks today. A change in disposition, on the one hand, is achieved through God’s words, and on the other hand, it requires cooperation on the part of humanity. There is God’s work and then there is human practice, and both are indispensable.

In your future path of service, how can you satisfy God’s intentions? One crucial point is to pursue life entry, pursue a change in disposition, and pursue deeper entry into the truth—this is the path to achieving being perfected and being gained by God. You are all recipients of God’s commission, but what kind of commission? This relates to the next step of work; the next step of work will be greater work that is carried out throughout the entire universe, so today, you should pursue changes in your life disposition, that in the future you may truly become the proof of God

gaining glory through His work, making you into exemplars for His future work. Today's pursuit is entirely for the sake of laying the foundation for future work, so that you may be used by God and can bear witness to Him. If you make this the goal of your pursuit, you will be able to gain the presence of the Holy Spirit. The higher you set the goal of your pursuit, the more you can be perfected. The more you pursue the truth, the more the Holy Spirit works. The more energy you put into your pursuit, the more you will gain. The Holy Spirit perfects people according to their inner state. Some people say that they are not willing to be used by God or perfected by Him, that they just want their flesh to remain safe and not suffer any misfortune. Some people are unwilling to enter into the kingdom yet willing to descend into the bottomless pit. In that case, God will also grant your wish. Whatever you pursue, God will make it happen. So what are you pursuing at present? Is it being perfected? Are your present actions and behaviors for the sake of being perfected by God and being gained by Him? You must constantly measure yourself thus in your daily life. If you put all your heart into the pursuit of a single goal, God will assuredly perfect you. Such is the path of the Holy Spirit. The path on which the Holy Spirit guides people is attained by means of their pursuit. The more you thirst to be perfected and gained by God, the more the Holy Spirit will work within you. The more you fail to seek, and the more negative and retrogressive you are, the more you deprive the Holy Spirit of opportunities to work; as time goes on, the Holy Spirit will abandon you. Do you wish to be perfected by God? Do you wish to be gained by God? Do you wish to be used by God? You should pursue doing everything for the sake of being perfected, gained, and used by God, so that the universe and all things can see God's actions manifested in you. You are the master among all things, and in the midst of

all that there is, you will let God enjoy testimony and glory through you—this is proof that you are the most blessed of all generations!

On Quieting Your Heart Before God

No step is more crucial to entering God's words than quieting your heart in His presence. It is a lesson that all people are in urgent need of entering at present. The paths of entry into quieting your heart before God are as follows:

1. Withdraw your heart from external matters. Be at peace before God, and give your undivided attention to praying to God.

2. With your heart at peace before God, eat, drink, and enjoy God's words.

3. Meditate on and contemplate God's love and ponder God's work in your heart.

First, begin from the aspect of prayer. Pray with undivided attention and at fixed times. No matter how pressed you are for time, how busy your work, or what befalls you, pray every day as normal, and eat and drink God's words as normal. As long as you eat and drink God's words, no matter what your surroundings are, you will have great enjoyment in your spirit, and you will be undisturbed by the people, events, or things around you. When you ordinarily contemplate God in your heart, what goes on outside cannot bother you. This is what it means to possess stature. Begin with prayer: Praying quietly before God is most fruitful. After that, eat and drink the words of God, seek out the light in God's words by pondering them, find the path to practice, know God's purpose in speaking His words, and understand them without deviation. Ordinarily, it should be normal for you to be able to draw close to God in your heart, to contemplate God's love and to ponder the words of God, without being disturbed by external things. When your heart has achieved a certain degree of peace, you will be

able to muse silently and, within yourself, to contemplate God's love and truly draw near to Him, regardless of your surroundings, until finally you reach the point where praise wells up in your heart, and it is even better than prayer. Then you will be possessed of a certain stature. If you are able to achieve the states of being described above, it will be proof that your heart is truly at peace before God. This is the first basic lesson. Only after people are able to be at peace before God can they be touched by the Holy Spirit, and enlightened and illuminated by the Holy Spirit, and only then are they able to have true communion with God, as well as to grasp God's intentions and the guidance of the Holy Spirit. They will then have entered onto the right track in their spiritual lives. When their training to live before God has reached a certain depth, and they are able to rebel against themselves, to despise themselves, and to live in God's words, then their hearts are truly at peace before God. Being able to despise oneself, curse oneself, and rebel against oneself is the effect achieved by God's work, and cannot be done by people on their own. Thus, the practice of quieting one's heart before God is a lesson people should immediately enter. For some people, not only are they ordinarily unable to be at peace before God, but they cannot quiet their hearts before God even when praying. This falls too short of God's standards! If your heart cannot be at peace before God, can you be moved by the Holy Spirit? If you are one who cannot be at peace before God, you are liable to be distracted when someone comes by, or when others are talking, and your mind can be drawn away when others are doing things, in which case you do not live in God's presence. If your heart truly is at peace before God, you will not be disturbed by anything going on in the outside world, or occupied by any person, event, or thing. If you have entry into this, then those negative states and all negative things—human notions, philosophies for worldly dealings, abnormal relationships between

people, and ideas and thoughts, and so forth—will naturally disappear. Because you are always pondering God's words, and your heart is always drawing close to God and always being occupied with the current words of God, those negative things will fall away from you without you realizing it. When new and positive things occupy you, negative old things will have no place, so do not pay attention to those negative things. You need not make an effort to control them. You should focus on being at peace before God, eat, drink, and enjoy God's words as much as you can, sing hymns in praise of God as much as you can, and let God have a chance to work on you, because God now wants to perfect humanity personally, and He wants to gain your heart; His Spirit moves your heart and if, following the guidance of the Holy Spirit, you come to live in God's presence, you will satisfy God. If you pay attention to living in God's words and engage more in fellowship about the truth to gain the enlightenment and illumination of the Holy Spirit, then those religious notions and your self-righteousness and self-importance will all disappear, and you will know how to expend yourself for God, how to love God, and how to satisfy God. And without your realizing it, those things that are extraneous to God will entirely dissipate from your consciousness.

To ponder and pray over the words of God while eating and drinking His current words is the first step to being at peace before God. If you can truly be at peace before God, then the enlightenment and illumination of the Holy Spirit will be with you. All spiritual life is achieved by being at peace in God's presence. In praying, you must be at peace before God, and only then can you be moved by the Holy Spirit. When you are at peace before God when you eat and drink God's words, you can be enlightened and illuminated, and can achieve true understanding of God's words. When, in your usual activities of meditation and fellowship and drawing close to God

in your heart, you become at peace in God's presence, you will be able to enjoy genuine closeness to God, to have genuine understanding of God's love and His work, and to show true consideration for God's intentions. The more you are ordinarily able to be at peace before God, the more you will be illuminated and the more you will be able to understand your own corrupt disposition, what it is that you lack, what it is that you should enter, what function you should serve, and wherein your defects lie. All this is achieved by being at peace in God's presence. If you truly attain depth in your peace before God, you will be able to grasp certain mysteries of the spirit, to grasp what God at present wishes to carry out in you, to grasp a deeper understanding of God's words, to grasp the marrow of God's words, the essence of God's words, the being of God's words, and you will be able to see the path of practice more clearly and accurately. If you fail to achieve sufficient depth in becoming at peace in your spirit, you will only be a little moved by the Holy Spirit; you will feel strengthened on the inside and will feel a certain amount of enjoyment and peace, but you will not grasp anything deeper. I have said before: If people do not employ every ounce of their strength, it will be difficult for them to hear My voice or see My face. This refers to achieving depth in one's peace before God, and not to making superficial efforts. A person who can truly be at peace in God's presence is able to free themselves from all worldly ties, and to attain possession by God. All who are incapable of being at peace in God's presence are assuredly dissolute and unrestrained. All who are capable of being at peace before God are those who are pious before God, and who yearn for God. Only those who are at peace before God value life, value fellowship in the spirit, thirst for God's words, and pursue the truth. Whoever does not value being at peace before God and does not practice being at peace before God is vain and superficial, attached to the world and without life; even if they

say they believe in God, they are just paying lip service. Those whom God ultimately perfects and completes are people who can be at peace in His presence. Therefore, those who are at peace before God are graced with great blessings. People who scarcely take time to eat and drink God's words throughout the day, who are busily preoccupied with external affairs and place little value on life entry—these are all hypocrites with no prospect of future growth. It is those who can be at peace before God and who can genuinely commune with God who are God's people.

To come before God to accept His words as your life, you must first be at peace before God. Only when you are at peace before God will God enlighten you and give you knowledge. The more at peace people are before God, the more they are able to receive God's enlightenment and illumination. All this requires people to have piety and faith; only thus can they be made perfect. The fundamental lesson for entering spiritual life is being at peace in God's presence. Only if you are at peace in God's presence will all your spiritual training be effective. If your heart is incapable of being at peace before God, you will be unable to receive the work of the Holy Spirit. If your heart is at peace before God no matter what you are doing, then you are someone who lives in God's presence. If your heart is at peace before God and draws close to God no matter what you are doing, this proves that you are a person who is at peace before God. If, when you are talking with others, or walking, you are able to say, "My heart is drawing close to God, and is not focused on external things, and I can be at peace before God," then you are someone who is at peace before God. Do not engage with anything that pulls your heart toward external matters, or with people who separate your heart from God. Whatever it is that can disturb your heart from being close to God, put it aside, or stay away from it. This is of greater benefit to your life. Now is precisely the time for the

great work of the Holy Spirit, the time when God personally makes people perfect. If, at this moment, you cannot be at peace before God, then you are not someone who will return before the throne of God. If you pursue things other than God, there will be no way for you to be perfected by God. Those who can hear such utterances from God and yet fail to be at peace before Him today are people who do not love the truth and do not love God. If you will not offer yourself at this moment, what are you waiting for? To offer oneself is to quiet one's heart before God. That would be a genuine offering. Whoever truly offers their heart to God now is assured of being completed by God. Nothing, no matter what it is, can disturb you; whether it is to prune you, or whether you meet with frustration or failure, your heart should always be at peace before God. No matter how people treat you, your heart should be at peace before God. No matter what circumstances you encounter—whether you are beset by adversity, suffering, persecution, or different trials—your heart should always be at peace before God; such are the paths to being made perfect. Only when you are truly at peace before God will God's current words become clear to you. You can then practice more correctly and without deviation the Holy Spirit's illumination and enlightenment, grasp with greater clarity God's intentions which will give your service a clearer direction, grasp more accurately the moving and guidance of the Holy Spirit, and be assured of living under the guidance of the Holy Spirit. Such are the effects achieved by truly being at peace before God. When people are not clear about God's words, have no path to practice, fail to grasp God's intentions, or lack the principles of practice, this is because their hearts are not at peace before God. The purpose of being at peace before God is to be meticulous and pragmatic, to seek accuracy and clarity in God's words, and ultimately to arrive at understanding the truth and knowing God.

If your heart is not often at peace before God, God has no means of perfecting you. Being without resolve is tantamount to having no heart, and a person without a heart cannot be at peace before God; such a person does not know how much work God does, or how much He speaks, nor do they know how to practice. Is this not a person without a heart? Can a person without a heart be at peace before God? God has no means of perfecting people without a heart—they are no different from beasts of burden. God has spoken so clearly and transparently, yet your heart remains unmoved, and you remain incapable of being at peace before God. Are you not a dumb brute? Some people go astray in practicing being at peace in God's presence. When it is time to cook, they do not cook, and when it is time to do chores, they do not do them, but just go on praying and meditating. Being at peace before God does not mean not cooking or doing chores, or not living one's life; rather, it is being able to quiet one's heart before God in all normal states, and to have a place for God in one's heart. When you pray, you should kneel down properly before God to pray; when you do chores or prepare food, quiet your heart before God, ponder God's words, or sing hymns. No matter what situation you find yourself in, you should have your own way to practice, you should do everything you can to draw close to God, and you should try with all your might to quiet your heart before God. When circumstances permit, pray single-mindedly; when circumstances do not permit, draw near to God in your heart while doing the task at hand. When you can eat and drink God's words, then eat and drink His words; when you can pray, then pray; when you can contemplate God, then contemplate Him. In other words, do your utmost to train yourself for entry according to your environment. Some people can be at peace before God when nothing is the matter, but as soon as something happens, their minds wander. That is not being at peace before God. The

correct way to experience is this: Under no circumstances does one's heart depart from God, or feel disturbed by outside people, events, or things, and only then is one a person who is truly at peace before God. Some people say that, when they pray in assemblies, their hearts can be at peace before God, but in fellowship with others they are incapable of being at peace before God, and their thoughts run wild. This is not being at peace before God. Today, most people are in this state, their hearts incapable of always being at peace before God. Thus, you must put more effort into exercising yourselves in this area, enter, step-by-step, upon the right track of life experience, and embark upon the path of being perfected by God.

Be Considerate of God's Intentions in Order to Attain Perfection

The more considerate you are of God's intentions, the greater the burden you bear, and the greater the burden you bear, the richer your experience will be. When you are considerate of God's intentions, God will lay a burden upon you, and then enlighten you about the tasks which He has entrusted to you. When God gives you this burden, you will pay attention to all the related truths while eating and drinking of God's words. If you have a burden related to the state of your brothers' and sisters' lives, then this is a burden that has been entrusted to you by God, and you will always carry this burden with you in your daily prayers. What God does has been laden onto you, and you are willing to do that which God wants to do; this is what it means to take on God's burden as your own. At this point, in your eating and drinking of God's words, you will focus on these types of issues, and you will wonder, How am I going to solve these problems? How can I enable my brothers and sisters to achieve release and find spiritual enjoyment? You will also focus on solving these problems while fellowshipping, and when eating and drinking of God's words, you will focus on eating and drinking of words that relate to these issues. You will also carry a burden while eating and drinking of His words. Once you have understood God's requirements, you will have a clearer idea about which path to take. This is the enlightenment and illumination of the Holy Spirit brought by your burden, and this is also God's guidance which has been bestowed upon you. Why do I say this? If you have no burden, then you will not be attentive while eating and drinking of God's words; when you eat and drink of God's words while carrying a burden, you can grasp their essence, find your way, and be considerate of God's intentions. Therefore,

in your prayers, you should wish for God to place more burdens upon you and entrust you with even greater tasks, so that ahead of you, you may have more of a path on which to practice; so that your eating and drinking of God's words has a greater effect; so that you grow able to grasp the essence of His words; and so that you become more capable of being moved by the Holy Spirit.

Eating and drinking of God's words, practicing prayer, accepting God's burden, and accepting the tasks He entrusts to you—all of this is so that there may be a path before you. The more burden you have for God's commission, the easier it will be for you to be perfected by Him. Some are unwilling to coordinate with others in service to God, even when they have been called upon; these are lazy people who wish only to revel in comfort. The more you are asked to serve in coordination with others, the more experience you will gain. Due to having more burdens and experiences, you will gain more opportunities to be perfected. Therefore, if you can serve God with sincerity, then you will be mindful of God's burden; as such, you will have more opportunities to be perfected by God. It is just such a group of people that is currently being perfected. The more the Holy Spirit touches you, the more time you will devote to being mindful of God's burden, the more you will be perfected by God, and the more you will be gained by Him—until, in the end, you will become a person whom God uses. At present, there are some who carry no burdens for the church. These people are slack and sloppy, and only care about their own flesh. Such people are extremely selfish, and they are also blind. If you cannot see this matter clearly, you will not carry any burden. The more considerate you are of God's intentions, the greater the burden He will entrust to you. The selfish are unwilling to suffer such things; they are unwilling to pay the price, and, as a result, they will miss opportunities to be perfected by God.

Are they not doing themselves harm? If you are someone who is considerate of God's intentions, then you will develop a true burden for the church. In fact, instead of calling this a burden you bear for the church, it would be better to call it a burden you bear for your own life's sake, because the purpose of this burden you develop for the church is to have you use such experiences to be perfected by God. Therefore, whoever carries the greatest burden for the church, whoever carries a burden for life entry—they will be the ones who are perfected by God. Have you seen this clearly? If the church you are with is scattered like sand, but you are neither worried nor anxious, and you even turn a blind eye when your brothers and sisters are not normally eating and drinking of God's words, then you are not carrying any burdens. Such people are not the kind in whom God delights. The kind of people in whom God delights hunger and thirst for righteousness and are considerate of God's intentions. Thus, you should become mindful of God's burden, here and now; you should not wait for God to reveal His righteous disposition to all humanity before growing mindful of God's burden. Would it not be too late by then? Now is a good opportunity to be perfected by God. If you allow this chance to slip through your fingers, you will regret it for the rest of your life, just as Moses was unable to enter the good land of Canaan and regretted it for the rest of his life, dying with remorse. Once God has revealed His righteous disposition to all peoples, you will be filled with regret. Even if God does not chastise you, you will chastise yourself out of your own remorse. Some are not convinced by this, but if you do not believe it, just wait and see. There are some people whose sole purpose is to fulfill these words. Are you willing to sacrifice yourself for the sake of these words?

If you do not seek out opportunities to be perfected by God, and if you do not strive to be ahead of the pack in your seeking of perfection, then you

will ultimately be filled with remorse. The best opportunity to attain perfection is the present; now is an extremely good time. If you do not earnestly seek to be perfected by God, once His work has concluded, it will be too late—you will have missed the opportunity. No matter how great your aspirations, if God is no longer performing work, then regardless of the effort you put in, you will never be able to attain perfection. You must seize this opportunity and cooperate while the Holy Spirit does His great work. If you miss this chance, you will not be given another one, no matter what efforts you make. Some of you cry, "God, I am willing to be mindful of Your burden, and I am willing to satisfy Your intentions!" However, you have no path on which to practice, so your burdens will not last. If you have a path ahead, then you will gain experience one step at a time, and your experience will be structured and organized. After one burden has been completed, another will be given to you. As your life experience deepens, your burdens, too, will grow more profound. Some people only carry a burden when touched by the Holy Spirit; after a period of time, once they no longer have a path on which to practice, they stop carrying any burdens. You cannot develop burdens simply by eating and drinking of God's words. By understanding many truths, you will gain discernment, learn to solve problems using the truth, and gain a more precise understanding of God's words and God's intentions. With these things, you will develop burdens to carry, and only then will you be able to perform work properly. If you have a burden but do not have a clear understanding of the truth, then that will not do, either; you must experience God's words in person and know how to practice them. Only after you yourself have entered reality will you be able to provide for others, lead others, and be perfected by God.

In "The Path … (4)", it is written that you are all the people of the kingdom, predestined by God before the ages, and cannot be taken away by

anyone. It also is stated there that God wishes for everyone to be used and perfected by God, and that He requires them to stand as the people of God, and that only by becoming God's people may they meet God's intentions. At that time, you all fellowshipped on this matter, communicating about the path of entry based on the standards for God's people. Therefore, the work performed by the Holy Spirit during that time was to take all people out of their negative state and lead them into a positive one. Back then, the Holy Spirit's work tended to enable everyone to enjoy God's words as God's people, and to allow each of you to understand clearly that you are God's people, as was predestined before the ages, and Satan cannot take you. So, you all prayed, "God! I am willing to be one of Your people, because we were predestined by You before the ages and because You have bestowed this status upon us. We are willing to satisfy You from this station." Whenever you prayed in such a way, the Holy Spirit would touch you; this was how the Holy Spirit tended to work. During this time, you should pray and train yourselves to quiet your hearts before God, so that you can strive for life and seek entry to the kingdom's training. This is the first step. At the moment, God's work is to have everyone enter onto the right track, have a normal spiritual life and genuine experiences, be moved by the Holy Spirit, and—with these as a foundation—accept God's commissions. The purpose of entering into the kingdom's training is to allow your every word, deed, movement, thought and idea to enter into God's words; to be touched more often by God and thereby to develop a God-loving heart; and to have you assume more of the burden of God's intentions, so that everyone is on the path of being perfected by God, so that everyone is on the right track. Once you are on this path of being perfected by God, then you are on the right track. Once your thoughts and ideas, as well as your wrong intents, can be corrected, and you are able to turn from considering the flesh to considering

God’s intentions, and once you are able to resist the disturbance of wrong intents when they arise, acting instead in accordance with God’s intentions —if you are able to achieve such a transformation, then you are on the right track of life experience. Once your prayer practices are on the right track, you will be touched by the Holy Spirit in your prayers. Every time you pray, you will be touched by the Holy Spirit; every time you pray, you will be able to quiet your heart before God. Every time you eat and drink a passage of God’s words, if you are able to grasp the work that He is currently performing and can learn how to pray, how to cooperate, and how to attain entry, only then will your eating and drinking of God’s words produce results. When, by way of God’s words, you are able to find the path of entry and can discern the current dynamics of God’s work, as well as the direction of the Holy Spirit’s work, you will have entered onto the right track. If you have not grasped the key points while eating and drinking of God’s words and, afterward, are still unable to find a path on which to practice, this will show that you still do not know how properly to eat and drink of God’s words, and that you have not discovered the method or principle for doing so. If you have not grasped the work God is currently performing, then you will be unable to accept the tasks He would entrust to you. The work God does currently is precisely that which humans must enter into and understand at present. Do you have a grasp of these things?

If you eat and drink of God’s words effectively, your spiritual life becomes normal, and regardless of what trials you may face, what circumstances you may encounter, what physical ailments you may endure, what estrangement from brothers and sisters or family difficulties you may experience, you are able to eat and drink of God’s words normally, pray normally, and carry on with your church life normally; if you can achieve all of this, it will show that you are on the right track. Some people are too

fragile and lack perseverance. Upon encountering a minor obstacle, they whimper and become negative. The pursuit of truth demands perseverance and determination. If you have failed to satisfy God's intentions this time, then you must be able to loathe yourself and, deep down, be quietly determined to succeed the next time. If, this time, you were not mindful of God's burden, then you should be determined to rebel against the flesh when facing the same obstacle in the future, and resolve to satisfy God's intentions. This is how you will become praiseworthy. Some people do not even know if their own thoughts or ideas are correct; those people are fools! If you wish to subdue your heart and rebel against the flesh, you must first know whether your intentions are correct; only then can you subdue your heart. If you do not know whether your intentions are correct, can you possibly subdue your heart and rebel against the flesh? Even if you do rebel, you will do so in a confused manner. You should know how to rebel against your wrong intentions; this is what it means to rebel against the flesh. Once you recognize that your intentions, thoughts and ideas are wrong, you should quickly reverse course and walk the right path. Resolve this issue first, and train yourself to attain entry in this regard, because you know best whether you have the right intentions or not. Once your incorrect intentions are corrected and are now for God's sake, then you will have attained the goal of subduing your heart.

The most important thing for you to do now is to gain knowledge of God and His work. You must also know how the Holy Spirit performs work on humanity; these acts are essential for entering onto the right track. It will be easier for you to do so once you have grasped this vital point. You believe in God, and you know God, which shows that your faith in God is genuine. If you continue to gain experience, yet in the end are still unable to know God, then you are surely a person who resists God. Those who

believe only in Jesus Christ without also believing in the incarnate God of today are all condemned. They are all latter-day Pharisees, for they do not acknowledge the God of today; they are all in opposition to God. No matter how devoted their worship of Jesus may be, it will all be in vain; God will not praise them. All those with a signboard claiming they believe in God, yet who have no true knowledge of God in their hearts, are hypocrites!

To seek to be made perfect by God, one must first understand what it means to be perfected by Him, as well as what conditions one must meet in order to be perfected. Once one has a grasp of such matters, then one must search for a path of practice. To be perfected, one must be of a certain caliber. Many people are not innately of high enough caliber, in which case you must pay a price and work hard subjectively. The worse your caliber, the more subjective effort you must put in. The greater your understanding of God's words and the more you put them into practice, the more quickly you can set foot upon the path of perfection. Through prayer, you can be made perfect in the area of prayer; you can also be perfected by eating and drinking of the words of God, grasping their essence, and living out their reality. By experiencing God's words on a daily basis, you should come to know what is lacking in yourself; moreover, you should recognize your fatal flaw and your weaknesses, and pray and supplicate to God. By doing so, you will gradually be made perfect. The path to perfection is: praying; eating and drinking of God's words; grasping the essence of God's words; gaining entry to the experience of God's words; coming to know what is lacking in yourself; submitting to God's work; being mindful of God's burden and rebelling against the flesh through your God-loving heart; and joining in frequent fellowship with your brothers and sisters, which can enrich your experiences. Whether it be communal life or your personal life, and whether it be large assemblies or small ones, they can all allow you to

acquire experience and receive training so that your heart can be quiet before God and return to Him. All of this is part of the process of being made perfect. Experiencing the words of God, as mentioned earlier, means being able actually to taste them and allowing yourself to live them out, so that you will gain greater faith and love for God. In this manner, you will gradually shed your corrupt, satanic disposition; free yourself of improper motivations; and live out the likeness of a normal person. The greater the love for God within you—which is to say, the more of you that has been made perfect by God—the less you will be possessed by Satan's corruption. Through your practical experiences, you will gradually set foot upon the path of perfection. Thus, if you wish to be made perfect, then it is especially important to be considerate of the intentions of God and to experience His words.

God Perfects Those Who Accord With His Intentions

God now wants to gain a certain group of people, a group consisting of those who strive to cooperate with Him, who can submit to His work, who believe the words God speaks to be true, and who can put God's requirements into practice; they are those who have true understanding in their hearts, they are the ones who can be perfected, and they will inevitably be able to walk the path of perfection. Those who cannot be perfected are people without a clear understanding of God's work, who do not eat and drink of God's words, who pay no attention to His words, and who are without any God-loving hearts. Those who doubt God incarnate, are always uncertain about Him, never treat His words seriously and always deceive Him are people who resist God and belong to Satan; there is no way to perfect such people.

If you wish to be perfected, then you must first be favored by God, for He perfects those whom He favors and who accord with His intentions. If you wish to accord with God's intentions, then you must have a heart that submits to His work, you must strive to pursue the truth, and you must accept God's scrutiny in all things. Has all that you do passed under God's scrutiny? Is your intent correct? If your intent is correct, then God will commend you; if your intent is wrong, this shows that what your heart loves is not God, but the flesh and Satan. Therefore, you must use prayer as a way to accept God's scrutiny in all things. When you pray, although I am not standing in front of you in person, the Holy Spirit is with you, and it is both Myself and the Spirit of God to whom you are praying. Why do you believe in this flesh? You believe because He has the Spirit of God. Would you believe in this person if He were without the Spirit of God? When you

believe in this person, you believe in the Spirit of God. When you fear this person, you fear the Spirit of God. Faith in God's Spirit is faith in this person, and faith in this person is also faith in the Spirit of God. When you pray, you feel the Spirit of God is with you and that God is before you, and therefore you pray to His Spirit. Today, most people are too afraid to bring their actions before God; while you may deceive His flesh, you cannot deceive His Spirit. Any matter that cannot withstand God's scrutiny is at odds with the truth, and should be cast aside; to do otherwise is to commit a sin against God. So, you must lay your heart before God at all times, when you pray, when you speak and fellowship with your brothers and sisters, and when you perform your duty and go about your business. When you fulfill your function, God is with you, and so long as your intent is correct and is for the work of God's house, He will accept all that you do; you should sincerely devote yourself to fulfilling your function. When you pray, if you have a God-loving heart and seek God's care, protection and scrutiny, if these things are your intent, your prayers will be effective. For example, when you pray at meetings, if you open your heart and pray to God and tell Him what is in your heart without speaking falsehoods, then your prayers will surely be effective. If you have an earnest God-loving heart, then make an oath to God: "God, who is in the heavens and on earth and among all things, I swear to You: May Your Spirit examine all that I do and protect and care for me at all times, and make it possible for all that I do to stand in Your presence. Should my heart ever cease to love You or should it ever betray You, then chastise and curse me severely. Do not pardon me in either this world or the next!" Do you dare make such an oath? If you do not, this shows you are timid, and that you still love yourself. Do you have this resolve? If this is truly your resolve, you should make this oath. If you have the resolve to make such an oath, then God will fulfill your resolve. When

you swear an oath to God, He listens. God determines whether you are sinful or righteous by the measure of your prayer and your practice. This now is the process of perfecting you, and if you truly have faith in being perfected, then you will bring all that you do before God and accept His scrutiny; if you do something outrageously rebellious or if you betray God, then He will bring your oath to fruition, and thus no matter what happens to you, be it perdition or chastisement, this is your own doing. You made the oath, so you should abide by it. If you make an oath, but do not abide by it, you will suffer perdition. Since yours was the oath, God will bring your oath to fruition. Some are afraid after they pray, and lament, "All is over! My chance of debauchery is gone; my chance to do wicked things is gone; my chance to indulge my worldly cravings is gone!" These people still love worldliness and sin, and they are certain to suffer perdition.

To be a believer in God means that all you do must be brought before Him and made subject to His scrutiny. If what you do can be brought before God's Spirit but not before God's flesh, this shows that you have not come under scrutiny by His Spirit. Who is the Spirit of God? Who is the person to whom God bears witness? Are They not one and the same? Most see Them as two separate beings, believing God's Spirit is God's Spirit, and the person to whom God bears witness is merely a human. But are you not mistaken? On whose behalf does this person work? Those who do not know God incarnate do not have spiritual understanding. God's Spirit and His incarnate flesh are one, because God's Spirit is materialized in the flesh. If this person is unkind to you, will God's Spirit be kind? Are you not confused? Today, all who cannot accept God's scrutiny cannot receive His approval, and those who do not know God incarnate cannot be perfected. Look at all that you do, and see if it can be brought before God. If you cannot bring all that you do before God, this shows that you are an evildoer.

Can evildoers be perfected? All that you do, every action, every intention, and every reaction should be brought before God. Even your daily spiritual life—your prayers, your closeness to God, how you eat and drink of God's words, your fellowship with your brothers and sisters, and your life within the church—and your service in partnership can be brought before God for His scrutiny. It is such practice that will help you achieve growth in life. The process of accepting God's scrutiny is the process of purification. The more you can accept God's scrutiny, the more you are purified and the more you are in accord with God's intentions, so that you will not be drawn into debauchery, and your heart will live in His presence. The more you accept His scrutiny, the greater are Satan's humiliation and your ability to rebel against the flesh. So, the acceptance of God's scrutiny is a path of practice people should follow. No matter what you do, even when fellowshipping with your brothers and sisters, you can bring your acts before God and seek His scrutiny and aim to submit to God Himself; this will make what you practice much more correct. Only if you bring all you do before God and accept God's scrutiny can you be someone who lives in the presence of God.

Those without understanding of God can never completely submit to God. People like this are sons of rebellion. They are too ambitious, and there is too much rebellion in them, so they distance themselves from God and are unwilling to accept His scrutiny. People like this cannot easily be perfected. Some people are selective in how they eat and drink of God's words and in their acceptance of them. They accept certain portions of God's words which accord with their notions while rejecting those which do not. Is this not the most blatant rebellion and resistance against God? If someone believes in God for years without gaining even a little understanding of Him, then they are a disbeliever. Those who are willing to

accept God's scrutiny are those who pursue an understanding of Him, who are willing to accept His words. They are the ones who will receive God's inheritance and blessings, and they are the most blessed. God curses those who have no place for Him in their hearts, and He chastises and forsakes such people. If you do not love God then He will forsake you, and if you do not listen to what I say, then I promise that God's Spirit will forsake you. Try it if you do not believe it! Today I clarify for you a path of practice, but whether you put it into practice is up to you. If you do not believe it, if you do not put it into practice, you will see for yourself whether or not the Holy Spirit works in you! If you do not pursue understanding of God, then the Holy Spirit will not work in you. God works in those who pursue and treasure His words. The more you treasure God's words, the more His Spirit will work in you. The more a person treasures God's words, the greater their chance of being perfected by God. God perfects those who truly love Him, and He perfects those whose hearts are at peace before Him. To treasure all of God's work, to treasure God's enlightenment, to treasure God's presence, to treasure God's care and protection, to treasure how God's words become your reality and provide for your life—all this accords best with God's intentions. If you treasure God's work, that is, if you treasure all the work that He has done upon you, then He will bless you and cause all that is yours to multiply. If you do not treasure God's words, He will not work in you, but He will only grant you paltry grace for your faith, or bless you with scant wealth and your family with scant safety. You should strive to make God's words your reality, and be able to satisfy Him and accord with His intentions; you should not merely strive to enjoy His grace. Nothing is more important for believers than to receive God's work, gain perfection, and become those who follow God's will. This is the goal you should pursue.

All that man pursued in the Age of Grace is now obsolete, because there is currently a higher standard of pursuit; what is pursued is both loftier and more practical, what is pursued can better satisfy what man requires inside. In ages past, God did not work upon people as He does today; He did not speak to them as much as He does today, and nor were His requirements of them as high as His requirements today. That God speaks of these things to you now shows that God's ultimate intention is focused on you, on this group of people. If you truly wish to be perfected by God, then pursue it as your central goal. No matter whether you are running around, expending yourself, serving a function, or whether you have received God's commission, the aim is always to be perfected and to satisfy God's intentions, to achieve these goals. If someone says they do not pursue perfection by God or life entry, but only pursue fleshly peace and joy, then they are the blindest of men. Those who do not pursue the life reality, but only pursue eternal life in the world to come and safety in this world, are the blindest of men. So, all that you do should be done for the purpose of being perfected and gained by God.

The work God does in people is to provide for them based on their different requirements. The larger a person's life, the more they require and the more they pursue. If at this phase you have no pursuit, this proves the Holy Spirit has forsaken you. All those who pursue life will never be forsaken by the Holy Spirit; such people always pursue, and always have yearning in their hearts. Such people are never content with things as they are at present. Each phase of the Holy Spirit's work aims to achieve an effect in you, but if you grow complacent, if you no longer have needs, if you no longer accept the work of the Holy Spirit, then He will forsake you. People require God's scrutiny every day; they require abundant provision from God every day. Can people cope without eating and drinking of God's

word every day? If someone always feels like they cannot eat or drink enough of God's word, if they always seek it and hunger and thirst for it, the Holy Spirit will always work in them. The more someone yearns, the more practical things can come out of their fellowship. The more intensely someone seeks the truth, the more quickly they achieve growth in their life, making them rich in experience and wealthy denizens of the house of God.

Those Who Submit to God With a True Heart Shall Surely Be Gained by God

The work of the Holy Spirit changes from day to day. It rises higher with each step, the revelation of tomorrow higher than today's, climbing ever higher, step after step. Such is the work by which God perfects man. If people cannot keep pace, then they could be eliminated at any time. If they do not have a heart of submission, they will be unable to follow to the very end. The former age has passed; this is a new age. And in a new age, new work must be done. Particularly in the final age in which people are perfected, God will perform newer work, more quickly, so without submission in their hearts, people will find it difficult to follow the footsteps of God. God does not abide by any rules, nor does He treat any stage of His work as unchanging. Instead, the work He does is ever newer and ever higher. With each stage, His work becomes more and more practical, and increasingly in line with the actual needs of man. Only after people experience such work can they attain the final transformation of their disposition. Man's knowledge of life reaches ever higher levels, and so, likewise, the work of God reaches ever higher levels. Only thus can man be made perfect and become fit for God's use. God works in this way on the one hand to counter and reverse the notions of man, and on the other to lead man into a higher and more realistic state, into the highest realm of belief in God, so that in the end, the will of God can be done. All those of a rebellious nature who willfully oppose shall be eliminated by this stage of God's swift and furiously advancing work; only those who willingly submit and who gladly humble themselves can progress to the end of the road. In this kind of work, all of you should learn how to submit and how to put aside your notions. You should be cautious in every step you take. If you

are careless, you will surely become one who is spurned by the Holy Spirit, one who disrupts God's work. Prior to undergoing this stage of work, man's rules and laws of old were so innumerable that he got carried away, and as a result, he became conceited and forgot himself. These are all obstacles that keep man from accepting the new work of God; they are the enemies of man's knowledge of God. It is dangerous for people to have neither submission in their hearts nor a yearning for the truth. If you submit only to work and words that are simple, and are incapable of accepting anything more profound, then you are one who clings to old ways and cannot keep pace with the work of the Holy Spirit. The work done by God differs from period to period. If you are of great submission to God's work in one phase, but in the next phase your submission toward His work is poor, or you are incapable of submission, then God shall desert you. If you keep pace with God as He takes this step, then you must continue to keep pace when He ascends the next; only then will you be someone who is submissive to the Holy Spirit. Since you believe in God, you must remain constant in your submission. You cannot simply submit when you please and do not submit when you do not. This kind of submission is not approved of by God. If you cannot keep pace with the new work I fellowship, and continue to hold on to the former sayings, then how can there be progress in your life? God's work is to supply you through His words. When you submit to and accept His words, the Holy Spirit shall surely work in you. The Holy Spirit works exactly as I speak; do as I have said, and the Holy Spirit will promptly work in you. I release a new light for you to behold, bringing you into the light of the present, and when you walk into this light, the Holy Spirit shall immediately work in you. There are some who may be recalcitrant, saying, "I simply will not carry out what You say." In which case, I tell you that you have now come to the end of the road; you are dried up, and have no

more life. Thus, in experiencing the transformation of your disposition, nothing is more crucial than keeping pace with the present light. The Holy Spirit not only works in certain people who are used by God, but, furthermore, in the church. He could be working in anyone. He may work in you during the present time, and you will experience this work. During the next period, He may work in someone else, in which case you must haste to follow; the more closely you follow the present light, the more your life can grow. No matter what manner of person someone is, if the Holy Spirit works in them, then you must follow. Take in their experiences through your own, and you will receive even higher things. In so doing you will progress more quickly. This is the path of perfection for man and the means by which life grows. The path to being made perfect is reached through your submission to the work of the Holy Spirit. You do not know through what kind of person God will work to perfect you, nor through what person, occurrence, or thing He will allow you to gain or see things. If you can set foot upon this right track, it shows that there is great hope for you to be perfected by God. If you cannot, it shows that your future is bleak, devoid of light. Once you embark upon the right track, you will gain revelation in all things. No matter what the Holy Spirit reveals to others, if you proceed on the basis of their knowledge to experience things on your own, then this experience will become a part of your life, and you will be able to supply others out of this experience. Those who supply others by parroting words are people who have not had any experiences; you must learn to find, through the enlightenment and illumination of others, a way of practice before you can begin to speak of your own actual experience and knowledge. This will be of greater benefit to your own life. You should experience thus, submitting to all that comes from God. You should seek

the intentions of God in all things and learn the lessons in all things, that your life may grow. Such practice affords the fastest progress.

The Holy Spirit enlightens you through your practical experiences, and perfects you through your faith. Are you truly willing to be perfected? If you are truly willing to be perfected by God, then you will have the courage to cast aside your flesh, you will be able to carry out God's words, and you will not be negative or weak. You will be able to submit to all that comes from God, and all of your actions, whether done in public or in private, will be presentable to God. If you are an honest person, and practice the truth in all things, then you will be perfected. Those deceitful people who act one way in front of others and another way behind their backs are not willing to be perfected. They are all sons of perdition and destruction; they belong not to God but to Satan. They are not the kind of people chosen by God! If your actions and behavior cannot be presented before God or looked upon by the Spirit of God, this is proof that there is something wrong with you. Only if you accept the judgment and chastisement of God, and care about the transformation of your disposition, will you be able to set foot upon the path to being perfected. If you are truly willing to be perfected by God and to follow the will of God, then you should submit to all of God's work, without a single word of complaint, without presuming to evaluate or to judge the work of God. These are the minimal requirements for being perfected by God. The necessary requirement for those who seek to be perfected by God is this: Act with a God-loving heart in all things. What does it mean to act with a God-loving heart? It means that all of your actions and behavior can be presented before God. And because you have the right intentions, whether your actions are right or wrong, you are not afraid to show them to God or to your brothers and sisters, and you dare to swear an oath before God. You must present your every intention, thought,

and idea before God for His scrutiny; if you practice and enter in this way, then progress in your life will be swift.

Since you believe in God, you must put faith in all of the words of God and in all of His work. Which is to say, since you believe in God, you must submit to Him. If you are unable to do this, then it does not matter whether you believe in God or not. If you have believed in God for many years, and yet have never submitted to Him, and do not accept the entirety of His words, and instead ask that God submit to you and act according to your notions, then you are the most rebellious of all, you are a disbeliever. How could such people be able to submit to the work and words of God that do not conform to the notions of man? Most rebellious of all are those who intentionally defy and resist God. They are the enemies of God, the antichrists. Theirs is always an attitude of hostility toward the new work of God; they never have the slightest inclination to submit, nor have they ever gladly submitted or humbled themselves. They think themselves to be the most superior before others and never submit to anyone. Before God, they consider themselves the best at preaching the word, and the most skillful in working on others. Never do they discard the “treasures” in their possession, but treat them as family heirlooms for worship, for preaching about to others, and they use them to lecture those fools who idolize them. There are indeed a certain number of people like this in the church. It can be said that they are “indomitable heroes,” generation after generation sojourning in the house of God. They take preaching the word (doctrine) to be their highest duty. Year after year, generation after generation, they go about vigorously enforcing their “sacred and inviolable” duty. None dare touch them; not a single person dares openly reproach them. They become “kings” in the house of God, running rampant as they tyrannize others from age to age. This pack of demons seeks to join hands and demolish My

work; how can I allow these living devils to exist before My eyes? Even those who are only half submissive cannot carry on until the end, much less these tyrants without the slightest submission in their hearts! The work of God is not easily gained by man. Even using all the strength they have, people can only gain a mere portion of it, ultimately allowing them to be made perfect. What, then, of the children of the archangel, who seek to destroy the work of God? Do they not have even less hope of being gained by God? My purpose in doing the work of conquest is not solely to conquer for the sake of conquest, but to conquer so as to reveal righteousness and unrighteousness, to obtain proof for the punishment of man, to condemn the evil, and, furthermore, to conquer for the sake of perfecting those who willingly submit. In the end, all will be separated according to kind, and the ones who are perfected will be the ones whose thoughts and ideas are filled with submission. This is the work that shall ultimately be accomplished. Those whose every action is rebellious, meanwhile, will be punished and sent to burn in the fires, the objects of eternal curse. When that time comes, those "great and indomitable heroes" of ages past will become the basest and most shunned "weak and impotent cowards." Only this can illustrate every aspect of God's righteousness, and His disposition that is unoffendable by man, and only this can appease the hatred in My heart. Do you not agree that this is entirely reasonable?

Not all those who experience the work of the Holy Spirit, nor those who are in this stream, can gain life. Life is not a common property shared by all humanity, and changes in disposition are not easily achieved by all people. Submission to the work of God must be real and actual, and it must be lived out. Superficial submission alone cannot receive God's approval, and merely submitting to the superficial aspects of God's word, without seeking change in one's disposition, is not in line with God's intentions.

Submission to God and submission to the work of God are one and the same. Those who submit only to God but not to His work cannot be deemed submissive, much less those who do not truly submit but are outwardly sycophantic. Those who truly submit to God are all able to gain from the work and achieve understanding of the disposition and work of God. Only such people truly submit to God. Such people are able to gain new knowledge, and undergo new changes, from new work. Only these people are approved of by God, only these people are perfected, and only these are the ones whose dispositions have changed. Those who are approved of by God are those who gladly submit to God, and to His word and work. Only such people are in the right, only such people sincerely want God, and sincerely seek God. As for those who merely speak of their faith in God with their mouths, but in essence curse Him, they are people who mask themselves, who bear the venom of the snake; they are the most treacherous of all. Sooner or later, these scoundrels will have their vile masks ripped away. Is this not the work that is being done today? Evil men will always be evil, and will never escape the day of punishment. Good men will always be good, and will be revealed when God's work comes to an end. Not one of the evil shall be deemed righteous, nor any one of the righteous deemed evil. Would I let any man stand wrongfully accused?

As your life progresses, you must always have new entry and new, higher insight, which grow deeper with every step. This is what all humanity should enter into. Through communing, listening to sermons, reading the word of God, or handling some matter, you will gain new insight and new enlightenment, and will not live within the rules of old and times of old; you will always live in the new light, and will not stray from the word of God. This is what is meant by embarking upon the right track. Paying a price on some superficial level will not do; day by day, the word

of God enters a higher realm, and new things appear every day, and man, too, must make a new entry every day. As God speaks, so He brings to fruition all that which He has spoken, and if you cannot keep up, then you will fall behind. You must go deeper in your prayers; eating and drinking of the word of God cannot be intermittent. Deepen the enlightenment and illumination you receive, and your notions and imaginings must gradually recede. You must also strengthen your judgment, and whatever you encounter, you must have your own thoughts about it and have your own viewpoints. By understanding some things in the spirit, you must gain insight into the outward things and grasp the essence of any issue. If you are not equipped with these things, how will you be able to lead the church? If you only speak of words and doctrines without any reality and without a way of practice, you will only be able to get by for a short period of time. It may be marginally acceptable when speaking to new believers, but after a time, when new believers have had some actual experience, you will no longer be able to supply them. Then how are you fit for God's use? Without new enlightenment, you cannot work. Those without new enlightenment are those who do not know how to experience, and such people never gain new knowledge or new experience. And, in the matter of supplying life, they can never perform their function, nor can they become fit for God's use. This kind of person is good for nothing, a mere wastrel. In truth, such people are wholly incapable of performing their function in the work, they are all good for nothing. Not only do they fail to perform their function, but they actually place much unnecessary strain on the church. I exhort these "venerable old men" to make haste and leave the church, so that others no longer have to look upon you. Such people have no understanding of the new work and are filled with endless notions. They serve no function whatsoever in the church; rather, they make mischief and spread negativity

everywhere, even to the point of engaging in all manner of misconduct and disturbance in the church, thereby throwing those who lack discrimination into confusion and disarray. These living devils, these evil spirits should leave the church as soon as possible, lest the church be blighted on your account. You may not fear the work of today, but do you not fear the righteous punishment of tomorrow? There are large numbers of people in the church who are freeloaders, and a great number of wolves that seek to disrupt the normal work of God. These things are all demons sent by the demon king, vicious wolves who seek to devour the unknowing lambs. If these so-called people are not expelled, they will become parasites on the church, moths devouring the offerings. Sooner or later, a day will come when these contemptible, ignorant, base, and repulsive maggots are punished!

The Age of Kingdom Is the Age of Word

In the Age of Kingdom, God uses words to usher in the new age, to change the means by which He works, and to do the work of the entire age. This is the principle by which God works in the Age of Word. He became flesh to speak from different perspectives, so that man could truly see God, who is the Word appearing in the flesh, and could behold His wisdom and wondrousness. Such work is done in order better to achieve the goals of conquering man, perfecting man, and eliminating man, which is the true meaning of the use of words to work in the Age of Word. Through these words, people come to know the work of God, the disposition of God, the substance of man, and what man ought to enter into. Through words, the work God wishes to do in the Age of Word is brought to fruition in its entirety. Through these words, people are revealed, eliminated, and tried. People have seen God's words, heard these words, and recognized the existence of these words. As a result, they have come to believe in the existence of God, in the almightiness and wisdom of God, as well as in God's love for man and His desire to save man. The word "words" may be simple and ordinary, but the words spoken from the mouth of the incarnate God shake the universe, they transform people's hearts, transform their notions and old dispositions, and transform the way the whole world used to appear. Through the ages, only the God of today has worked in this way, and only He speaks thus and comes to save man thus. From this time forward, man lives under the guidance of God's words, shepherded and supplied by His words. People live in the world of God's words, amid the curses and the blessings of God's words, and there are even more people who have come to live under the judgment and chastisement of His words. These words and this work are all for the sake of man's salvation, for the

sake of fulfilling God's will, and for the sake of changing the original appearance of the world of old creation. God created the world using words, He leads people throughout the universe using words, and He conquers and saves them using words. Ultimately, He shall use words to bring the entire world of old to an end, thus completing the entirety of His management plan. Throughout the Age of Kingdom, God uses words to do His work, and to achieve the results of His work. He does not work wonders or perform miracles, but merely does His work through words. Because of these words, man is nourished and supplied, and gains knowledge and true experience. In the Age of Word, man has been exceptionally blessed. He suffers no physical pain and simply enjoys the bountiful supply of the words of God; without needing to go blindly seeking or journeying forth blindly, from amid his ease, he sees the appearance of God, hears Him speak with His own mouth, receives that which He supplies, and watches Him personally doing His work. These are things that the people of ages past were unable to enjoy, and they are blessings that they could never receive.

God has resolved to make man complete, and regardless of the perspective from which He speaks, it is all for the sake of making people perfect. Words spoken from the perspective of the Spirit are difficult for people to understand; they have no means of finding the path to practice, for their comprehension ability is limited. The work of God achieves different effects, and in taking each step of the work He has His purpose. Moreover, it is imperative that He speak from different perspectives, for only in so doing can He perfect man. If He were only to utter His voice from the perspective of the Spirit, there would be no way to complete this stage of God's work. From the tone with which He speaks, you can see He is determined to make this group of people complete. So what should be the first step for each of those who wish to be made perfect? Above all, you

must know the work of God. Today, a new method has begun in God's work; the age has transitioned, the way God works has also changed, and the method by which God speaks is different. Today, not only has the method of His work changed, but so too has the age. Now is the Age of Kingdom. It is also the age of loving God. It is a foretaste of the Age of Millennial Kingdom—which is also the Age of Word, and in which God uses many means of speaking to perfect man, and speaks from different perspectives to supply man. Upon entry into the Age of Millennial Kingdom, God will begin to use words to make man perfect, allowing man to enter into the life reality and leading him onto the right track. Having experienced so many steps of God's work, man has seen that the work of God does not remain unchanged, but is evolving and deepening without cease. After people have experienced it for so long, the work has revolved repeatedly, changing again and again. However much it changes, though, it never deviates from God's purpose of bringing salvation to humanity. Even through ten thousand changes, it never strays from its original purpose. No matter how the method of God's work might change, this work never departs from truth or from the life. Changes in the method by which work is done merely involve a change in the format of work, and the perspective from which God speaks; there is no change in the central objective of God's work. Changes in God's tone of voice and the method of His work are made in order to achieve an effect. A change in tone of voice does not mean a change in the purpose or the principle behind the work. People believe in God chiefly in order to seek life; if you believe in God yet do not seek life or pursue the truth or the knowledge of God, then this is not belief in God! And is it realistic to still seek to enter the kingdom to be king? Achieving true love for God through seeking life—only this is reality; the pursuit and the practice of truth—these are all reality. Reading God's words, and

experiencing these words, you will come to grasp the knowledge of God amid actual experience, and this is what it means to truly pursue.

Now is the Age of Kingdom. Whether you have entered into this new age depends on whether you have entered into the reality of God's words, on whether His words have become your life reality. The words of God are made known to every person so that, in the end, all people will live in the world of God's words, and His words will enlighten and illuminate each person from within. If, during this time, you are careless in reading the words of God, and have no interest in His words, then this shows that your state is wrong. If you are unable to enter into the Age of Word, then the Holy Spirit does not work in you; if you have entered into this age, He will do His work. What can you do at the onset of the Age of Word in order to gain the work of the Holy Spirit? In this age, and among you, God shall accomplish the following fact: that every person shall live out the words of God, shall be able to put truth into practice, and shall love God earnestly; that all people shall use the words of God as a foundation and as their reality, and shall have God-fearing hearts; and that, through practicing the words of God, man shall then wield kingly power together with God. This is the work to be achieved by God. Can you go without reading the words of God? Today, there are many who feel that they cannot go even a day or two without reading His words. They have to read His words every day, and if time does not permit, listening to them will suffice. This is the feeling that the Holy Spirit gives people, and it is the way He begins to move them. That is, He governs people through words, so that they can enter into the reality of the words of God. If, after just one day without eating and drinking the words of God, you feel darkness and thirst, and cannot stand it, this shows that you have been moved by the Holy Spirit, and that He has not turned away from you. You are, then, one who is in this stream.

However, if after a day or two without eating and drinking the words of God, you don't feel a thing, if you have no thirst, and are not at all moved, this shows that the Holy Spirit has turned away from you. This means, then, that there is something wrong with the state within you; you have not entered into the Age of Word, and you are one of those who have fallen behind. God uses words to govern people; you feel good if you eat and drink the words of God, and if you do not, you have no path to follow. The words of God become people's food, and the force that drives them. The Bible says that "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4:4). Today, God will bring this work to completion, and He shall accomplish this fact in you. How is it that in the past, people could go many days without reading the words of God and yet be able to eat and work as usual, but this is not the case today? In this age, God chiefly uses words to govern all. Through the words of God, man is judged and perfected, then finally taken into the kingdom. Only the words of God can supply the life of man, and only the words of God can give man light and a path for practice, particularly in the Age of Kingdom. As long as you do not stray from the reality of God's words, eating and drinking His words each day, God will be able to make you perfect.

Pursuit of life is not something that can be rushed; growth of life does not happen in just a day or two. The work of God is normal and practical, and there is a process that it necessarily undergoes. It took the incarnate Jesus thirty-three and a half years to complete His work of crucifixion—so what of purifying man and transforming his life, work of the utmost difficulty? It is no easy task to make a normal man who manifests God. This is particularly so for the people who are born in the nation of the great red dragon, who are of poor caliber and require a long period of God's words and work. So do not be impatient to see results. You must be

proactive in eating and drinking God's words, and put more effort into the words of God. When you are finished reading His words, you must be able to put them into actual practice, growing in knowledge, insight, discernment, and wisdom in the words of God. Through this, you will change without realizing it. If you are able to take as your principle the eating and drinking of God's words, reading them, coming to know them, experiencing them, and practicing them, you will come to maturity without realizing it. There are those who say that they are unable to put the words of God into practice even after reading them. What is your hurry? When you reach a certain stature, you will be able to put His words into practice. Would a four- or five-year-old child say that they are unable to support or honor their parents? You should know how great your current stature is. Put into practice what you are able to put into practice, and avoid being someone who disrupts the management of God. Just eat and drink God's words, and take that as your principle from now on. Do not worry, for the time being, about whether God can make you complete. Do not delve into that yet. Just eat and drink God's words as they come to you, and God will be certain to make you complete. However, there is a principle by which you must eat and drink His words. Do not do so blindly. In eating and drinking the words of God, on the one hand, seek out the words that you should come to know—that is, those that relate to visions—and on the other, seek out that which you should put into actual practice—that is, what you should enter into. One aspect has to do with knowledge, and the other with entering. Once you have grasped both—when you have grasped what you should know and what you should practice—you will know how to eat and drink the words of God.

Going forward, talk of God's words should be the principle by which you speak. Ordinarily, when you come together, you should engage in

fellowship about the words of God, taking God's words as the content of your interactions, talking about what you know of these words, how you put them into practice, and how the Holy Spirit works. As long as you fellowship the words of God, the Holy Spirit will illuminate you. Achieving the world of God's words requires the cooperation of man. If you do not enter into this, God will have no way of working; if you keep your mouth shut and do not talk about His words, He will have no way of illuminating you. Whenever you are not otherwise occupied, talk about the words of God, and do not just engage in idle chit chat! Let your life be filled with the words of God—only then will you be a devout believer. It does not matter if your fellowship is superficial. Without shallowness there can be no depth. There must be a process. Through your training, you will grasp the illumination of the Holy Spirit upon you, and how to effectively eat and drink the words of God. After an interval of probing, you will enter into the reality of the words of God. Only if you are resolved to cooperate will you be able to receive the work of the Holy Spirit.

Of the principles of eating and drinking the words of God, one relates to knowledge, and the other to entry. Which words should you come to know? You should come to know the words that relate to visions (such as, those relating to which age God's work has now entered, what God wishes to achieve now, what the incarnation is, and so on; all these are related to visions). What is meant by the path that man should enter into? This refers to the words of God that man should practice and enter into. The above are the two aspects of eating and drinking the words of God. From now on, eat and drink the words of God in this way. If you have a clear understanding of His words concerning visions, then there is no need to keep reading all the time. Of primary importance is to eat and drink more of the words on entering, such as how to turn your heart toward God, how to quiet your

heart before God, and how to rebel against the flesh. These are the things you should put into practice. Without knowing how to eat and drink the words of God, true fellowship is impossible. Once you know how to eat and drink His words, when you have grasped what is key, fellowship will become free, and whatever issue is raised, you will be able to fellowship and grasp the reality. If, when fellowshipping the words of God, you have no reality, then you have not grasped what is key, which shows that you do not know how to eat and drink God's words. Some people may find reading the words of God tiresome, which is not a normal state. What is normal is never growing tired of reading God's words, always thirsting for them, and always finding the words of God to be good. This is how one who has really entered eats and drinks the words of God. When you feel that the words of God are exceedingly practical and are exactly what man should enter into; when you feel that His words are greatly helpful and beneficial to man, and that they are the provision of man's life—it is the Holy Spirit that gives you this feeling, and it is the Holy Spirit that moves you. This proves that the Holy Spirit is working in you and that God has not turned away from you. Some people, seeing that God is always speaking, become tired of His words, and think it of no consequence whether they read them or not—which is not a normal state. They lack a heart that thirsts to enter into reality, and such people neither thirst for nor place importance on being perfected. Whenever you find you do not thirst for the words of God, this shows that you are not in a normal state. In the past, whether God had turned away from you could be determined by whether you were at peace within, and whether you experienced enjoyment. Now the key is whether you thirst for the words of God, whether His words are your reality, whether you are faithful, and whether you are able to do all that you can for God. In other words, man is judged by the reality of the words of God. God directs

His words to all of humanity. If you are willing to read them, He will enlighten you, but if you are not, He will not. God enlightens those who hunger and thirst for righteousness, and He enlightens those who seek Him. Some say that God did not enlighten them even after they read His words. But in what way did you read these words? If you read His words in the way a man on horseback looks at flowers, and placed no importance on reality, how could God enlighten you? How can one who does not treasure God's words be made perfect by Him? If you do not treasure the words of God, then you will have neither truth nor reality. If you treasure His words, then you will be able to put the truth into practice, and only then will you possess reality. This is why you must eat and drink the words of God at all times, whether you are busy or not, whether the circumstances are adverse or not, and whether you are being tried or not. All in all, the words of God are the foundation of man's existence. No one can turn away from His words, but must eat His words as they do the three meals of the day. Could being made perfect and gained by God be that easy? Whether or not you understand at present, and whether or not you have insight into the work of God, you must eat and drink the words of God as much as possible. This is entering in a proactive way. After reading the words of God, hasten to put into practice what you can enter into, and set aside for the moment what you cannot. There may be many of the words of God that you cannot understand in the beginning, but after two or three months, perhaps even a year, you will. How can this be? It is because God cannot make people perfect in a day or two. Most of the time, when you read His words, you may not understand right away. At that time, they may seem like nothing more than mere text; you must experience them for a time before you can understand them. God having spoken so much, you should do your utmost to eat and drink His words, and then, without you realizing it, you will

come to understand, and without you realizing it, the Holy Spirit will enlighten you. When the Holy Spirit enlightens man, it is often without man's awareness. He enlightens and guides you when you thirst and seek. The principle by which the Holy Spirit works is centered around the words of God that you eat and drink. All those who place no importance on the words of God and are always of a different attitude toward His words—believing, in their befuddled thinking, it a matter of indifference whether they read His words or not—are those who do not possess reality. Neither the Holy Spirit's work nor His enlightenment can be seen in such a person. People like this are merely coasting along, pretenders without true qualifications, like Mr. Nanguo of the parable.[a]

Without the words of God as your reality, you have no real stature. When the time comes to be tried, you will certainly fall, and then your true stature will be revealed. But those who regularly seek to enter into reality shall, when beset by trials, come to understand the purpose of God's work. One who is possessed of conscience, and who thirsts for God, should take practical action to repay God for His love. Those who are not possessed of reality cannot stand firm in the face of even trivial matters. Such is the difference between those with real stature and those without. Why is it that, though they both eat and drink the words of God, some are able to stand firm amid trials, while others flee? The obvious difference is that some lack real stature; they do not have the words of God to serve as their reality, and His words have not taken root within them. As soon as they are tried, they reach the end of their path. Why is it, then, that some are able to stand firm amid trials? It is because they understand the truth and have a vision, and they understand God's intentions and His requirements, and thus they are able to stand firm through trials. This is real stature, and this, too, is life. Some may also read the words of God, but do not put them into practice, do

not take them seriously; those who do not take them seriously place no importance on practice. Those who do not have the words of God to serve as their reality are without real stature, and such people cannot stand firm through trials.

When the words of God come forth, you should immediately receive them, and eat and drink them. No matter how much you understand, the one point of view to which you must hold fast is to eat and drink, to know, and to practice His words. This is something you should be able to do. Never mind about how great your stature may become; simply focus on eating and drinking His words. This is what man should cooperate in. Your spiritual life is mainly to try to enter into the reality of eating and drinking God's words and putting them into practice. It is not your business to focus on anything else. Church leaders should be able to guide all their brothers and sisters so that they know how to eat and drink God's words. This is the responsibility of every single church leader. Be they young or old, all should regard the eating and drinking of God's words as of great significance and should have His words in their hearts. Entering into this reality means entering the Age of Kingdom. Today, most people feel that they cannot live without eating and drinking the words of God, and feel that His words are fresh regardless of the time. This means that they are beginning to set upon the right track. God uses words to do His work and provide for man. When everyone yearns after and thirsts for the words of God, humanity shall enter into the world of His words.

God has spoken a great deal. How much have you come to know? How much have you entered into? If a church leader has not guided their brothers and sisters into the reality of God's words, then they will have been derelict in their duty, and will have failed to fulfill their responsibilities! Whether your understanding is profound or superficial, regardless of the

degree of your comprehension, you must know how to eat and drink His words, you must pay great attention to His words, and understand the importance and the necessity of eating and drinking them. God having spoken so much, if you do not eat and drink His words, or try to seek, or put His words into practice, this cannot be called believing in God. Since you do believe in God, then you must eat and drink His words, experience His words, and live out His words. Only this can be called belief in God! If you say you believe in God with your mouth and yet are unable to put any of His words into practice or to produce any reality, this is not called believing in God. Rather, it is "seeking to eat your fill of loaves." Speaking only of trivial testimonies, useless things, and superficial matters, without possessing even the slightest bit of reality: these do not constitute belief in God, and you have simply not grasped the right way of believing in God. Why must you eat and drink as many as possible of God's words? If you do not eat and drink His words but seek only to ascend to heaven, is that believing in God? What is the first step one who believes in God should take? By what path does God perfect man? Can you be perfected without eating and drinking the words of God? Can you be considered a person of the kingdom without the words of God to serve as your reality? What exactly does belief in God mean? Believers in God should, at the very least, be well-behaved on the outside; most important of all is to be possessed of the words of God. No matter what, you can never turn away from His words. Knowing God and satisfying His intentions are all achieved through His words. In future, every nation, denomination, religion, and sector will be conquered through God's words. God will speak directly, and all people will hold the words of God in their hands, and by means of this, humanity will be perfected. Within and without, the words of God pervade throughout: Humanity will speak God's words with their mouths, practice

in accordance with God's words, and keep the words of God within, remaining steeped in God's words both inside and out. Thus will humanity be perfected. Those who satisfy the intentions of God and are able to bear witness to Him, these are the people who possess the words of God as their reality.

Entering into the Age of Word—the Age of Millennial Kingdom—is the work that is being accomplished today. From now on, practice engaging in fellowship about the words of God. Only by means of eating and drinking as well as experiencing the words of God will you be able to live out the words of God. You must produce some practical experience in order to convince others. If you cannot live out the reality of God's words, no one will be persuaded! All those who are used by God can live out the reality of God's words. If you cannot produce this reality and bear testimony to God, this shows that the Holy Spirit has not worked in you, and that you have not been perfected. This is the importance of the words of God. Do you have a heart that thirsts for the words of God? Those who thirst for the words of God thirst for truth, and only people such as this are blessed by God. In the future, there are many more words that God will say to all religions and all denominations. He first speaks and utters His voice among you to make you complete before moving on to speak and utter His voice among the Gentiles to conquer them. Through His words, all will be sincerely and utterly convinced. Through the words of God and His revelations, man's corrupt disposition diminishes, he gains the appearance of a man, and his rebellious disposition lessens. The words work upon man with authority and conquer man within the light of God. The work that God does in the present age, as well as the turning points of His work, can all be found within His words. If you do not read His words, you will understand nothing. Through your own eating and drinking His words, and through engaging in fellowship with

your brothers and sisters and your actual experiences, you will gain the full knowledge of God's words. Only then will you be able to truly live out their reality.

Footnotes:

a. The original text does not contain the phrase "of the parable."

All Is Achieved by the Word of God

God speaks His words and does His work according to different ages, and in different ages, He speaks different words. God does not abide by rules, or repeat the same work, or feel nostalgia for the things of the past; He is a God who is always new and never old, and He speaks new words every day. You should abide by that which should be abided by today; this is the responsibility and duty of man. It is crucial that practice be centered around the light and words of God in the present day. God does not abide by rules, and is able to speak from many different perspectives to make plain His wisdom and omnipotence. It matters not whether He speaks from the perspective of the Spirit, or of man, or of the third person—God is always God, and you cannot say that He is not God because of the perspective of man from which He speaks. Among some people there have emerged notions as a result of the different perspectives from which God speaks. Such people have no knowledge of God, and no knowledge of His work. If God always spoke from one perspective, would man not lay down rules about God? Could God allow man to act in such a way? Regardless of which perspective God speaks from, He has reasons for doing so. If God were to always speak from the perspective of the Spirit, would you be able to engage with Him? Thus, sometimes He speaks in the third person to provide His words to you and guide you into reality. Everything that God does is fitting. In short, it is all done by God, and you should not doubt this. He is God, and thus no matter what perspective He speaks from, He will always be God. This is an immutable truth. However He works, He is still God, and His essence will not change! Peter so loved God and was a man who was in accordance with God's intentions, but God did not witness him as the Lord or Christ, for a being's essence is what it is, and it can never

change. In His work, God does not abide by rules, but employs different methods to make His work effective and deepen man's knowledge of Him. His every method of working helps man know Him, and is in order to make man perfect. No matter which method of working He employs, each is in order to build up man and make man perfect. Though one of His methods of working may have lasted for a very long time, this is in order to temper man's faith in Him. Thus, there should be no doubt in your heart. These are all the steps of God's work, and you must submit to them.

What is spoken of today is entry into reality—not ascending to heaven, or ruling as kings; all that is spoken of is the pursuit of entry into reality. There is no pursuit more practical than this, and to talk of ruling as kings is not practical. Man possesses great curiosity, and he still measures God's work today by his religious notions. Having experienced so many of God's methods of working, man still does not know the work of God, still seeks signs and wonders, and still looks to see whether God's words have been fulfilled. Is this not stupendous ignorance? Without the fulfillment of God's words, would you still believe that He is God? Today, many such people in the church are waiting to behold signs and wonders. They say that if God's words are fulfilled, then He is God; if God's words are not fulfilled, then He is not God. Do you, then, believe in God because of the fulfillment of His words, or because He is God Himself? Man's view of belief in God must be put right! When you see that God's words have not been fulfilled, you scamper away—is this belief in God? When you believe in God, you must leave everything to the mercy of God and submit to all the work of God. God spoke so many words in the Old Testament—which of them did you see fulfilled with your own eyes? Can you say that Jehovah is not the true God because you did not see that? Even though many words may have been fulfilled, man is incapable of seeing that clearly because man does not have

the truth and understands nothing. Some wish to run away when they feel God's words have not been fulfilled. Try it. See if you can run away. Having run away, you will still come back. God controls you with His word, and if you leave the church and the word of God, you will have no way to live on. If you do not believe this, try it yourself—do you think you can just leave? The Spirit of God controls you. You cannot leave. This is an administrative decree of God! If some people want to try, they can! You say this person is not God, so commit a sin against Him and see what He does. It is possible that your flesh will not die and you will still be able to feed and clothe yourself, but mentally it will be unbearable; you will feel stressed and tormented; nothing will be more painful. Man cannot bear the mental torment and devastation—perhaps you are able to endure the suffering of the flesh, but you are utterly incapable of enduring mental stress and long-lasting torment. Today, some people become negative because they have not been able to see any signs and wonders, yet none dare run away no matter how negative they get, for God controls man with His word. Despite there having been no advent of facts, yet still no one can flee. Are these not the actions of God? Today, God has come to earth to provide man with life. He does not, as people imagine, coax you by showing signs and wonders in order to ensure a peaceful relationship between God and man. All those whose concentration is not on life, and who instead focus on making God show signs and wonders, are Pharisees! And it was the Pharisees who nailed Jesus to the cross. If you measure God according to your own view of belief in God, believing in God if His words are fulfilled, and being doubtful and even blaspheming against God if they are not, then do you not nail Him to the cross? People such as this are negligent of their duties, and greedily revel in comfort!

On the one hand, the biggest problem with man is that he does not know the work of God. Though man's attitude is not one of denial, it is one of doubt. Man does not deny, but he also does not fully acknowledge. If people have a thorough knowledge of God's work, they will not run away. The other problem is that man does not know reality. Today, it is with the word of God that each person has engaged; indeed, in the future, you should not think of beholding signs and wonders. I tell you plainly: During the present stage, all you are capable of seeing are the words of God, and though there are no facts, the life of God can still be wrought into man. It is this work which is the main work of the Millennial Kingdom, and if you cannot perceive this work, then you will become weak and topple down; you will descend amid trials and, yet more grievously, be taken captive by Satan. God has come to earth principally to speak His words; what you engage with is the word of God, what you see is the word of God, what you hear is the word of God, what you abide by is the word of God, what you experience is the word of God, and this incarnation of God principally uses the word to make man perfect. He does not show signs and wonders, and especially does not do the work Jesus did in the past. Although They are God, and are both flesh, Their ministries are not the same. When Jesus came, He also did part of God's work and spoke some words—but what was the main work He accomplished? What He mainly accomplished was the work of crucifixion. He became the likeness of sinful flesh to complete the work of crucifixion and redeem all mankind, and it was for the sake of all mankind's sins that He served as a sin offering. This is the main work He accomplished. Ultimately, He provided the path of the cross to guide those who came later. When Jesus came, it was primarily to complete the work of redemption. He redeemed all mankind, and brought the gospel of the kingdom of heaven to man, and, furthermore, He brought forth the path to

the kingdom of heaven. As a result, all those who came after said, “We should walk the path of the cross, and sacrifice ourselves for the cross.” Of course, in the beginning, Jesus also did some other work and spoke some words to make man repent and confess his sins. But His ministry was still the crucifixion, and the three and a half years He spent preaching the way were in preparation for the crucifixion that came after. The several times that Jesus prayed were also for the sake of the crucifixion. The life of a normal man that He led and the thirty-three and a half years that He lived on earth were primarily for the sake of completing the work of crucifixion; they were to give Him strength to undertake this work, as a result of which God entrusted the work of crucifixion to Him. What work will God incarnate accomplish today? Today, God has become flesh primarily to complete the work of “the Word appearing in the flesh,” to use the word to make man perfect, and make man accept the pruning of the word and the refinement of the word. In His words He causes you to gain provision and gain life; in His words you see His work and deeds. God uses the word to chastise and refine you, and thus, if you suffer hardship, it is also because of the word of God. Today, God does work not with facts, but with words. Only after His word has come upon you can the Holy Spirit work within you and cause you to suffer pain or feel sweetness. Only the word of God can bring you into reality, and only the word of God is capable of making you perfect. And so, at the very least you must understand this: The work done by God during the last days is principally the use of His word to make every person perfect and to guide man. All the work that He does is through the word; He does not use facts to chastise you. There are times when some people resist God. God does not cause you great discomfort, your flesh is not chastised, nor do you suffer hardship—but as soon as His word comes upon you, and refines you, it is unbearable for you. Is that not so? During

the time of the service-doers, God said to throw man into the bottomless pit. Did man really arrive at the bottomless pit? Simply through the use of words to refine man, man entered into the bottomless pit. And so, during the last days, when God becomes flesh, He principally uses the word to accomplish all and reveal all. Only in His words can you see what He is; only in His words can you see that He is God Himself. When God incarnate comes to earth, He does no other work but the speaking of words—thus there is no need for facts; words suffice. That is because He has principally come to do this work, to allow man to behold His great power and supremacy in His words, to allow man to see His humbleness and hiddenness in His words, and to allow man to know His entirety in His words. All that He has and all that He is are in His words. His wisdom and wondrousness are in His words. In this are you made to see the many methods with which God speaks His words. God has worked for such a long time; it has mostly been to provision man, to expose or prune him. God does not curse a person lightly, and even when He does, it is through the word that He curses them. And so, in this age of God become flesh, do not try to see God heal the sick and cast out demons again, and stop constantly looking for signs—there is no point! Those signs cannot make man perfect! To speak plainly: Today, the practical God Himself of the flesh does not act; He only speaks. This is the truth! He uses words to make you perfect, and uses words to feed and water you. He also uses words to work, and He uses words in place of facts to make you know His practicality. If you are capable of perceiving this manner of God's work, then it is difficult to be negative. Instead of focusing on things that are negative, you should focus only on that which is positive—which is to say, regardless of whether or not the words of God are fulfilled, or whether or not there is the advent of facts, God causes man to gain life from His words, and this is the greatest

of all signs; and even more so, it is an undisputable fact. This is the best evidence through which to know God, and is an even greater sign than signs. Only these words can make man perfect.

As soon as the Age of Kingdom began, God began to release His words. In the future, these words will be gradually fulfilled, and at that time, man will grow into life. God's use of the word to reveal the corrupt disposition of man is more practical, and more necessary, and He uses nothing but the word to do His work in order to make perfect the faith of man, for today is the Age of Word, and it requires the faith, resolution, and cooperation of man. The work of God incarnate of the last days is the use of His word to serve and provide for man. Only after God incarnate has finished speaking His words will they begin to be fulfilled. During the time that He speaks, His words are not fulfilled, because when He is in the stage of the flesh, His words cannot be fulfilled. This is so that man may see that God is flesh and not Spirit; so that man may behold the practicality of God with his own eyes. On the day that His work is complete, when all the words that should be spoken by Him on earth have been spoken, His words will begin to be fulfilled. Now is not the age of the fulfillment of God's words, because He has not yet finished speaking His words. So, when you see that God is still speaking His words on earth, do not await the fulfillment of His words; when God stops speaking His words, and when His work on earth has been completed, that will be when His words begin to be fulfilled. In the words He speaks on earth, there is, in one regard, the provision of life, and in another, there is prophecy—the prophecy of things to come, of things that will be done, and of the things that have yet to be accomplished. There was also prophecy in the words of Jesus. In one regard, He supplied life, and in another regard, He spoke prophecy. Today, there is no talk of carrying out words and facts at the same time because

there is too great a difference between that which can be seen by man's own eyes and that which is done by God. It can only be said that once the work of God has been completed, His words will be fulfilled, and the facts will come after the words. During the last days, God incarnate performs the ministry of the word on earth, and in performing the ministry of the word, He only speaks words, and cares not for other matters. Once God's work changes, His words will start to be fulfilled. Today, words are first used to make you perfect; when He gains glory throughout the entire universe, His work will be complete—all the words that should be spoken will have been spoken, and all words will have become facts. God has come to earth during the last days to perform the ministry of the word so that mankind may know Him, and so that mankind may see what He is, and see His wisdom and all of His wondrous deeds from His word. During the Age of Kingdom, God principally uses the word to conquer all of mankind. In the future, His word will also come upon every religion, sector, nation and denomination. God uses the word to conquer, to make all men see that His word carries authority and might—and so today, you face only the word of God.

The words spoken by God in this age are different from those spoken during the Age of Law, and so, too, do they differ from the words spoken during the Age of Grace. In the Age of Grace, God did not do the work of the word, but simply described the crucifixion in order to redeem all mankind. The Bible only describes why Jesus was to be crucified, and the suffering He was subjected to on the cross, and how man should be crucified for God. During that age, all the work done by God was centered around the crucifixion. During the Age of Kingdom, God incarnate speaks words to conquer all those who believe in Him. This is "the Word appearing in the flesh"; God has come during the last days to do this work, which is to say, He has come to accomplish the actual significance of the Word

appearing in the flesh. He only speaks words, and rarely is there the advent of facts. This is the very essence of the Word appearing in the flesh, and when God incarnate speaks His words, this is the appearance of the Word in the flesh, and is the Word coming into the flesh. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh.” This (the work of the appearance of the Word in the flesh) is the work that God will accomplish in the last days, and is the final chapter of His entire management plan, and so God has to come to earth and manifest His words in the flesh. That which is done today, that which will be done in the future, that which will be accomplished by God, man’s final destination, those who will be saved, those who will be destroyed, and so on—all of this work that should be achieved in the end has all been clearly stated, and is all in order to accomplish the actual significance of the Word appearing in the flesh. The administrative decrees and constitution that were previously issued forth, those who will be destroyed, those who will enter into rest—these words must all be fulfilled. This is the work principally accomplished by God incarnate during the last days. He makes people understand where those predestined by God belong and where those not predestined by God belong, how His people and sons will be classified, what will happen to Israel, what will happen to Egypt—in the future, every one of these words will be accomplished. The pace of God’s work is accelerating. God uses the word as the means to reveal to man what is to be done in every age, what is to be done by God incarnate during the last days, and His ministry that is to be performed, and these words are all in order to accomplish the actual significance of the Word appearing in the flesh.

I have previously said that “All who focus on beholding signs and wonders will be forsaken; they are not those who will be made perfect.” I have spoken so many words, yet man has not the slightest knowledge of

this work, and, having arrived at this point, still people ask for signs and wonders. Is your belief in God nothing more than the pursuit of signs and wonders, or is it in order to gain life? Jesus also spoke many words, and some of them have yet to be fulfilled. Can you say that Jesus is not God? God witnessed that He was Christ and the beloved Son of God. Can you deny this? Today, God only speaks words, and if you do not know this thoroughly, then you cannot stand fast. Do you believe in Him because He is God, or do you believe in Him based on whether or not His words are fulfilled? Do you believe in signs and wonders, or do you believe in God? Today, He does not show signs and wonders—is He really God? If the words He speaks are not fulfilled, is He really God? Is the essence of God determined by whether or not the words He speaks are fulfilled? Why is it that some people are always waiting for the fulfillment of God's words before they will believe in Him? Does this not mean they do not know Him? All those who possess such notions are those who deny God. They use notions to measure God; if God's words are fulfilled, they believe in Him, and if they are not, then they do not believe in Him; and they always pursue signs and wonders. Are these people not the Pharisees of modern times? Whether or not you are able to stand firm depends on whether or not you know the practical God—this is crucial! The greater the reality of God's word in you, the greater your knowledge of the practicality of God, and the more you are able to stand fast during trials. The more you focus on seeing signs and wonders, the less you are able to stand firm, and you will fall amid trials. Signs and wonders are not the foundation; only the practicality of God is life. Some people do not know the effects that are to be achieved by God's work. They spend their days in bewilderment, not pursuing the knowledge of God's work. The aim of their pursuit is only ever to make God fulfill their desires, and only then will they be serious in

their belief. They say that they will pursue life if the words of God are fulfilled, but that if His words are not fulfilled, then there is no possibility of them pursuing life. Man thinks that belief in God is the pursuit of beholding signs and wonders and the pursuit of ascending to heaven and the third heaven. None of them say that their belief in God is the pursuit of entry into reality, the pursuit of life, and the pursuit of being gained by God. What is the value in pursuit such as this? Those who do not pursue the knowledge of God and the satisfaction of God are those who do not believe in God; they are the ones who blaspheme God!

Now do you understand what belief in God is? Does belief in God mean beholding signs and wonders? Does it mean ascending to heaven? Believing in God is not easy in the slightest. Those religious practices should be purged; pursuing the healing of the sick and the casting out of demons, focusing on signs and wonders, coveting more of God's grace, peace and joy, pursuing the prospects and comforts of the flesh—these are religious practices, and such religious practices are a vague kind of belief. What is real belief in God today? It is the acceptance of God's word as your life reality and the knowing of God from His word in order to achieve a true love of Him. To be clear: Belief in God is so that you may submit to God, love God, and fulfill the duty that should be fulfilled by a created being. This is the aim of believing in God. You must achieve a knowledge of the loveliness of God, of how worthy God is of reverence, of how, in His created beings, God does the work of salvation and making them perfect—these are the bare essentials of your belief in God. Belief in God is principally the switch from a life of the flesh to a life of loving God; from living within corruption to living within the life of God's words; it is coming out from under the power of Satan and living under the care and protection of God; it is being able to achieve submission to God and not

submission to the flesh; it is allowing God to gain your entire heart, allowing God to make you perfect, and freeing yourself from the corrupt satanic disposition. Belief in God is principally so that the great power and glory of God may be manifested in you, so that you may follow God's will, and accomplish God's plan, and be able to bear testimony to God before Satan. Belief in God should not revolve around the desire to behold signs and wonders, nor should it be for the sake of your personal flesh. It should be about the pursuit of knowing God, and being able to submit to God, and, like Peter, submitting to Him until one's death. These are the main aims of believing in God. One eats and drinks the word of God in order to know God and satisfy Him. Eating and drinking the word of God gives you a greater knowledge of God, only after which can you submit to Him. Only with knowledge of God can you love Him, and this is the goal man should have in his belief in God. If, in your belief in God, you are always trying to behold signs and wonders, then the viewpoint of this belief in God is wrong. Belief in God is principally the acceptance of the word of God as the life reality. The aim of God is only attained by putting into practice the words of God from His mouth and carrying them out within yourself. In believing in God, man should strive to be made perfect by God, to be able to submit to God, and for complete submission to God. If you can submit to God without complaint, be considerate of God's intentions, achieve the stature of Peter, and possess the style of Peter spoken of by God, then that will be when you have achieved success in belief in God, and it will signify that you have been gained by God.

God does His work throughout the entire universe. All those who believe in Him must accept His word, and eat and drink His word; no one can be gained by God by seeing the signs and wonders shown by God. Throughout the ages, God has always used the word to make man perfect.

Thus you should not devote all your attention to signs and wonders, but should strive to be made perfect by God. In the Old Testament Age of Law, God spoke some words, and in the Age of Grace, Jesus, too, spoke many words. After Jesus had said many words, the later apostles and disciples led people to practice according to the commandments issued by Jesus and experienced according to the words and principles spoken of by Jesus. In the last days, God principally uses the word to make man perfect. He does not use signs and wonders to oppress man, or convince man; this cannot make plain the great power of God. If God only showed signs and wonders, then it would be impossible to make plain the practicality of God, and thus impossible to make man perfect. God does not make man perfect by signs and wonders, but uses the word to water and shepherd man, after which is achieved the complete submission of man and man's knowledge of God. This is the aim of the work He does and the words He speaks. God does not use the method of showing signs and wonders to make man perfect—He uses words, and uses many different methods of work to make man perfect. Whether it be the refinement, pruning, or provision of words, God speaks from many different perspectives to make man perfect, and to give man a greater knowledge of the work, wisdom and wondrousness of God. When man is made complete at the time that God concludes the age in the last days, then he will be qualified to look upon signs and wonders. When you come to know God and are able to submit to God no matter what He does, you will no longer have any notions about Him when you see signs and wonders. At the moment, you are corrupt and incapable of complete submission to God—do you think you are qualified to see signs and wonders in this state? When God shows signs and wonders, that is when God punishes man, and also when the age changes, and, moreover, when the age concludes. When God's work is being carried out normally, He does

not show signs and wonders. Showing signs and wonders is laughably simple for Him, but that is not the principle of God's work, nor is it the aim of God's management of man. If man saw signs and wonders, and if the spiritual body of God were to appear to man, wouldn't all people believe in God? I have previously said that a group of overcomers are gained from the East, overcomers who come from amid the great tribulation. What is meant by these words? They mean that these people who have been gained are only truly submissive after undergoing judgment, chastisement, pruning, and all kinds of refinement. The belief of these people is not vague and abstract, but real. They have not seen any signs and wonders, or any miracles; they do not speak of abstruse words and doctrines, or profound insights; instead they have reality, and the words of God, and a true knowledge of the practicality of God. Is such a group not more capable of making plain the great power of God? God's work during the last days is practical work. During the age of Jesus, He did not come to make man perfect, but to redeem man, and so He displayed some miracles to make people follow Him. For He principally came to complete the work of crucifixion, and showing signs was not part of the work of His ministry. Such signs and wonders were work that was done in order to make His work effective; they were extra work, and did not represent the work of the entire age. During the Old Testament Age of Law, God also showed some signs and wonders—but the work God does today is practical work, and He would definitely not show signs and wonders now. If He showed signs and wonders, His practical work would be thrown into disorder, and He would be unable to do any more work. If God said to use the word to make man perfect, but also showed signs and wonders, then could it be made plain whether or not man truly believes in Him? Thus, God does not do such things. There is too much of religion within man; God has come during the

last days to expel all the religious notions and supernatural things within man, and make man know the practicality of God. He has come to remove an image of a God that is abstract and fanciful—an image of a God who, in other words, does not exist at all. And so, now the only thing that is precious is for you to have a knowledge of practicality! The truth overrides everything. How much truth do you possess today? Is all that shows signs and wonders God? Evil spirits can also show signs and wonders; are they all God? In his belief in God, what man searches for is the truth, and what he pursues is life, rather than signs and wonders. This should be the goal of all those who believe in God.

Those Who Truly Love God Are Those Who Can Submit Absolutely to His Practicality

Gaining knowledge of practicality and a thorough understanding of God's work—these are both seen in His words, and it is only through these utterances that you can gain enlightenment. You therefore should do more to equip yourself with God's words. Communicate your understanding of God's words in fellowship, and in this way, you can enlighten others and give them a way out—this is a practical path. Before God arranges an environment for you, you each must first equip yourself with His words. This is something that everyone should do; it is an urgent priority. First, reach a point where you know how to eat and drink of God's word. For anything that you are unable to do, search His words for a path of practice; for any issues you do not understand or any difficulties you might have, look to His words. Make God's words your supply, and allow them to assist you in resolving your actual difficulties and problems; also allow His words to become your help in life. These things will require effort on your part. In eating and drinking of God's word, you must achieve results; you must be able to quiet your heart before Him, and you must practice in accordance with His utterances whenever you encounter any issues. When you have not encountered any issues, you should just concern yourself with eating and drinking of His word. Sometimes you may pray and contemplate God's love, share in fellowship your understanding of His words, and fellowship about the enlightenment and illumination you experience within yourself and the reactions you have had while reading these utterances. Moreover, you can give people a way out. Only this is practical. The goal of doing this is to allow God's words to become your practical supply.

Over the course of a day, how many hours do you spend in which you are genuinely before God? How much of your day is actually given to God? How much is given to the flesh? Having one's heart always oriented toward God is the first step to being on the right track of being perfected by Him. If you can devote your heart, body, and all of your genuine love to God, place them before Him, be completely submissive toward Him, and be absolutely considerate of His intentions—not for the flesh, not for family, and not for your own personal desires, but for the interests of God's household, taking God's word as the principle and foundation in everything—then by doing so, your intentions and your perspectives will all be in the right place, and you will then be a person before God who receives His praise. The people God likes are those who are absolute toward Him; they are the ones who can be devoted solely to Him. Those whom God loathes are the ones who are half-hearted toward Him and who rebel against Him. He loathes those who believe in Him and always want to enjoy Him while yet being unable to completely expend themselves for His sake. He loathes those who say they love Him but who rebel against Him in their hearts; He loathes those who use eloquent, flowery words to engage in deception. Those who are not genuinely dedicated to God or who have not truly submitted before Him are treacherous and overly arrogant by nature. Those who cannot be genuinely submissive in front of the normal, practical God are even more arrogant, and they especially are the dutiful progeny of the archangel. People who truly expend themselves for God dedicate their entire being to Him and put themselves before Him; they can submit to all of His words and work, and are able to put His words into practice. They can accept God's words and take them as the foundation of their existence, and they are able to search earnestly within God's words to find out which parts to practice. Such are people who truly live before God. If you practice in this way, it will be

beneficial for your life, and through the eating and drinking of His words you can meet your inner needs and inadequacies so that your life disposition is transformed, then this will satisfy God's intentions. If you act in accordance with God's requirements, and if you do not satisfy the flesh but instead satisfy His intentions, then in this you will have entered the reality of His words. Entering the reality of God's words means you can perform your duty and meet the demands of God's work. Only these sorts of practical actions can be called entering the reality of His words. If you are able to enter this reality, then you will possess the truth. This is the beginning of entering reality; you must first undertake this training, and only then will you be able to enter even deeper realities. Consider how to keep the commandments and how to be loyal in front of God; do not constantly think about when you will be able to enter the kingdom. If your disposition does not change, then whatever you think of will be useless! To enter the reality of God's words, you must first get to where all of your ideas and thoughts are for God—this is the barest necessity.

Currently, there are many people who are in the midst of trials and do not understand God's work, but I tell you: If you do not understand it, then you had better not make judgments about it. Perhaps there will be a day when the truth will come to light in its entirety, and then you will understand. Not making judgments would be beneficial for you, yet you cannot just wait passively. You must seek to actively enter; only then will you be one who really enters. Because of their rebelliousness, people are always developing notions about the practical God. This makes it necessary for all people to learn how to be submissive, for the practical God is an enormous trial for mankind. If you cannot stand firm, then everything is finished; if you do not have an understanding of the practicality of the practical God, then you will not be able to be perfected by God. A critical

step in whether or not people can be perfected is their understanding of God's practicality. The practicality of God incarnate come to earth is a trial for each and every person; if you are able to stand firm in this regard, then you will be someone who knows God, and you will be someone who truly loves Him. If you cannot stand firm in this regard, and you only believe in the Spirit and are incapable of believing in God's practicality, then no matter how great your faith in God is, it will be useless. If you cannot believe in the visible God, then can you believe in God's Spirit? Are you not just trying to fool God? You are not submissive before the visible and tangible God, so are you capable of submitting before the Spirit? The Spirit is invisible and intangible, so when you say that you submit to God's Spirit, are you not just talking nonsense? The key to keeping the commandments is having an understanding of the practical God. Once you have an understanding of the practical God, you will be able to keep the commandments. There are two components to keeping them: One is holding onto the essence of His Spirit, and before the Spirit, being able to accept the Spirit's examination; the other is being able to have a genuine understanding of the incarnate flesh, and achieving genuine submission. Whether before the flesh or before the Spirit, one must always harbor a heart that submits to God and fears Him. Only one such as this is qualified to be perfected. If you have an understanding of the practicality of the practical God—that is, if you have stood firm in this trial—then nothing will be too much for you.

Some people say, "The commandments are easy to keep; you just need to speak frankly and devoutly when before God, and not make any gesticulations; this is what keeping the commandments is." Is that right? So, if you do a few things behind God's back that are in resistance to Him, does that count as keeping the commandments? You must have a thorough

understanding of what keeping the commandments involves. It relates to whether or not you have a real understanding of the practicality of God; if you have an understanding of practicality and do not stumble and fall during this trial, then you can be counted as having strong testimony. Bearing a resounding witness for God primarily relates to whether or not you have an understanding of the practical God, and to whether or not you are able to submit before this person who is not only ordinary, but normal, and submit even unto death. If, by way of this submission, you truly bear witness for God, that means you have been obtained by God. If you can submit unto death and, before Him, be free of complaints, not make judgments, not slander, not have any notions, and not have any ulterior motives, then in this way God will gain glory. Submission before a regular person who is looked down upon by man, and being able to submit unto death without any notions—this is true testimony. The reality that God requires people to enter into is that you are able to submit to His words, put them into practice, bow down in front of the practical God and know your own corruption, open up your heart in front of Him, and, ultimately, be gained by Him through these words of His. God gains glory when these utterances conquer you and make you fully submissive to Him; through this, He shames Satan and completes His work. When you do not have any notions about the practicality of God incarnate—that is, when you have stood firm in this trial—then you have borne this witness well. If there comes a day when you have a full understanding of the practical God and can submit unto death like Peter did, then you will be gained and perfected by God. Anything God does that is not in line with your notions is a trial for you. If God's work were in line with your notions, it would not require you to suffer or be refined. It is because His work is so practical and not in line with your notions that it requires you to let go of such notions. This is why

it is a trial for you. It is because of God's practicality that all people are in the midst of trials; His work is practical, not supernatural. By fully understanding His practical words and His practical utterances without any notions, and being able to genuinely love Him as His work grows ever more practical, you will be gained by Him. The group of people whom God will gain are those who know God; that is, those who know His practicality. Furthermore, they are those who are able to submit to God's practical work.

During God's time in the flesh, the submission He requires of people does not involve refraining from making judgments or resisting, as they imagine; rather, He requires that people use His words as their principle to live by and the foundation of their survival, that they absolutely put the essence of His words into practice, and that they completely satisfy His intentions. One aspect of requiring people to submit to God incarnate refers to putting His words into practice, while another aspect refers to being able to submit to His normality and practicality. These must be both absolute. Those who can achieve both of these aspects are all those who harbor genuine God-loving hearts. They are all people who have been gained by God, and they all love God as they love their own lives. God incarnate bears normal and practical humanity in His work. In this way, His exterior shell of both normal and practical humanity becomes an enormous trial for people; it becomes their greatest difficulty. However, God's normality and practicality cannot be avoided. He tried everything to find a solution, but in the end could not rid Himself of the exterior shell of His normal humanity. This was because, after all, He is God become flesh, not the God of the Spirit in heaven. He is not the God that people cannot see, but the God wearing the shell of a created being. Thus, ridding Himself of the shell of His normal humanity would by no means be easy. Therefore, no matter what, He still does the work that He wants to do from the perspective of the

flesh. This work is the expression of the normal and practical God, so how could it be okay for people to not submit? What on earth can people do about the actions of God? He does whatever He wants to do; whatever He is happy with is just the way it is. If people do not submit, then what other sound plans can they have? So far, only submission has been able to save people; no one has had any other bright ideas. If God wants to test people, what can they do about it? However, all of this was not thought up by God in heaven; it was thought up by God incarnate. He wants to do this, so no person can change it. God in heaven does not interfere with what God incarnate does, so is this not even more reason why people should submit to Him? Although He is both practical and normal, He is completely the God become flesh. Based on His own ideas, He does whatever He wants to. God in heaven has handed over all tasks to Him; you must submit to whatever He does. Although He has humanity and is very normal, He has deliberately arranged all of this, so how can people glare at Him with their eyes wide with disapproval? He wants to be normal, so He is normal. He wants to live within humanity, so He lives within humanity. He wants to live within divinity, so He lives within divinity. People can see it however they want, but God will always be God and humans will always be humans. His essence cannot be denied because of some minor detail, nor can He be pushed outside of the "person" of God because of one little thing. People have the freedom of human beings, and God has the dignity of God; these do not interfere with each other. Can people not give God a little freedom? Can they not tolerate God's being a little more casual? Do not be so strict with God! Each should have tolerance for one another; would everything not then be settled? Would any estrangement still exist? If one cannot tolerate such a trivial matter, then how can they even say anything like "A prime minister's heart is big enough to sail a boat in"? How can they be a

true man? It is not God who causes difficulty for mankind, but mankind who causes difficulty for God. They are always handling things by making mountains out of molehills. They really do make something out of nothing, and it is so unnecessary! When God works within normal and practical humanity, what He does is not the work of mankind, but the work of God. However, humans do not see the essence of His work; they always just see the exterior shell of His humanity. They have not seen such great work, yet they insist on seeing His ordinary and normal humanity, and will not let go of it. How can this be called submitting before God? God in heaven has now "turned into" God on earth, and God on earth is now God in heaven. It does not matter if Their external appearances are the same, nor does it matter just how exactly They work. In the end, He who does God's own work is God Himself. You must submit whether you want to or not—this is not a matter in which you have a choice! God must be submitted to by humans, and humans must absolutely submit to God without the slightest bit of pretense.

The group of people whom God incarnate wants to gain today are those who align with His intentions. They need only submit to His work, and stop constantly concerning themselves with the wishes of God in heaven, living in vagueness, and making things difficult for God in the flesh. Those who are able to submit to Him are those who absolutely listen to His words and obey His arrangements. Such people pay no mind at all to what God in heaven might really be like or what kind of work God in heaven might currently be doing on man; they fully give their hearts to God on earth and they place their entire beings before Him. They never give any consideration to their own safety, nor do they ever make a fuss over the normality and practicality of God in the flesh. Those who submit to God in the flesh can be perfected by Him. Those who believe in God in heaven will

gain nothing. This is because it is not God in heaven, but God on earth, who bestows promises and blessings upon people. People should not always honor God in heaven as great while seeing God on earth as a mere average person; this is unfair. God in heaven is great and wonderful with marvelous wisdom, yet that God in heaven does not exist at all; God on earth is very average and insignificant, and is also very normal. He does not have an extraordinary mind or perform earth-shattering acts; He simply works and speaks in a very normal and practical manner. While He does not speak through thunder or summon the wind and the rain, He truly is the incarnation of God in heaven, and He really is the God living amongst humans. People must not regard the one whom they are able to understand and who corresponds to their own imaginations as God, or honor that one as great, while seeing the one they cannot accept and absolutely cannot imagine as being lowly. All of this comes from people's rebelliousness; it is all the source of mankind's resistance to God.

Those Who Are to Be Made Perfect Must Undergo Refinement

If you believe in God, then you must submit to God, put the truth into practice, and fulfill all of your duties. Additionally, you must understand the things you should experience. If you only experience being pruned, being disciplined, and being judged, if you are only able to enjoy God but remain unable to feel when God is disciplining you or pruning you—this is unacceptable. Perhaps in this instance of refinement, you are able to stand your ground, but this is still not enough; you must still keep marching forward. The lesson of loving God never stops and has no end. People see believing in God as something that is extremely simple, but once they gain some practical experience, they then realize that belief in God is not as simple as people imagine. When God works to refine man, man suffers. The greater a person's refinement, the more of a God-loving heart they'll possess, and the more of God's might will be revealed in them. Conversely, the less refinement a person receives, the less of a God-loving heart they'll possess, and the less God's might will be revealed in them. The greater such a person's refinement and pain and the more torment they experience, the deeper their love of God will grow, the more genuine their faith in God will become, and the more profound their knowledge of God will be. In your experiences, you will see that those people who suffer greatly as they are refined, who are pruned and disciplined a lot, have a deep love for God and a more profound and penetrating knowledge of God, and that those who have not experienced being pruned have but a superficial knowledge. They can only say: "God is so good, He bestows grace upon people so that they can enjoy Him." If people have experienced being pruned and disciplined, then they are able to speak about the true knowledge of God. So the more

wondrous God's work in man is, the more valuable and significant it is. The more impenetrable it is to you and the more incompatible it is with your notions, the more God's work is able to conquer you, gain you, and make you perfect. How great is the significance of God's work! If God did not refine man in this way, if He did not work according to this method, then His work would be ineffectual and without significance. It was said in the past that God would select and gain this group, and make them complete in the last days; in this, there is extraordinary significance. The greater the work He carries out within you, the deeper and purer your love for God. The greater the work of God, the more man is able to grasp something of His wisdom and the deeper is man's knowledge of Him. During the last days, six thousand years of God's plan for management will come to an end. Can it really end easily? Once He conquers mankind, will His work be over? Can it be so simple? People indeed imagine that it is as simple as this, but what God does is not so simple. No matter what part of God's work you care to mention, it all is unfathomable to man. If you were able to fathom it, then God's work would be without significance or value. The work done by God is unfathomable; it is completely counter to your notions, and the more irreconcilable it is with your notions, the more it shows that God's work is meaningful; if it were compatible with your notions, then it would be meaningless. Today, you feel that God's work is so wondrous, and the more wondrous you feel it is, the more you feel that God is unfathomable, and you see how great God's deeds are. If He only did some superficial, perfunctory work to conquer man and did nothing else afterward, then man would be incapable of beholding the significance of God's work. Although you are receiving a little refinement now, it is of great benefit to your growth in life; so it is of the utmost necessity for you to undergo such hardship. Today, you are receiving a little refinement, but afterward you

will truly be able to behold the deeds of God, and ultimately you will say: "God's deeds are so wondrous!" These will be the words in your heart. Having experienced God's refinement for a while (the trial of the service-doers and the time of chastisement), some people ultimately said: "Believing in God is really difficult!" The fact that they used the words, "really difficult," shows that God's deeds are unfathomable, that God's work is possessed of great significance and value, and that His work is highly worthy of being treasured by man. If, after I have done so much work, you had not the slightest knowledge, then could My work still have value? It will make you say: "Service to God is really difficult, the deeds of God are so wondrous, and God truly is wise! God is so lovely!" If, after undergoing a period of experience, you are able to say such words, then this proves that you have gained God's work in you. One day, when you are spreading the gospel abroad and someone asks you: "How is your faith in God going?" you will be able to say: "God's actions are so marvelous!" They will feel that your words speak of real experiences. This is truly bearing witness. You will say that God's work is full of wisdom, and His work in you has truly convinced you and conquered your heart. You will always love Him because He is more than worthy of mankind's love! If you can speak to these things, then you can move people's hearts. All of this is bearing witness. If you are able to bear resounding witness, to move people to tears, that shows that you truly are one who loves God, for you are able to testify to loving God, and through you, God's actions can be borne out in testimony. By your testimony, others are made to seek out God's work, to experience God's work, and in any environment they experience, they will be able to stand firm. This is the only genuine way of bearing witness, and this is exactly what is required of you now. You should see that God's work is extremely valuable and worthy of being treasured by people, that God is

so precious and so abundant; He can not only speak, but also judge people, refine their hearts, bring them enjoyment, gain them, conquer them, and perfect them. From your experience you will see that God is very lovable. So how much do you love God now? Can you really say these things from your heart? When you are able to express these words from the depths of your heart, then you will be able to bear witness. Once your experience has reached this level you will be capable of being a witness for God, and you will be qualified. If you do not reach this level in your experience, then you will still be too far off. It is normal for people to show weaknesses during the process of refinement, but after refinement you should be able to say: "God is so wise in His work!" If you are truly able to attain a practical understanding of these words, then it will become something you cherish, and your experience will have value.

What should you pursue now? Whether or not you are capable of bearing witness for God's work, whether or not you are able to become a testimony and a manifestation of God, and whether or not you are fit to be used by Him—these are the things you should seek. How much work has God really done in you? How much have you seen, how much have you grasped? How much have you experienced, and tasted? Regardless of whether God has tried you, pruned you, or disciplined you, His actions and His work have been carried out on you. But as a believer in God and as someone who is willing to pursue being perfected by Him, are you able to bear witness for God's work on the basis of your practical experience? Can you live out God's word through your practical experience? Are you able to provide for others through your own practical experience, and expend your whole life to bear witness for God's work? To bear witness to God's work, you must rely on your experience, knowledge, and the price you have paid. Only thus can you satisfy His intentions. Are you someone who bears

witness to God's work? Do you have this aspiration? If you are able to bear witness to His name, and even more, to His work, and if you can live out the image that He requires of His people, then you are a witness for God. How do you actually bear witness for God? You do it by seeking and longing to live out God's word, and, by bearing witness with your words, allowing people to know His work and to see His actions. If you truly seek all of this, then God will perfect you. If all you seek is to be perfected by God and be blessed in the very end, then the perspective of your faith in God is not pure. You should be pursuing how to see God's deeds in real life, how to satisfy Him when He reveals His intentions to you, and seeking how you ought to bear witness to His wondrousness and wisdom, and how to bear witness for how He disciplines and prunes you. All of these are things you should now be pondering. If your God-loving heart is solely so that you can share in God's glory after He perfects you, then it is still inadequate and cannot meet God's requirements. You need to be able to bear witness to God's work, satisfy His demands, and experience the work He has done on people in a practical way. Whether pain, tears, or sadness, you must experience all of these things in your practice. They are meant to perfect you as one who bears witness for God. What is it, exactly, that now compels you to suffer and seek perfection? Is your present suffering truly for the sake of loving God and bearing witness for Him? Or is it for the sake of blessings of the flesh, for your future prospects and fate? All of your intentions, motivations, and the goals that you pursue must be rectified and cannot be guided by your own will. If one person seeks perfection to receive blessings and to reign in power, while another person pursues perfection to satisfy God, to bear practical witness to God's work, which of the two means of pursuit would you choose? If you were to choose the first, then you would still be too far away from God's standards. I once said that

My actions would be openly known across the entire universe and that I would reign as King in the universe. On the other hand, what you have been entrusted with is to go out to bear witness to God's work, not to become kings and appear to the whole universe. Let God's deeds fill the cosmos and the firmament. Let everyone see them and acknowledge them. These words are spoken in relation to God Himself, and what human beings should do is to bear witness for God. How much of God do you know now? How much of God can you bear witness to? What is the purpose of God perfecting man? Once you understand God's intentions, how should you show consideration for His intentions? If you are willing to be perfected and to bear witness to God's work through what you live out, if you have this driving force, then nothing is too difficult. What people need now is faith. If you have this driving force, then it is easy to let go of any negativity, passiveness, laziness and notions of the flesh, philosophies for worldly dealings, rebellious disposition, feelings, and so forth.

While undergoing trials, it is normal for people to be weak, or to have negativity within them, or to lack clarity on God's intentions or their path for practice. But in any case, you must have faith in God's work, and not deny God, just like Job. Although Job was weak and cursed the day of his own birth, he did not deny that all things in human life were bestowed by Jehovah, and that Jehovah is also the One to take them all away. No matter what trials he was put through, he maintained this belief. In your experience, no matter what refinement you undergo through God's words, what God requires of mankind, in brief, is their faith and their God-loving heart. What He perfects by working in this way is people's faith, love, and aspirations. God does the work of perfection on people, and they cannot see it, cannot feel it; under such circumstances, your faith is required. People's faith is required when something cannot be seen by the naked eye, and your

faith is required when you cannot let go of your own notions. When you do not have clarity about God's work, what is required of you is to have faith and to take a firm stance and stand strong in your testimony. When Job reached this point, God appeared to him and spoke to him. That is, it is only from within your faith that you will be able to see God, and when you have faith God will perfect you. Without faith, He cannot do this. God will bestow upon you whatever you hope to gain. If you do not have faith, then you cannot be perfected and you will be unable to see God's actions, much less His omnipotence. When you have faith that you will see His actions in your practical experience, then God will appear to you, and He will enlighten and guide you from within. Without that faith, God will be unable to do that. If you have lost hope in God, how will you be able to experience His work? Therefore, only when you have faith and you do not harbor doubts toward God, only when you have true faith in Him no matter what He does, will He enlighten and illuminate you through your experiences, and only then will you be able to see His actions. These things are all achieved through faith. Faith comes only through refinement, and in the absence of refinement, faith cannot develop. What does this word, "faith," refer to? Faith is the genuine belief and the sincere heart that humans should possess when they cannot see or touch something, when God's work does not align with human notions, when it is beyond human reach. This is the faith that I speak of. People are in need of faith during times of hardship and refinement, and faith is something that is followed by refinement; refinement and faith cannot be separated. No matter how God works, and no matter your environment, you are able to pursue life and seek the truth, and seek knowledge of God's work, and have an understanding of His actions, and you are able to act according to the truth. Doing so is what it is to have true faith, and doing so shows that you have not lost faith in God.

You can only have true faith in God if you are able to persist in pursuing the truth through refinement, if you are able to truly love God and do not develop doubts about Him, if no matter what He does you still practice the truth to satisfy Him, and if you are able to seek in the depths for His intentions and be considerate of His intentions. In the past, when God said that you would reign as a king, you loved Him, and when He openly showed Himself to you, you pursued Him. But now God is hidden, you cannot see Him, and troubles have come upon you—do you then now lose hope in God? So, you must at all times pursue life and seek to satisfy God's intentions. This is called genuine faith, and this is the truest and most beautiful kind of love.

In the past, people would all come before God to make their resolutions, and they would say: "Even if no one else loves God, I must love Him." But now, refinement comes upon you, and since this does not align with your notions, you lose faith in God. Is this genuine love? You have read many times about the deeds of Job—have you forgotten about them? True love can only take shape from within faith. You develop real love for God through the refinements you undergo, and it is through your faith that you are able to be considerate of God's intentions in your practical experiences, and it is also through faith that you rebel against your own flesh and pursue life; this is what people should do. If you do this, then you will be able to see God's actions, but if you lack faith, then you will be unable to see God's actions or to experience His work. If you want to be used and perfected by God, then you must be possessed of everything: the will to suffer, faith, endurance, submission, and the ability to experience the work of God, grasp His intentions, be considerate of His sorrow, and so forth. Perfecting a person is not easy, and every single refinement that you experience requires your faith and love. If you want to be perfected by God,

it is not enough to merely rush ahead on the path, nor is it enough to merely expend yourself for God. You must possess many things to be able to become someone who is perfected by God. When you face suffering, you must be able to lay aside concern for the flesh and to not make complaints against God. When God hides Himself from you, you must be able to have the faith to follow Him, to maintain your previous love without allowing it to falter or dissipate. No matter what God does, you must submit to His design and be prepared to curse your own flesh rather than make complaints against Him. When you are faced with trials, you must satisfy God, though you may weep bitterly or feel reluctant to part with some beloved object. Only this is true love and faith. No matter what your actual stature is, you must first possess both the will to suffer hardship and true faith, and you must also have the will to rebel against the flesh. You should be willing to personally endure hardships and to suffer losses to your personal interests in order to satisfy God's intentions. You must also be capable of feeling regret about yourself in your heart: In the past, you were unable to satisfy God, and now, you can regret yourself. You must not be lacking in any of these regards—it is through these things that God will perfect you. If you cannot meet these criteria, then you cannot be perfected.

Someone who serves God should not only know how to suffer for Him; more than that, they should understand that the purpose of believing in God is to pursue a love of God. God makes use of you not just to refine you and make you suffer, but rather He makes use of you so that you may know His actions, know the true significance of human life, and in particular, so that you may know that serving God is not an easy task. Experiencing God's work is not about enjoying grace, but rather about suffering for your love of Him. Since you enjoy God's grace, you must also enjoy His chastisement; you must experience all of this. You can experience

God's enlightenment in you, and you can also experience how He prunes you and judges you. In this way, your experience will be comprehensive. God has carried out His work of judgment and chastisement upon you. God's word has pruned you, but not only that; it has also enlightened and illuminated you. When you are negative and weak, God worries for you. All of this work is to let you know that everything about man is within God's orchestrations. You may think that believing in God is about suffering, or doing all manner of things for Him; you might think that the purpose of believing in God is so that your flesh may be at peace, or so that everything in your life runs smoothly, or so that you may be comfortable and at ease in all things. However, none of these are purposes that people should attach to their belief in God. If you believe for these purposes, then your perspective is incorrect, and it is simply impossible for you to be perfected. God's actions, God's righteous disposition, His wisdom, His words, and His wondrousness and unfathomableness are all things people ought to understand. Having this understanding, you should use it to rid your heart of all personal demands, hopes, and notions. Only by eliminating these things can you meet the conditions demanded by God, and it is only by doing this that you can have life and satisfy God. The purpose of believing in God is to satisfy Him and to live out the disposition He requires, so that His actions and glory may be manifested through this group of unworthy people. This is the correct perspective for believing in God, and this is also the goal that you should seek. You should have the right viewpoint about believing in God and you should seek to obtain God's words. You need to eat and drink God's words and you must be able to live out the truth, and in particular you must be able to see His practical deeds, His wonderful deeds throughout the entire universe, as well as the practical work He does in the flesh. People can, through their practical experiences, appreciate just how

God does His work on them and what His intentions are toward them. The purpose of all of this is to eliminate people's corrupt satanic disposition. Having cast out all the uncleanliness and unrighteousness inside you, and having cast off your wrong intentions, and having developed true faith in God—only with true faith can you truly love God. You can only genuinely love God on the foundation of your belief in Him. Can you achieve love for God without believing in Him? Since you believe in God, you cannot be muddleheaded about it. Some people become full of vigor as soon as they see that faith in God will bring them blessings, but then lose all energy as soon as they see that they have to suffer refinements. Is that believing in God? Ultimately, you must achieve complete and utter submission before God in your faith. You believe in God but still have demands of Him, have many religious notions you cannot put down, personal interests you cannot let go of, and still you seek blessings of the flesh and want God to rescue your flesh, to save your soul—these are all behaviors of people who have the wrong perspective. Even though people with religious beliefs have faith in God, they do not seek to change their dispositions and do not pursue knowledge of God, but rather seek only the interests of their flesh. Many among you have faiths that belong in the category of religious convictions; this is not true faith in God. To believe in God, people must possess a heart that is prepared to suffer for Him and the will to give themselves up. Unless people meet these two conditions, their faith in God is not valid, and they will not be able to achieve change in their disposition. Only people who genuinely pursue the truth, seek knowledge of God, and pursue life are those who truly believe in God.

When trials come upon you, how will you apply God's work in handling those trials? Will you be negative, or will you understand God's trial and refinement of man from a positive aspect? What will you gain

through God's trials and refinements? Will your love for God grow? When you are subject to refinement, will you be able to apply the trials of Job and engage earnestly with the work God does in you? Can you see how God tests man through the trials of Job? What kind of inspiration can Job's trials bring to you? Will you be willing to stand witness for God in the midst of your refinements, or will you want to satisfy the flesh in a comfortable environment? What truly is your perspective on faith in God? Is it truly for Him, and not for the flesh? Do you actually have a target which you pursue in your seeking? Are you willing to undergo refinements so that you may be perfected by God, or would you rather be chastised and cursed by God? What is truly your view on the matter of bearing witness for God? What should people do in certain environments to bear true witness for God? Since the practical God has revealed so much in His practical work in you, why do you always have thoughts of leaving? Is your belief in God for God? For most of you, your belief is part of a calculation that you make on your own behalf, for pursuit of your own personal benefit. Very few people believe in God for God; is this not rebelliousness?

The purpose of the work of refinement is primarily to perfect people's faith. In the end, what is achieved is that you want to leave but, at the same time, you cannot; some people are still able to have faith even when they are bereft of the tiniest shred of hope; and people no longer have hope at all regarding their own future prospects. Only at this time will God's refinement be finished. Man still has not reached the stage of hovering between life and death, and they have not tasted death, so the process of refinement is not yet finished. Even those who were at the step of the service-doers were not refined to the utmost. Job underwent extreme refinement, and he had nothing to rely on. People must undergo refinements to the point that they have no hope and nothing to rely on—only this is true

refinement. During the time of the service-doers, if your heart was always quiet before God, and if no matter what He did and no matter what His intentions for you were, you always submitted to His arrangements, then at the end of the road you would understand everything that God had done. You undergo the trials of Job, and at the same time you undergo the trials of Peter. When Job was tested, he stood witness, and in the end, Jehovah was revealed to him. Only after he stood witness was he worthy of seeing the face of God. Why is it said: “I hide from the land of filth but show Myself to the holy kingdom”? That means that only when you are holy and stand witness can you have the dignity to see the face of God. If you cannot stand witness for Him, you do not have the dignity to see His face. If you retreat or make complaints against God in the face of refinements, thus failing to stand witness for Him and becoming Satan’s laughing stock, then you will not gain the appearance of God. If you are like Job, who in the midst of trials cursed his own flesh and did not complain against God, and was able to detest his own flesh without complaining or sinning through his words, then you will be standing witness. When you undergo refinements to a certain degree and can still be like Job, utterly submissive in front of God and without other requirements of Him or your own notions, then God will appear to you. Now God does not appear to you because you have so many of your own notions, personal prejudices, selfish thoughts, individual requirements and fleshly interests, and you are not worthy of seeing His face. Were you to see God, you would measure Him through your own notions and, in so doing, He would be nailed to the cross by you. If many things come upon you that do not align with your notions but yet you are able to put them aside and gain knowledge of God’s actions from these things, and if in the midst of refinements you reveal your God-loving heart, then this is standing firm in your witness. If your home is peaceful, you

enjoy comforts of the flesh, no one is persecuting you, and your brothers and sisters in the church obey you, can you display your God-loving heart? Can this situation refine you? It is only through refinement that your God-loving heart can be shown, and it is only through things occurring that do not align with your notions that you can be perfected. With the service of many contrary and negative things, and by employing all sorts of Satan's manifestations—its actions, its accusations, its disturbances and misleading—God shows you Satan's hideous face clearly, and thereby perfects your ability to distinguish Satan, that you may hate Satan and rebel against it.

Your many experiences of failure, of weakness, your times of negativity, can all be said to be God's trials. This is because everything comes from God, and all things and events are in His hands. Whether you fail or whether you are weak and you stumble, it all rests on God and is within His grasp. From God's perspective, this is a trial of you, and if you cannot recognize that, it will become temptation. There are two kinds of states that people should recognize: One comes from the Holy Spirit, and the likely source of the other is Satan. One is a state in which the Holy Spirit illuminates you and allows you to know yourself, to detest and feel regret about yourself and to be able to have genuine love for God, to set your heart on satisfying Him. The other is a state in which you know yourself, but you are negative and weak. It could be said that this state is God's refinement, and also that it is Satan's temptation. If you recognize that this is God's salvation of you and if you feel that you are now deeply in His debt, and if from now on you try to repay Him and no longer fall into such depravity, if you put your effort into eating and drinking His words, and if you always consider yourself to be lacking, and have a heart of longing, then this is God's trial. After the suffering has ended and you are once again moving forward, God will still lead, illuminate, enlighten, and

nourish you. But if you do not recognize it and you are negative, simply abandoning yourself to despair, if you think in this way, then Satan's temptation will have come upon you. When Job underwent trials, God and Satan were betting with each other, and God allowed Satan to afflict Job. Even though it was God testing Job, it was actually Satan that came upon him. For Satan, it was tempting Job, but Job was on God's side. If that had not been the case, then Job would have fallen into temptation. As soon as people fall into temptation, they fall into danger. Undergoing refinement can be said to be a trial from God, but if you are not in a good state, it can be said to be temptation from Satan. If you are not clear about the vision, Satan will accuse you and obscure you in the aspect of vision. Before you know it, you will fall into temptation.

If you do not experience the work of God, then you will never be able to be perfected. In your experience, you must also enter into the details. For example, what things lead you to develop notions and an excess of motives, and what kind of suitable practices do you have to address these problems? If you can experience God's work, this means that you have stature. If you only appear to have vigor, this is not true stature and you absolutely will not be able to stand firm. Only when you are able to experience God's work and you are able to experience and ponder it at any time and in any place, when you are able to leave the shepherds and live independently in reliance upon God, and you are able to see God's practical actions—only then will God's intentions be met. Right now, most people do not know how to experience, and when they encounter an issue, they do not know how to take care of it; they are incapable of experiencing God's work, and they cannot lead a spiritual life. You must take God's words and work into your practical life.

Sometimes God gives you a certain type of feeling, a feeling that causes you to lose your inner enjoyment and lose God's presence, such that

you are plunged into darkness. This is a type of refinement. Whenever you do anything, it always goes awry, or you hit a wall. This is God's discipline. Sometimes, when you do something that is rebellious and resistant to God, nobody else may know of it—but God does. He will not let you off, and He will discipline you. The work of the Holy Spirit is very detailed. He very carefully observes people's every word and action, their every act and move, and their every thought and idea so that people can gain internal awareness of these things. You do something once and it goes awry, you do something again and it still goes awry, and gradually you will come to understand the work of the Holy Spirit. Through many times of being disciplined, you will know what to do to be in line with God's intentions and what is not in line with His intentions. In the end, you will have accurate responses to the Holy Spirit's guidance from within you. Sometimes you will be rebellious and you will be rebuked by God from within. This all comes from God's discipline. If you do not treasure God's word, if you slight His work, then He will pay you no mind. The more seriously you take God's words, the more He will enlighten you. Right now, there are some people in the church who have a muddled and confused faith, and they do a lot of inappropriate things and act without discipline, and so the work of the Holy Spirit cannot be clearly seen in them. Some people leave their duties behind for the sake of earning money, going out to run a business without being disciplined; that kind of person is in even more danger. Not only do they not currently have the work of the Holy Spirit, but in the future, they will be difficult to perfect. There are many people in whom the work of the Holy Spirit cannot be seen and in whom God's discipline cannot be seen. They are those who are not clear on God's intentions and who do not know His work. Those who can stand steady in the midst of refinements, who follow God no matter what He does, and at

the very least are able to not leave, or achieve 0.1% of what Peter achieved are doing fine, but they have no value in terms of God making use of them. Many people understand things quickly, have true love for God, and can exceed Peter's level, and God does the work of perfection on them. Discipline and enlightenment come to such people, and if there is something in them that does not accord with God's intentions, they can cast it off at once. Such people are gold, silver, and precious stones—their value is most high! If God has done many kinds of work but you are still like sand or stone, then you are worthless!

God's work in the country of the great red dragon is marvelous and unfathomable. He will perfect one group of people and eliminate some others, for there are all kinds of people in the church—there are those who love the truth, and those who do not; there are those who experience God's work, and those who do not; there are those who do their duty, and those who do not; there are those who testify for God, and those who do not—and a portion of them are disbelievers and evil men, and they will certainly be eliminated. If you do not clearly know the work of God, then you will be negative; this is because God's work can only be seen in a minority of people. At this time, it will become clear who truly loves God and who does not. Those who truly love God have the work of the Holy Spirit, while those who do not truly love Him will be revealed through each step of His work. They will become those who are to be eliminated. These people will be revealed over the course of the work of conquest, and they are people who have no value for being perfected. Those who have been perfected have been gained by God in their entirety, and are capable of loving God like Peter did. Those who have been conquered do not have spontaneous love, but only passive love, and they are forced to love God. Spontaneous love is developed through understanding gained through practical

experience. This love occupies a person's heart and makes them voluntarily devoted to God; God's words become their foundation and they are able to suffer for God. Of course, these are things possessed by someone who has been perfected by God. If you only seek to be conquered, then you cannot bear witness for God; if God only achieves His goal of salvation through conquering people, then the step of the service-doers would finish the job. However, conquering people is not God's final goal, which is to perfect people. So rather than say that this stage is the work of conquest, say that it is the work of perfection and elimination. Some people have not been fully conquered, and in the course of conquering them, a group of people will be perfected. These two pieces of work are carried out in unison. People have not departed even throughout such a long period of work, and this shows that the goal of conquering has been achieved—this is a fact of being conquered. Refinements are not for the sake of being conquered, but for the sake of being perfected. Without refinements, people could not be perfected. So refinements are truly valuable! Today one group of people is being perfected and gained. The ten blessings mentioned previously were all aimed at those who have been perfected. Everything about changing their image on the earth is aimed at those who have been perfected. Those who have not been perfected are not qualified to receive the promises of God.

Only by Experiencing Painful Trials Can You Know the Loveliness of God

Just how much do you love God today? And just how much do you know of all that God has done in you? These are the things you should learn. When God arrives on earth, all that He has done in man and allowed man to see is so that man will love Him and truly know Him. That man is able to suffer for God and has been able to come this far is, in one regard, because of God's love, and in another regard, because of God's salvation; moreover, it is because of the judgment and the work of chastisement that God has carried out in man. If you are without the judgment, chastisement, and trials of God, and if God has not made you suffer, then, in all honesty you do not truly love God. The greater God's work in man, and the greater man's suffering, the more apparent it is just how meaningful God's work is, and the more that man's heart is able to truly love God. How do you learn how to love God? Without torment and refinement, without painful trials—and if, furthermore, all that God gave man were grace, love, and mercy—would you be able to reach a point of truly loving God? On one hand, during God's trials man comes to know his deficiencies and to see that he is insignificant, contemptible, and lowly, that he has nothing and is nothing; on the other hand, during His trials God creates different environments for man that make man more able to experience the loveliness of God. Although the pain is great, and sometimes insurmountable—even reaching the level of crushing grief—having experienced it, man sees how lovely God's work in him is, and only upon this foundation is there born in man true love for God. Today man sees that with the grace, love, and mercy of God alone, he is incapable of truly knowing himself, and much less is he able to know the substance of man. Only through both the refinement and

judgment of God, and during the process of refinement itself, can man know his deficiencies, and know that he has nothing. Thus, man's love of God is built upon the foundation of the refinement and judgment of God. If you only enjoy the grace of God, having a peaceful family life or material blessings, then you have not gained God, and your belief in God cannot be considered successful. God has already carried out one stage of the work of grace in the flesh, and has already bestowed material blessings upon man, but man cannot be made perfect with grace, love, and mercy alone. In man's experiences, he encounters some of God's love and sees the love and mercy of God, yet having experienced for a period of time, he sees that God's grace and His love and mercy are incapable of making man perfect, incapable of revealing that which is corrupt within man, and incapable of ridding man of his corrupt disposition, or making perfect his love and faith. God's work of grace was the work of one period, and man cannot rely on enjoying the grace of God in order to know God.

By what means is God's perfection of man accomplished? It is accomplished by means of His righteous disposition. God's disposition primarily consists of righteousness, wrath, majesty, judgment, and curse, and He perfects man primarily by means of His judgment. Some people do not understand, and ask why it is that God is only able to make man perfect through judgment and curse. They say, "If God were to curse man, wouldn't man die? If God were to judge man, wouldn't man be condemned? Then how can he still be made perfect?" Such are the words of people who do not know the work of God. What God curses is the rebelliousness of man, and what He judges are the sins of man. Although He speaks harshly and relentlessly, He exposes all that is within man, exposing through these stern words that which is substantive within man, yet through such judgment, He gives man a profound knowledge of the substance of the flesh, and thus

man submits before God. The flesh of man is of sin and of Satan, it is rebellious, and it is the object of God's chastisement. Thus, in order to allow man to know himself, the words of God's judgment must befall him and there must be employed every kind of refinement; only then can God's work be effective.

From the words spoken by God it can be seen that He has already condemned the flesh of man. Are these words, then, not words of cursing? The words spoken by God reveal man's true colors, and through such revelation he is judged, and when he sees that he is unable to satisfy God's intentions, inside he feels grief and remorse, he feels that he is so indebted to God, and cannot attain to God's intentions. There are times when the Holy Spirit disciplines you from within, and this discipline comes from God's judgment; there are times when God reproaches you and hides His face from you, when He pays you no heed and does not work within you, soundlessly chastising you in order to refine you. God's work in man is primarily in order to make plain His righteous disposition. What testimony does man ultimately bear to God? Man testifies that God is the righteous God, that His disposition is righteousness, wrath, chastisement, and judgment; man testifies to the righteous disposition of God. God uses His judgment to make man perfect, He has loved man, and saved man—but how much is contained within His love? There is judgment, majesty, wrath, and curse. Though God cursed man in the past, He did not completely cast man into the bottomless pit, but used that means to refine man's faith; He did not put man to death, but acted in order to make man perfect. The substance of the flesh is that which is of Satan—God said it exactly right—but the facts carried out by God are not completed according to His words. He curses you so that you might love Him, and so that you might know the substance of the flesh; He chastises you so that you might be awakened, to

allow you to know the deficiencies within you, and to know man's utter unworthiness. Thus, God's curses, His judgment, and His majesty and wrath—they are all in order to make man perfect. All that God does today, and the righteous disposition that He makes plain within you—it is all in order to make man perfect. Such is the love of God.

In man's traditional notions, he believes that God's love is His grace, mercy, and sympathy for the weakness of man. Although these things are also the love of God, they are too one-sided, and are not the primary means by which God makes man perfect. Some people begin to believe in God because of illness. This illness is God's grace for you; without it, you would not believe in God, and if you did not believe in God then you would not have come this far—and thus even this grace is the love of God. In the time of belief in Jesus, people did much that was unbeloved by God because they did not understand the truth, yet God has love and mercy, and He has brought man this far, and although man understands nothing, still God allows man to follow Him, and, furthermore, He has led man into today. Is this not the love of God? That which is manifested in God's disposition is the love of God—this is absolutely right! When the building of the church reached its peak, God did the step of work of the service-doers and cast man into the bottomless pit. The words of the time of the service-doers were all curses: the curses of your flesh, the curses of your corrupt satanic disposition, and the curses of the things about you that do not satisfy God's intentions. The work done by God in that step was manifested as majesty, soon after which God carried out the step of the work of chastisement, and there came the trial of death. In such work, man saw the wrath, majesty, judgment, and chastisement of God, yet he also saw God's grace, His love and His mercy. All that God did, and all that was manifested as His disposition, was God's love for man, and all that God did was able to fulfill

the needs of man. He did it in order to make man perfect, and He provided for man according to his stature. If God had not done this, man would be incapable of coming before God and would have no way of knowing the true face of God. From the time when man first began to believe in God until today, God has gradually provided for man in accordance with man's stature, so that, inside, man has gradually come to know Him. Only having come to today does man realize just how wonderful is the judgment of God. The step of work of the service-doers was the first incidence of the work of cursing from the time of creation until today. Man was cursed into the bottomless pit. If God had not done that, today man would not have a true knowledge of God; it was only through the curse of God that man officially encountered His disposition. Man was revealed through the trial of the service-doers. He saw that his loyalty was unacceptable, that his stature was too small, that he was incapable of satisfying God's intentions, and that his claims of satisfying God at all times were nothing more than words. Although God cursed man in the step of the work of the service-doers, looking back now, that step of God's work was wonderful: It brought a great turning point for man, and caused a great change in his life disposition. Before the time of the service-doers, man understood nothing of the pursuit of life, what it means to believe in God, or the wisdom of God's work, and nor did he understand that God's work can test man. From the time of the service-doers through to today, man sees how wondrous is the work of God—it is unfathomable to man. Man is unable to imagine how God works by using his brain, and he also sees how small his stature is and that too much about him is rebellious. When God cursed man, it was in order to achieve an effect, and He did not put man to death. Although He cursed man, He did so through words, and His curses did not actually befall man, for what God cursed was the rebelliousness of man, and so the words

of His curses were also spoken in order to make man perfect. Whether God judges man or curses him, both make man perfect: Both are done in order to make perfect that which is impure within man. Through this means man is refined, and that which is lacking within man is made perfect through His words and work. Every step of God's work—whether it be harsh words, or judgment, or chastisement—makes man perfect, and is absolutely appropriate. Never throughout the ages has God done work such as this; today, He works within you so that you appreciate His wisdom. Although you have suffered some pain within you, your hearts feel steadfast and at peace; it is your blessing to be able to enjoy this stage of the work of God. Regardless of what you are able to gain in the future, all that you see of God's work in you today is love. If man does not experience God's judgment and refinement, his actions and fervor will always remain at surface level, and his disposition will always remain unchanged. Does this count as having been gained by God? Today, although there is still much within man that is arrogant and conceited, man's disposition is much more stable than before. God's pruning of you is done in order to save you, and although you may feel some pain at the time, the day will come when there occurs a change in your disposition. At that time, you will look back and see how wise the work of God is, and at that time you will be able to truly understand God's intentions. Today, there are some people who say they understand God's intentions, but that is none too realistic. In fact, they are speaking falsehoods, because at present they have yet to understand whether the intention of God is to save man or to curse man. Perhaps you cannot see it clearly now, but the day will come when you see that the day God gains glory has arrived, and you will see how meaningful it is to love God, so that you will come to know the human life and your flesh will live in the world of loving God, so that your spirit will be set free, your life will

be full of joy, and you will always be close to God and look to Him. At that time, you will truly know how valuable the work of God today is.

Today, most people do not have that knowledge. They believe that suffering is without value, they are renounced by the world, their home life is troubled, they are not beloved of God, and their prospects are bleak. The suffering of some people reaches an extreme, and their thoughts turn to death. This is not true love for God; such people are cowards, they have no perseverance, they are weak and powerless! God is eager for man to love Him, but the more man loves Him, the greater man's suffering, and the more man loves Him, the greater man's trials. If you love Him, then every kind of suffering will befall you—and if you do not, then perhaps everything will go smoothly for you and all will be peaceful around you. When you love God, you will feel that much around you is insurmountable, and because your stature is too small you will be refined; moreover, you will be incapable of satisfying God, and you will always feel that God's intentions are too lofty, that they are beyond the reach of man. Because of all this you will be refined—because there is much weakness within you, and much that is incapable of satisfying the intentions of God, you will be refined internally. Yet you must clearly see that purification is only achieved through refinement. Thus, during these last days you must bear testimony to God. No matter how great your suffering, you should walk until the very end, and even at your last breath, still you must be faithful to God and at the mercy of God; only this is truly loving God, and only this is the strong and resounding testimony. When you are tempted by Satan, you should say: "My heart belongs to God, and God has already gained me. I cannot satisfy you—I must devote my all to satisfying God." The more you satisfy God, the more God blesses you and the greater the strength of your love for God; so, too, will you have faith and resolve, and will feel that

nothing is more worthy or significant than a life spent loving God. It can be said that man has but to love God to be without sorrow. Although there are times when your flesh is weak and you are beset by many real troubles, if during these times you truly rely on God, then within your spirit you will be consoled, you will feel grounded, and you will have something to depend upon. In this way, you will be able to overcome many environments, and so you will not complain about God because of the anguish that you suffer. Instead, you will want to sing, dance, and pray, to assemble and commune, to give thought to God, and you will feel that all the people, matters, and things around you that are organized by God are fitting. If you do not love God, all that you look upon will be irksome to you and nothing will be pleasing to your eyes; in your spirit you will not be free but downtrodden, your heart will always complain about God, and you will always feel that you suffer so much torment, and that it is so unjust. If you do not pursue for the sake of happiness, but in order to satisfy God and to not be accused by Satan, then such pursuit will give you great strength to love God. Man is able to carry out all that is spoken by God, and all that he does is able to satisfy God—this is what it means to be possessed of reality. Pursuing the satisfaction of God is using your God-loving heart to put His words into practice; regardless of the time—even when others are without strength—inside of you there is still a God-loving heart, and you yearn for and miss God from deep within. This is real stature. Just how great your stature is depends on how much of a God-loving heart you possess, on whether you are able to stand fast when tested, whether you are weak when a certain environment comes upon you, and whether you can stand your ground when your brothers and sisters reject you; the arrival of the facts will show just what your God-loving heart is like. It can be seen from much of God's work that God really does love man, though the eyes of man's spirit have

yet to be completely opened and he is unable to clearly see much of the work of God and His intentions, nor the many things which are lovely about God; man has too little true love for God. You have believed in God throughout all this time, and today God has cut off all means of escape. Realistically speaking, you have no choice but to take the right path, the right path that you have been led onto by the harsh judgment and supreme salvation of God. Only after experiencing hardship and refinement does man know that God is lovely. Having experienced up until today, it can be said that man has come to know part of God's loveliness, but this is still not enough, because man is so lacking. Man must experience more of God's wondrous work, and more of all the refinement of suffering arranged by God. Only then can man's life disposition be changed.

Only Loving God Is Truly Believing in God

Today, as you seek to love and know God, in one respect you must endure hardship and refinement, and in another, you must pay a price. No lesson is more profound than the lesson of loving God, and it can be said that the lesson people learn from a lifetime of belief is how to love God. Which is to say, if you believe in God you must love God. If you only believe in God but do not love Him and have not attained the knowledge of God, and have never loved God with a true love that comes from within your heart, then your belief in God is futile; if, in your belief in God, you do not love God, then you live in vain, and your entire life is the most lowly of all lives. If, throughout your whole life, you have never loved or satisfied God, then what is the point of you living? And what is the point of your belief in God? Is that not a waste of effort? This is to say, if people are to believe in and love God, then they must pay a price. Rather than trying to act in a certain way externally, they should seek true insight in the depths of their hearts. If you are enthusiastic about singing and dancing, but incapable of putting the truth into practice, can you be said to love God? Loving God requires seeking God's intentions in all things, and that you probe deep within when anything happens to you, trying to grasp God's intentions, and trying to see what God's intentions are in these matters, what He asks you to achieve, and how you should be considerate of His intentions. For example: Something happens that requires you to endure hardship, at which time you should understand what God's intentions are and how you should be considerate of His intentions. You must not satisfy yourself: First put yourself to one side. Nothing is more abject than the flesh. You must seek to satisfy God, and you must fulfill your duty. With such thoughts, God will bring especial enlightenment to you in this matter, and your heart will also

find comfort. Be it big or small, when something happens to you, you must first put yourself to one side and regard the flesh as the most lowly of all things. The more you satisfy the flesh, the more liberties it takes; if you satisfy it this time, next time it will ask for more. As this carries on, people come to love the flesh even more. The flesh always has extravagant desires; it always asks that you satisfy it and that you gratify it within, whether it be in the things you eat, what you wear, or in losing your temper, or pandering to your own weaknesses and laziness…. The more you satisfy the flesh, the greater its desires become and the more debauched the flesh becomes, until it gets to the point when people's flesh harbors even deeper notions, and rebels against God, and exalts itself, and becomes doubtful about the work of God. The more you satisfy the flesh, the greater the weaknesses of the flesh; you will always feel that no one sympathizes with your weaknesses, you will always believe that God has gone too far, and you will say: "How could God be so harsh? Why won't He give people a break?" When people satisfy the flesh and cherish it too much, then they ruin themselves. If you truly love God and do not satisfy the flesh, then you will see that everything God does is so right and so good, and that His curse of your rebelliousness and judgment of your unrighteousness is justified. There will be times when God chastens and disciplines you and raises up an environment to temper you, forcing you to come before Him—and you will always feel that what God is doing is wonderful. Thus you will feel as if there is not much pain, and that God is so lovely. If you pander to the weaknesses of the flesh and say that God goes too far, then you will always feel in pain, and will always be sorrowful, and you will be unclear about all of the work of God, and it will seem as if God is not sympathetic to man's weakness at all and unaware of man's difficulties. And thus you will always feel miserable and alone, as if you have suffered great injustice, and at this time you will begin

to complain. The more you pander to the weaknesses of the flesh in this way, the more you will feel that God goes too far, until it gets so bad that you deny the work of God, and begin to oppose God, and become full of rebelliousness. Thus, you must rebel against the flesh, and not pander to it: "My husband (wife), children, prospects, marriage, family—none of them matter! In my heart there is only God, and I must try my best to satisfy God and not satisfy the flesh." You must have this resolve. If you are always possessed of such resolve, then when you put the truth into practice and put yourself aside, you will be able to do so with but a little effort. It is said that there was once a farmer who saw a snake that was frozen stiff on the road. The farmer picked it up and held it to his breast, and after the snake was revived it bit the farmer to death. Man's flesh is like the snake: Its substance is to harm their lives—and when it completely gets its own way, your life becomes forfeit. The flesh belongs to Satan. Within it are extravagant desires, it thinks only for itself, it wants to enjoy comfort and revel in leisure, wallowing in sloth and idleness, and having satisfied it to a certain point you will ultimately be eaten up by it. Which is to say, if you satisfy it this time, next time it will come asking for more. It always has extravagant desires and new demands, and takes advantage of your pandering to the flesh to make you cherish it even more and live among its comforts—and if you do not overcome it, you will ultimately ruin yourself. Whether you can gain life before God and what your ultimate outcome will be, depend on how you carry out your rebellion against the flesh. God has saved you and chosen you and predestined you, yet if today you are unwilling to satisfy Him, you are unwilling to put the truth into practice, you are unwilling to rebel against your own flesh with a genuine God-loving heart, ultimately you will ruin yourself, and will thus endure extreme pain. If you always pander to the flesh, Satan will gradually swallow you up, and leave you

without life, or the touch of the Spirit, until the day comes when you are completely dark inside. When you live in darkness, you will have been taken captive by Satan, you will no longer have God in your heart, and at that time you will deny God's existence and leave Him. Thus, if people wish to love God, they must pay the price of pain and endure hardship. There is no need for external fervency and hardship, reading more and running about more; instead, they should put aside the things within them: the extravagant thoughts, personal interests, and their own considerations, notions, and intents. This is God's intention.

God's pruning of people's external disposition is also one part of His work; pruning people's external, abnormal humanity, for example, or their lifestyle and habits, their ways and customs, as well as their external practices and their fervency. But when He asks that people put the truth into practice and change their dispositions, what is primarily being pruned are the intentions and notions within them. Just pruning your external disposition is not hard; it's like asking you not to eat the things you love, which is easy. That which touches upon the notions inside you, however, is not easy to let go of. It requires people to rebel against the flesh, and pay a price, and suffer before God. This is particularly so with people's intentions. Since people began to believe in God, they have harbored many incorrect intentions. When you are not putting the truth into practice, you feel that all your intentions are correct, but when something happens to you, you will see that there are many incorrect intentions within you. Thus, when God makes people perfect, He causes them to realize that there are many notions within them that are obstructing their knowledge of God. When you recognize that your intentions are wrong, if you are able to stop practicing according to your notions and intentions, and are able to bear testimony to God, and stand firm in your position in all that happens to you, this proves

that you have rebelled against the flesh. When you rebel against the flesh, there will inevitably be a battle within you. Satan will try and make people follow it, will try and make them follow the notions of the flesh and uphold the interests of the flesh—but God's words will enlighten and illuminate people within, and at this time it is up to you whether you follow God or follow Satan. God asks people to put the truth into practice primarily to prune the things inside them, to prune their thoughts and notions that are not in line with God's intentions. The Holy Spirit touches people in their hearts and enlightens and illuminates them. So behind everything that happens is a battle: Every time people put the truth into practice, or put the love of God into practice, there is a great battle, and though all may seem well with their flesh, in the depths of their hearts a life-and-death battle will, in fact, be going on—and only after this intense battle, after a tremendous amount of reflection, can victory or defeat be decided. One does not know whether to laugh or cry. Because many of the intentions within people are wrong, or else because much of God's work is at odds with their notions, when people put the truth into practice, a great battle is waged behind the scenes. Having put this truth into practice, behind the scenes, people will have shed countless tears of sadness before finally making up their mind to satisfy God. It is because of this battle that people endure suffering and refinement; this is true suffering. When the battle comes upon you, if you are able to truly stand on the side of God, you will be able to satisfy God. While practicing the truth, it is inevitable that one will suffer inside; if, when they put the truth into practice, everything within people were right, then they would not need to be made perfect by God, and there would be no battle, and they would not suffer. It is because there are many things within people that are not fit for use by God, and because there is much of the rebellious disposition of the flesh, that people need to learn the lesson of

rebelling against the flesh more profoundly. This is what God calls the suffering that He asked man to undergo with Him. When you encounter difficulties, hurry up and pray to God: “O God! I wish to satisfy You, I wish to endure the final hardship to satisfy Your heart, and regardless of how great the setbacks I encounter, still I must satisfy You. Even if I have to give up my whole life, still I must satisfy You!” With this resolve, when you pray thus, you will be able to stand firm in your testimony. Each time they put the truth into practice, each time they undergo refinement, each time they are tried, and each time God’s work comes upon them, people have to endure extreme pain. All of this is a test for people, and so within all of them there is a battle. This is the actual price that they pay. Reading more of God’s words and running about more is a portion of that price. It is what people ought to do, it is their duty, and the responsibility that they should fulfill, but people must put aside that within them which needs to be put aside. If you do not, then no matter how great your external suffering, no matter how much you run around, all will be in vain! Which is to say, only the changes within you can determine whether your external hardship is of value. When your internal disposition has changed and you have put the truth into practice, then all your external suffering will gain God’s approval; if there has been no change in your internal disposition, then no matter how much suffering you endure or how much you run about on the outside, there will be no approval from God—and hardship that is not confirmed by God is in vain. Thus, whether the price you have paid is approved by God is determined by whether or not there has been a change in you, and by whether or not you put the truth into practice and rebel against your own intentions and notions to attain the satisfaction of God’s intentions, the knowledge of God, and loyalty to God. No matter how much you run about, if you have never known to rebel against your own intentions, but only to

seek external actions and fervency, and never pay any attention to your life, then your hardship will have been in vain. If, in a certain environment, you have something you want to say, but inside you feel that saying it is not right, that saying it does not benefit your brothers and sisters and may hurt them, then you will not say it, preferring to be pained within, for these words are incapable of satisfying God's intentions. At this time, there will be a battle inside you, but you will be willing to suffer pain and give up that which you love. You will be willing to endure this hardship to satisfy God, and although you will suffer pain inside, you will not pander to the flesh, and God's heart shall have been satisfied, and so you will also be comforted inside. This is truly paying a price, and is the price desired by God. If you practice in this way, God will surely bless you; if you cannot achieve this, then no matter how much you understand, or how well you can speak, it will all be for nothing! If, on the road to loving God, you are able to stand on the side of God when He does battle with Satan, and you do not turn back to Satan, then you will have achieved the love of God, and you will have stood firm in your testimony.

In every step of work that God does within people, externally it appears to be interactions between people, as if born of human arrangements or from human disturbance. But behind the scenes, every step of work, and everything that happens, is a wager made by Satan before God, and requires people to stand firm in their testimony to God. Take when Job was tried, for example: Behind the scenes, Satan was making a wager with God, and what happened to Job was the deeds of men and the disturbance of men. Behind every step of work that God does in you is Satan's wager with God—behind it all is a battle. For example, if you are prejudiced toward your brothers and sisters, you will have words that you want to say—words that you feel may be displeasing to God—but if you do

not say them, you will feel internal discomfort, and at this moment, a battle will commence within you: “Do I speak or not?” This is the battle. Thus, in everything you encounter there is a battle, and when there is a battle within you, thanks to your actual cooperation and actual suffering, God works within you. Ultimately, you are able to put the matter aside inside of you and the anger is naturally extinguished. Such is the effect of your cooperation with God. Everything people do requires them to pay a certain price in their efforts. Without actual hardship, they cannot satisfy God; they do not even come close to satisfying God, and they are just spouting empty slogans! Can these empty slogans satisfy God? When God and Satan do battle in the spiritual realm, how should you satisfy God, and how should you stand firm in your testimony to Him? You should know that everything that happens to you is a great trial and the time when God needs you to bear testimony. Though they may seem unimportant from the outside, when these things happen they show whether or not you love God. If you do, you will be able to stand firm in your testimony to Him, and if you have not put the love of Him into practice, this shows you are not someone who puts the truth into practice, that you are without the truth, and without life, that you are chaff! In everything that happens to people, God needs them to stand firm in their testimony to Him. Though nothing major is happening to you at the moment and you do not bear great testimony, all the details of your daily life relate to testimony to God. If you can win the admiration of your brothers and sisters, your family members, and everyone around you; if, one day, the nonbelievers come, and admire all that you do, and see that all that God does is wonderful, then you will have borne testimony. Although you have no insight and your caliber is poor, through God’s perfection of you, you are able to satisfy Him and be considerate of His intentions, showing others what great work He has done in people of the poorest

caliber. When people come to know God and become overcomers before Satan, loyal to God to a great extent, then none has more backbone than this group of people, and this is the greatest testimony. Although you are incapable of doing great work, you are able to satisfy God. Others cannot put aside their notions, but you can; others cannot bear testimony to God during their actual experiences, but you can use your actual stature and actions to repay God's love and bear resounding testimony to Him. Only this counts as actually loving God. If you are incapable of this, then you do not bear testimony among your family members, among your brothers and sisters, or before the people of the world. If you cannot bear testimony before Satan, Satan will laugh at you, it will treat you as a joke, as a plaything, it will often make a fool of you and drive you insane. In the future, great trials may befall you—but today, if you love God with a true heart, and if, regardless of how great the trials ahead, irrespective of what happens to you, you are able to stand firm in your testimony and are able to satisfy God, then your heart will be comforted, and you will be unafraid no matter how great the trials you encounter in the future. You cannot see what will happen in the future; you can only satisfy God in today's circumstances. You are incapable of doing any great work and should focus on satisfying God by experiencing His words in real life, and bear strong and resounding testimony that brings shame upon Satan. Although your flesh will remain unsatisfied and will have suffered, you will have satisfied God and brought shame upon Satan. If you always practice in this way, God will open up a path before you. When, one day, a great trial comes, others will fall down, but you will still be able to stand firm: Because of the price you have paid, God will protect you so you can stand firm and not fall down. If, ordinarily, you are able to put the truth into practice and satisfy God with a genuine God-loving heart, then God will surely protect you

during future trials. Though you are foolish and of little stature and poor caliber, God will not discriminate against you. It depends on whether your intentions are right. Today, you are able to satisfy God, in which you are attentive to the smallest detail, you satisfy God in all things, you have a genuine God-loving heart, you give your true heart to God, and although there are some things that you cannot understand, you can come before God to rectify your intents and seek God's intentions, and you do everything needed to satisfy God. Perhaps your brothers and sisters will abandon you, but your heart will be satisfying God, and you will not covet the pleasures of the flesh. If you always practice in this way, you will be protected when great trials come upon you.

What internal state in people are trials aimed at? They are targeted at the rebellious disposition in people that is incapable of satisfying God. There is much that is impure within people, and much that is hypocritical, and so God subjects people to trials in order to purify them. But if, today, you are able to satisfy God, then the trials of the future will be a perfection for you. If, today, you are unable to satisfy God, then trials of the future will tempt you, and you will unwittingly fall down, and at that time you will not be able to help yourself, for you cannot keep up with God's work and are not possessed of real stature. And so, if you wish to be able to stand firm in the future, to satisfy God better, and to follow Him to the very end, today you must build a strong foundation. You must satisfy God by putting the truth into practice in all things and be considerate of His intentions. If you always practice in this way, there will be a foundation within you, and God will inspire in you a heart that loves Him, and He will give you faith. One day, when a trial truly befalls you, you may well suffer some pain and feel aggrieved to a certain point, and suffer crushing grief, as if you had died—but your love for God will not change, and will become even deeper. Such

are the blessings of God. If you are able to accept all that God says and does today with a heart of submission, then you will surely be blessed by God, and so you will be someone who is blessed by God and receives His promise. If, today, you do not practice, when trials befall you one day, you will be without faith or a loving heart, and at that time the trial will become temptation; you will be plunged amid Satan's temptation and will have no means of escape. Today, you may be able to stand firm when a small trial befalls you, but you will not necessarily be able to stand firm when a major trial befalls you one day. Some people are conceited and think that they are near perfect already. If you do not go deeper at such times, and remain complacent, then you will be in danger. Today, God does not do the work of greater trials and everything appears fine, but when God tries you, you will discover that you are too lacking, for your stature is too small and you are incapable of enduring great trials. If you remain as you are and are in a state of inertia, then, when the trials come, you will fall. You should often look at how small your stature is; only in this way will you make progress. If it is only during trials that you see that your stature is so small, that your willpower is so weak, that too little within you is real, and that you are inadequate for God's intentions—if you only realize these things then, it will be too late.

If you do not know God's disposition, then you will inevitably fall during trials, because you are unaware of how God makes people perfect, by what means He makes them perfect, and when God's trials come upon you and they do not match your notions, you will be unable to stand firm. God's true love is His entire disposition, and when God's entire disposition is shown to people, what does this bring to your flesh? When God's righteous disposition is shown to people, their flesh will inevitably suffer much pain. If you do not suffer this pain, then you cannot be made perfect

by God, nor will you be able to devote true love to God. If God makes you perfect, He will surely show His entire disposition to you. From the time of creation until today, God has never shown His entire disposition to man—but during the last days He reveals it to this group of people whom He has predestined and selected, and by making people perfect, He lays bare His dispositions, through which He makes complete a group of people. Such is God's true love for people. Experiencing God's true love requires that people endure extreme pain, and pay a high price. Only after this will they be gained by God and be able to give their true love back to God, and only then will God's heart be satisfied. If people wish to be made perfect by God, and if they wish to follow His will, and fully give their true love to God, then they must experience much suffering and many torments from their circumstances, to suffer pain worse than death. Ultimately they will be forced to give their true heart back to God. Whether or not someone truly loves God is revealed during hardship and refinement. God purifies people's love, and this is also only achieved amid hardship and refinement.

A Brief Talk About “The Millennial Kingdom Has Arrived”

What do you think about the vision of the Millennial Kingdom? Some people think about it a lot, and they say: “The Millennial Kingdom will last for a thousand years on earth, so if the older members of the church are unmarried, do they have to get married? My family has no money, should I start making money? …” What is the Millennial Kingdom? Do you know? People are purblind and suffer a great ordeal. In fact, the Millennial Kingdom has yet to officially arrive. During the stage of making people perfect, the Millennial Kingdom is but a fledgling; at the time of the Millennial Kingdom spoken of by God, man will have been made perfect. Previously, it was said that people would be like saints and stand firm in the land of Sinim. Only when people are made perfect—when they become the saints spoken of by God—will the Millennial Kingdom have arrived. When God makes people perfect, He purifies them, and the purer they are the more they are made perfect by God. When the impurity, rebelliousness, opposition, and things of the flesh within you are expelled, when you have been purified, then you will be beloved by God (in other words, you will be a saint); when you have been made perfect by God and become a saint, you will be in the Millennial Kingdom. Now is the Age of Kingdom. In the Age of Millennial Kingdom people will depend on the words of God to live, and all nations will come under God’s name, and all will come to read God’s words. At that time, some will call by telephone, some will fax … they will use every means to access God’s words, and you, too, will come under God’s words. All this is what happens after people are made perfect. Today, people are made perfect, refined, enlightened, and guided through words; this is the Age of Kingdom, it is the stage of people being made perfect, and

it has no connection to the Age of Millennial Kingdom. During the Age of Millennial Kingdom, people will have already been made perfect and the corrupt dispositions within them will have been purified. At that time, the words spoken by God will guide people step by step, and reveal all of the mysteries of God's work from the time of creation until today, and His words will tell people of God's actions in every age and every day, how He guides people within, the work He does in the spiritual realm, and will tell them of the dynamics of the spiritual realm. Only then will it truly be the Age of Word; now it is merely in a fledgling state. If people are not made perfect and purified, they will have no way of living a thousand years on earth, and their flesh will inevitably decay; if people are purified inside, and they are no longer of Satan and the flesh, then they will remain alive on earth. In this stage you are still purblind, and all that you experience is loving God and bearing Him testimony for every day you live on earth.

"The Millennial Kingdom Has Arrived" is a prophecy, it is analogous to the foretelling of a prophet, one in which God prophesies what will happen in the future. The words that God speaks in the future and the words that He speaks today are not the same: The words of the future will guide the age, whereas the words He speaks today make people perfect, refine them, and prune them. The Age of Word in the future is different from the Age of Word today. Today, all words spoken by God—regardless of the means by which He speaks—are in order to make people perfect, to purify that which is dirty within them, to make them holy, and make them righteous before God. The words spoken today, and the words spoken in the future, are two separate things. The words spoken in the Age of Kingdom are to make people enter into all training, to bring people onto the correct track in everything, to expel all that is impure in them. Such is what God does in this age. He creates a foundation of His words in every person, He

makes His words the life of every person, and He uses His words to constantly enlighten and guide them within. And when they are not considerate of God's intentions, God's words will be inside them to reproach and discipline them. The words of today are to be the life of man; they directly provide all that man needs, all that you lack inside is provided for by God's words, and all those who accept God's words are enlightened by eating and drinking His words. The words spoken by God in the future guide the people of the entire universe; today, these words are only spoken in China, and they do not represent those spoken throughout the entire universe. God will only speak to the entire universe when the Millennial Kingdom comes. Know that the words spoken by God today are all to make people perfect; the words spoken by God during this stage are in order to provide for people's needs, not in order to allow you to know mysteries or see the miracles of God. That He speaks through many means is in order to provide for people's needs. The Age of Millennial Kingdom has yet to arrive—the Age of Millennial Kingdom that is spoken of is the day of God's glory. After Jesus' work in Judea had been completed, God transferred His work to mainland China and created another plan. He does another part of His work in you, He does the work of making people perfect with words, and He uses words to cause people to suffer much pain as well as gain much of God's grace. This stage of work will create a group of overcomers, and after He has made this group of overcomers, they will be able to testify to His deeds, they will be able to live out reality, and they will actually satisfy Him and be loyal to Him unto death, and in this way God will gain glory. When God gains glory—that is, when He has made this group of people perfect—that will be the Age of Millennial Kingdom.

Jesus was on earth for thirty-three and a half years, He came to do the work of crucifixion, and through the crucifixion God gained one part of His

glory. When God came in the flesh, He was able to be humble and hidden, and could endure tremendous suffering. Although He was God Himself, He still endured every humiliation and every revilement, and He endured great pain in being nailed to the cross so as to complete the work of redemption. After this stage of work was concluded, although people saw that God had gained great glory, this was not the entirety of His glory; it was only one part of His glory, which He had gained from Jesus. Although Jesus was able to endure every hardship, to be humble and hidden, to be crucified for God, God only gained one part of His glory, and His glory was gained in Israel. God still has another part of glory: coming to earth to practically work and make perfect a group of people. During Jesus' stage of work, He did some supernatural things, but that stage of work was by no means only in order to perform signs and wonders. It was primarily to show that Jesus could suffer, and be crucified for God, that Jesus was able to suffer tremendous pain because He loved God and that, although God abandoned Him, He was still willing to sacrifice His life for God's will. After God had completed His work in Israel and Jesus was nailed to the cross, God gained glory, and He had borne testimony before Satan. You neither know nor have seen how God has become flesh in China, so how can you see that God has gained glory? When God does much work of conquest in you, and you stand firm, then this stage of God's work is successful, and this is part of God's glory. You see only this, and you have yet to be made perfect by God, have yet to give your heart entirely to God. You have yet to entirely see this glory; you only see that God has already conquered your heart, that you can never leave Him, and will follow God to the very end and your heart will not change, and that this is the glory of God. In what do you see God's glory? In the effects of His work in people. People see that God is so lovely, they have God in their hearts, and are unwilling to leave Him, and this is God's

glory. When the strength of the brothers and sisters of the churches arises, and they can love God from their hearts, see the supreme might of the work done by God, the incomparable might of His words, when they see that His words carry authority and that He can embark upon His work in the ghost town of the Chinese mainland, when, though people are weak, their hearts bow down before God and they are willing to accept God's words, and when, although they are weak and unworthy, they are able to see that God's words are so lovable, and so worthy of their cherishment, then this is the glory of God. When the day comes on which people are made perfect by God, and are able to yield before Him, and can completely submit to God, and leave their prospects and fate in the hands of God, then the second part of God's glory will have been entirely gained. Which is to say, when the work of the practical God has been entirely completed, His work in mainland China will come to an end. In other words, when those who were predestined and chosen by God have been made perfect, God will have gained glory. God said that He has brought the second part of His glory to the East, yet this is invisible to the naked eye. God has brought His work to the East: He has already come to the East, and this is God's glory. Today, although His work has yet to be completed, because God has decided to work, it shall surely be accomplished. God has decided He shall complete this work in China, and He has resolved to make you complete. Thus, He gives you no way out—He has already conquered your hearts, and you have to go on whether you want to or not, and when you are gained by God, God obtains glory. Today, God has yet to obtain complete glory, because you have yet to be made perfect. Although your hearts have returned to God, there are still many weaknesses in your flesh, you are incapable of satisfying God, you are unable to be considerate of God's intentions, and you yet possess many negative things that you must rid yourselves of and

you must yet undergo many trials and refinements. Only in that way can your life dispositions change and you can be gained by God.

Only Those Who Know God Can Bear Testimony to God

To believe in God and know God is perfectly natural and justified, and today—during an age when God incarnate is doing His work in person—is an especially good time to know God. Satisfying God is something that is achieved by building on the foundation of understanding God's intentions, and in order to understand God's intentions, it is necessary to have some knowledge of God. This knowledge of God is the vision that one who believes in God must have; it is the basis of man's belief in God. In the absence of this knowledge, man's belief in God would exist in a vague state, in the midst of empty theory. Even if it is the resolution of people like this to follow God, they will gain nothing. All those who gain nothing in this stream are the ones who will be eliminated—they are all freeloaders. Whichever step of God's work you experience, you should be accompanied by a mighty vision. Otherwise, it would be difficult for you to accept each step of new work, because the new work of God lies beyond man's capacity to imagine, and is outside the bounds of his conception. So, without a shepherd to tend to man, without a shepherd to engage in fellowship about visions, man is incapable of accepting this new work. If man cannot comprehend visions, then he cannot comprehend the new work of God, and if man cannot submit to God's new work, then man will be unable to understand God's intentions, and so his knowledge of God will amount to nothing. Before man carries out the word of God, he must know the word of God; that is, he must understand God's intentions. Only in this way can God's word be carried out accurately and in accordance with God's intentions. This is something that everyone who seeks the truth must possess, and it is also the process that everyone who tries to know God must

undergo. The process of coming to know the word of God is the process of coming to know God and the work of God. So, knowing visions not only refers to knowing the humanity of God incarnate, but also includes knowing the word and the work of God. From the word of God people come to understand God's intentions, and from the work of God they come to know God's disposition and what God is. Belief in God is the first step to knowing God. The process of advancing from this initial belief in God to the most profound belief in Him is the process of coming to know God, the process of experiencing the work of God. If you only believe in God for the sake of believing in God, and not for the sake of coming to know Him, then there is no reality to your faith, and your faith cannot become pure—of this there is no doubt. If, during the process by which man experiences God's work, he gradually comes to know God, then his disposition will gradually change, and his belief will become increasingly true. In this way, when man achieves success in his belief in God, he will have completely gained God. The reason why God went to such great lengths to become flesh for the second time to do His work in person was so that man would be able to know Him and to see Him. Knowing God[a] is the final effect to be achieved at the conclusion of God's work; it is the last requirement God makes of mankind. The reason why He does this is for the sake of His final testimony; He does this work in order that man may finally and completely turn to Him. Man can only come to love God by knowing God, and to love God he must know God. No matter how he seeks, or what he seeks to gain, he must be able to achieve knowledge of God. Only in this way can man satisfy God's heart. Only by knowing God can man have true faith in God, and only by knowing God can he truly fear and submit to God. Those who do not know God will never arrive at true submission to and fear of God. Knowing God includes knowing His disposition, understanding His

intentions, and knowing what He is. Yet whichever aspect one comes to know, each one requires man to pay a price and requires the will to submit, without which no one would be able to continue following to the end. The work of God is too incompatible with the notions of man. God's disposition and what God is are too difficult for man to know, and everything that God says and does is too incomprehensible for man: If man wishes to follow God and yet is unwilling to submit to Him, then man will gain nothing. From the creation of the world until today, God has done much work that is incomprehensible to man and that man has found hard to accept, and God has said much that makes the notions of man difficult to heal. But He has never ceased His work on account of man's having too many difficulties; rather, He has carried on working and speaking, and even though great numbers of "warriors" have fallen by the wayside, He is still doing His work, and continues without intermission to choose one group after another of people who are willing to submit to His new work. He has no pity for those fallen "heroes," and instead treasures those who accept His new work and words. But to what end does He work in this way, step-by-step? Why is He always eliminating some people and choosing others? Why is it that He always employs such a method? The aim of His work is to allow man to know Him, and thus be gained by Him. The principle of His work is to work on those who are able to submit to the work He does today, and not to work on those who submit to the work He has done in the past while opposing the work He does today. Herein lies the reason why He has been eliminating so many people.

The effects of the lesson of coming to know God cannot be achieved in one or two days: Man must accumulate experiences, undergo suffering, and attain true submission. First of all, start from the work and the words of God. It is imperative that you understand what is included in the knowledge

of God, how to achieve this knowledge, and how to see God in your experiences. This is what everyone must do when they have yet to know God. No one can grasp the work and the words of God in one fell swoop, and no one can achieve knowledge of God's entirety within a short time. There is a necessary process of experience, without which no one would be able to know God or to follow Him sincerely. The more work God does, the more man knows Him. The more at odds the work of God is with man's notions, the more man's knowledge of Him is renewed and deepened. If the work of God were to remain forever fixed and unchanging, then there would not be much to man's knowledge of Him. Between the time of creation and the present, what God did during the Age of Law, what He did during the Age of Grace, and what He does during the Age of Kingdom—you must be crystal clear about these visions. You must know the work of God. Only after following Jesus did Peter gradually come to know about much of the work the Spirit did in Jesus. He said, "Relying on the experiences of man is not enough to achieve complete knowledge; there must be many new things from the work of God to help us to know Him." At the beginning, Peter believed that Jesus was one sent by God, like an apostle, and he did not see Jesus as the Christ. At this time, when he began to follow Jesus, Jesus asked him, "Simon Barjona, will you follow Me?" Peter said, "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You." From his words, it can be seen that Peter simply had no knowledge of Jesus; he had experienced the words of God, had pruned himself, and had suffered hardship for God, but he had no knowledge of the work of God. After a period of experience, Peter saw in Jesus many of the deeds of God, he saw the loveliness of God, and he saw much of God's being in Jesus. So too did he see that the words Jesus spoke could not have been spoken by man, and

that the work Jesus did could not have been done by man. In Jesus' words and actions, furthermore, Peter saw much of the wisdom of God, and much work of a divine nature. During his experiences, he did not merely come to know himself, but also paid close attention to Jesus' every action, from which he discovered many new things, namely, that there were many expressions of the practical God in the work that God did through Jesus, and that Jesus differed from an ordinary man in the words He spoke and the actions He took, as well as the way in which He shepherded the churches and the work He carried out. So, Peter learned from Jesus many lessons that he was supposed to learn, and by the time Jesus was about to be nailed to the cross, he had gained a certain amount of knowledge of Jesus—these things became the basis of his lifelong loyalty to Jesus and of his upside-down crucifixion which he suffered for the sake of the Lord. Although he was possessed of some notions and did not have a clear knowledge of Jesus at the beginning, such things are inevitably a part of corrupt man. As Jesus was about to depart, He told Peter that His crucifixion was the work He had come to do: It was necessary that He be forsaken by the age, and that this impure and old age should nail Him to the cross; He had come to complete the work of redemption, and, having completed this work, His ministry would be at an end. Hearing this, Peter was beset with sorrow, and became even more attached to Jesus. When Jesus was nailed to the cross, Peter wept bitterly in private. Prior to this, he had asked Jesus, "My Lord! You say You are going to be crucified. After You're gone, when will we see You again?" Was there no element of adulteration in the words that he spoke? Were there no notions mixed into them? In his heart, he knew that Jesus had come to complete a part of God's work, and that after Jesus left, the Spirit would be with him; even though He would be nailed to the cross and ascend to heaven, nevertheless the Spirit of God would be with him. At that time,

Peter had some knowledge of Jesus: He knew that Jesus had been sent by the Spirit of God, that the Spirit of God was within Him, and that Jesus was God Himself, that He was Christ. Yet it was because of his love for Jesus, and because of his human weakness, that Peter spoke such words. If, in every step of God's work, one can observe and painstakingly experience, then one will be able gradually to discover the loveliness of God. And what did Paul take for his vision? When Jesus appeared to him, Paul said, "Who are You, Lord?" Jesus said, "I am Jesus whom you persecute." This was Paul's vision. Peter took as his vision Jesus' resurrection, His appearance for 40 days, and the teachings of Jesus' lifetime, until the end of his journey.

Man experiences God's work, comes to know himself, purges away his corrupt disposition, and seeks growth in life, all for the sake of knowing God. If you only seek to know yourself and to prune your own corrupt disposition, but have no knowledge of what work God does upon man, of how great His salvation is, or of how you experience God's work and witness His deeds, then this experience of yours is fatuous. If you think that one's life has attained maturity just because one is able to put the truth into practice and to endure, this means that you have still not grasped the true meaning of life or God's purpose in perfecting man. One day, when you are in the religious churches, among members of the Repentance Church or of the Life Church, you will come across many devout people, whose prayers contain "visions" and who, in their pursuit of life, feel touched and are guided by words. Furthermore, they are able in many matters to endure and to forsake themselves, and not to be led by the flesh. At that time, you will not be able to tell the difference: You will believe that everything they do is right, is the natural expression of life, and that it is a great pity that the name that they believe in is wrong. Are not such views foolish? Why is it

said that many people have no life? Because they do not know God, and thus it is said that they have no God in their hearts, and have no life. If your belief in God has reached a point where you are capable of thoroughly knowing the deeds of God, the practicality of God, and every stage of God's work, then you are possessed of the truth. If you do not know the work and the disposition of God, then there is still something missing in your experience. How Jesus carried out that stage of His work, how this stage is being carried out, how God did His work in the Age of Grace and what work was done, what work is being done in this stage—if you do not have a thorough knowledge of these things, then you will never feel assured and you will always be insecure. If, after a period of experience, you are able to know the work done by God and every step of His work, and if you have gained thorough knowledge of God's aims in speaking His words, and why so many words He has spoken have not been fulfilled, then you may boldly and without holding back pursue the road ahead, free from worry and refinement. You should see by what means God achieves so much of His work. He uses the words He speaks, refining man and transforming his notions by means of many different kinds of words. All the suffering that you have endured, all the refinement that you have undergone, the pruning that you have accepted within you, the enlightenment that you have experienced—these have all been achieved by means of the words God has spoken. On what account does man follow God? He follows because of the words of God! The words of God are deeply mysterious, and they can moreover move man's heart, reveal things buried deep within it, make him know things that happened in the past, and allow him to penetrate into the future. So man endures suffering because of God's words, and is also made perfect because of God's words: Only at this time does man follow God. What man should do in this stage is accept the words of God, and regardless

of whether he is made perfect or subjected to refinement, the words of God are what is key. This is the work of God, and this is also the vision that man should know today.

How does God make man perfect? What is the disposition of God? What is contained within His disposition? If someone can explain all of these things clearly, then this is spreading God's name, it is bearing testimony to God, and it is exalting God. Man will, based upon the foundation of knowing God, ultimately become transformed in his life disposition. The more man undergoes being pruned and being refined, the more he is invigorated; the more numerous the steps of God's work, the more man is made perfect. Today, in man's experience, every single step of God's work strikes back at his notions, and all lies beyond man's intellect and outside his expectations. God provides everything that man needs, and in every respect this is at odds with his notions. God utters His words in your time of weakness; only in this way can He supply your life. By striking back at your notions, He makes you accept the pruning of God; only in this way can you rid yourself of your corruption. Today, God incarnate works within a state of divinity in one respect, but in another He works in a state of normal humanity. When you cease to be able to deny any work of God, when you are able to submit no matter what God says or does within the state of normal humanity, when you are able to submit and to understand no matter what kind of normality He manifests, and when you have gained actual experience, only then can you be sure that He is God, only then will you stop producing notions, and only then will you be able to follow Him to the end. There is wisdom to God's work, and He knows how man can stand fast in testimony to Him. He knows where man's vital weakness lies, and the words He speaks can strike you at your vital weakness, but He also uses His majestic and wise words to make you stand

firm in testimony to Him. Such are the miraculous deeds of God. The work God does is unimaginable to the human intellect. What kinds of corruption that man, being of the flesh, is possessed of, and what constitutes the substance of man—all these are revealed through God's judgment, which leaves man with nowhere to hide from his shame.

God does the work of judgment and chastisement so that man may gain knowledge of Him, and for the sake of His testimony. Without His judgment of man's corrupt disposition, man could not possibly know His righteous disposition, which brooks no offense, and nor would man be able to turn his old knowledge of God into a new one. For the sake of His testimony, and for the sake of His management, He makes His entirety public, thus enabling man, through His public appearance, to arrive at knowledge of God, to be transformed in his disposition, and to bear resounding testimony to God. The transformation of the disposition of man is achieved through many different kinds of God's work; without such changes in his disposition, man would be unable to bear testimony to God and to accord with God's intentions. The transformation of man's disposition signifies that man has freed himself from Satan's bondage and from the influence of darkness, and has truly become a model and specimen of God's work, a witness of God, and one who accords with God's intentions. Today, God incarnate has come to do His work on earth, and He requires that man achieve knowledge of Him, submission to Him, and testimony to Him—they are to know His practical and normal work, they are to submit to all of His words and work which do not accord with the notions of man, and they are to bear testimony to all the work He does to save man, as well as all the deeds He accomplishes to conquer man. Those who bear testimony to God must have knowledge of God; only this kind of testimony is accurate and practical, and only this kind of testimony can

shame Satan. God uses those who have come to know Him through undergoing His judgment, chastisement, and pruning, to bear testimony to Him. He uses those who have been corrupted by Satan to bear testimony to Him, and so too does He use those whose disposition has changed, and who have thus gained His blessings, to bear testimony to Him. He does not need man to praise Him with his mouth, nor does He need the praise and testimony of the ilk of Satan, who have not been saved by Him. Only those who know God are qualified to bear testimony to Him, and only those who have been transformed in their disposition are qualified to bear testimony to Him. God will not allow man intentionally to bring shame upon His name.

Footnotes:

a. The original text reads “The work of knowing God.”

How Peter Came to Know Jesus

During the time Peter spent with Jesus, he saw many lovable characteristics in Jesus, many aspects worthy of emulation, and many aspects which supplied him. Although Peter saw the being of God in Jesus in many ways, and saw many lovable qualities, he did not know Jesus at first. Peter began following Jesus when he was 20 years old, and he continued to follow Him for six years. During that time, he never came to know Jesus; Peter was willing to follow Jesus purely out of admiration for Him. When Jesus first called to him on the shores of the Sea of Galilee, He asked: "Simon Barjona, will you follow Me?" Peter said: "I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit. I will follow You." At the time, Peter had already heard of a man named Jesus—the greatest of the prophets and God's beloved Son—and Peter had been constantly hoping to find Him and hoping for a chance to see Him (because that is how he was being led by the Holy Spirit). Although Peter had never seen Him and had only heard rumors about Him, gradually a yearning and adoration for Jesus grew in his heart, and he often yearned to one day look upon Jesus. And how did Jesus call upon Peter? He too had heard of a man called Peter, yet it was not the Holy Spirit who instructed Him: "Go to the Sea of Galilee, where there is one called Simon Barjona." Jesus had heard someone say that there was one called Simon Barjona, and that people had heard his sermon, that he too preached the gospel of the kingdom of heaven, and that the people who heard him were all moved to tears. After hearing this, Jesus followed that person to the Sea of Galilee; when Peter accepted Jesus' call, he followed Him.

During his time following Jesus, Peter formed many opinions of Him and always judged Him from his own perspective. Although Peter had a certain degree of understanding of the Spirit, his understanding was somewhat unclear, which is why he said: “I must follow he who is sent by the heavenly Father. I must acknowledge he who is chosen by the Holy Spirit.” He did not understand the things Jesus did and lacked clarity about them. After following Him for some time, Peter grew interested in what He did and said, and in Jesus Himself. He came to feel that Jesus inspired both affection and respect; he liked to associate with Him and stay beside Him, and listening to Jesus’ words rendered him supply and aid. During the time he followed Jesus, Peter observed and took to heart everything about His life: His actions, words, movements, and expressions. He gained a deep understanding that Jesus was not like ordinary men. Although His human appearance was exceedingly normal, He was full of love, mercy, and tolerance for man. Everything He did or said was of great aid to others, and Peter saw and gained things he had never before seen nor possessed from Jesus. He saw that although Jesus had neither a grand stature nor any unusual humanity, He had a truly extraordinary and uncommon air about Him. Although Peter couldn’t fully explain it, he could see that Jesus acted differently from everyone else, for the things He did were very different from that of normal men. From his time in contact with Jesus, Peter also saw that His character was different from that of an ordinary man. He always acted steadily and never with haste, never exaggerated nor underplayed a subject, and He conducted His life in a way that revealed a character which was both normal and admirable. In conversation, Jesus spoke plainly and with grace, communicating always in a cheerful yet serene manner—and yet never did He lose His dignity while carrying out His work. Peter saw that Jesus was sometimes taciturn, while other times

He spoke incessantly. Sometimes He was so happy that He appeared just like a dove, both nimble and hopping about lively, and other times He was so sad that He did not talk at all, appearing laden with grief as though He were a mother who had endured countless hardships. At times He was filled with anger like a brave soldier charging off to kill an enemy or, on some occasions, He even resembled a roaring lion. Sometimes He laughed; other times He prayed and wept. No matter how Jesus acted, Peter grew to have boundless love and respect for Him. Jesus' laughter filled him with happiness, His sorrow plunged him into grief, His anger frightened him, while His mercy, forgiveness, and the strict demands He made of people made him come to truly love Jesus and develop a true fear of and longing for Him. Of course, it was not until after Peter had lived alongside Jesus for a number of years that he gradually came to realize all of this.

Peter was a particularly sensible man, born with natural intelligence, yet he did many foolish things when following Jesus. At the very start, he had some notions about Jesus. He asked: "People say You are a prophet, so when You were eight years old and started to understand things, did You know You were God? Did You know You were conceived by the Holy Spirit?" Jesus replied: "No, I didn't. Don't I seem just like a normal person to you? I am the same as anyone else. The person the Father sends is a normal person, not an extraordinary one. And, though the work I do represents My heavenly Father, My image, the person that I am, and this fleshly body cannot fully represent My heavenly Father—only one part of Him. Although I came from the Spirit, I am still a normal person, and My Father sent Me to this earth as a normal person, not an extraordinary one." Only when Peter heard this did he gain a slight understanding of Jesus. And it was only after he had gone through countless hours of Jesus' work, of His teaching, His shepherding, and His sustaining, that he gained a much deeper

understanding. When Jesus was in His 30th year, He told Peter of His impending crucifixion and that He had come to do a stage of work—the work of crucifixion—to redeem all mankind. Jesus also told Peter that three days after the crucifixion, the Son of man would rise again, and that once risen, He would appear to the people for 40 days. Upon hearing these words, Peter was sad and took these words to heart; from then on, he grew ever closer to Jesus. After experiencing for some time, Peter came to realize that everything Jesus did was of the being of God, and he came to think that Jesus was exceptionally lovable. Only when he came to have this understanding did the Holy Spirit enlighten him from within. It was then that Jesus turned to His disciples and other followers and asked: "John, who do you say that I am?" John replied: "You are Moses." He then turned to Luke: "And you, Luke, who do you say that I am?" Luke replied: "You are the greatest of the prophets." He then asked a sister, and she replied: "You are the greatest of prophets who speaks many words from everlasting to everlasting. No one's prophecies are as great as Yours, nor anyone's knowledge in excess of Yours; You are a prophet." Then Jesus turned to Peter and asked: "Peter, who do you say that I am?" Peter replied: "You are the Christ, the Son of the living God. You come from heaven. You are not of the earth. You are not the same as created beings. We are on earth and You are here with us, but You are of heaven and are not of the world, and You are not of the earth." It was through his experience that the Holy Spirit enlightened him, which enabled him to come to this understanding. After this enlightenment, he admired everything Jesus had done even more, thought of Him as even more lovable, and was always in his heart reluctant to be parted with Jesus. So, the first time Jesus revealed Himself to Peter after He was crucified and resurrected, Peter cried with exceptional happiness: "Lord! You are risen!" Then, weeping, Peter caught an

extremely large fish, cooked it and served it to Jesus. Jesus smiled, but did not speak. Although Peter knew Jesus had been resurrected, he did not understand the mystery of it. When he gave Jesus the fish to eat, Jesus did not refuse it, but He did not speak or sit down to eat. Instead, He suddenly vanished. This was an enormous shock to Peter, and only then did he understand that Jesus resurrected was different from the Jesus of before. Once he realized this, Peter was grieved, but he also gained comfort from knowing that the Lord had completed His work. He knew that Jesus had completed His work, that His time staying with man was over, and that man would have to walk his own path from then on. Jesus had once told him: "You too must drink of the bitter cup from which I have drunk (this is what He said after the resurrection). You too must walk the path I have walked. You must lay down your life for Me." Unlike now, work at that time did not take the form of a face-to-face conversation. During the Age of Grace, the work of the Holy Spirit was particularly hidden, and Peter suffered through much hardship. Sometimes, Peter reached the point of exclaiming: "God! I have nothing but this life. Although it is not worth much to You, I wish to dedicate it to You. Although men are unworthy to love You, and their love and hearts are worthless, I believe You know men's hearts' desire. And even though the bodies of men do not meet with Your acceptance, I wish for You to accept my heart." Uttering prayers like this gave him encouragement, especially when he prayed: "I'm willing to dedicate my heart wholly to God. Even though I'm unable to do anything for God, I'm willing to loyally satisfy God and devote myself to Him wholeheartedly. I believe God must look upon my heart." He said: "I ask for nothing in my life but that my thoughts of love for God and my heart's desire be accepted by God. I was with the Lord Jesus for so long, yet I never loved Him; that is my biggest debt. Even though I stayed with Him, I did not know Him, and I

even said some inappropriate things behind His back. Thinking of these things makes me feel even more indebted to the Lord Jesus." He always prayed in this manner. He said: "I am less than dust. I can do nothing but dedicate this loyal heart to God."

There was a climax in Peter's experiences, when his body was almost totally broken, but Jesus still gave him encouragement within. And one time, Jesus appeared to Peter. When Peter was in tremendous suffering and felt that his heart was broken, Jesus instructed him: "You were with Me on earth, and I was here with you. And though before we were together in heaven, it is, after all, of the spiritual realm. Now I am returned to the spiritual realm, and you are on earth, for I am not of earth, and though you too are not of earth, you have to fulfill your function on earth. As you are a servant, you must fulfill your duty." Hearing that he would be able to return to God's side gave Peter comfort. At that time, Peter was in such agony that he was almost bedridden; he felt remorse to the point of saying: "I am so corrupted that I am unable to satisfy God." Jesus appeared to him and said: "Peter, could it be that you have forgotten the resolution you once made before Me? Have you really forgotten everything I said? Have you forgotten the resolution you made to Me?" Seeing that it was Jesus, Peter rose from his bed, and Jesus comforted him thus: "I am not of the earth, I have already told you—this you must understand, but have you forgotten something else I told you? 'You are also not of the earth, not of the world.' Right now, there is work that you need to do. You cannot be grieved like this. You cannot suffer like this. Although men and God cannot coexist in the same world, I have My work and you have yours, and one day when your work is finished, we will be together in one realm, and I will lead you to be with Me forever." Peter was comforted and reassured after hearing these words. He knew that this suffering was something he had to endure and experience,

and from then on, he was inspired. Jesus specially appeared to him at every key moment, giving him special enlightenment and guidance, and He did much work on him. And what did Peter regret the most? Not long after Peter had said "You are the Son of the living God," Jesus posited another question to Peter (although it is not recorded in the Bible this way). Jesus asked him: "Peter! Have you ever loved Me?" Peter understood what He meant, and said: "Lord! I once loved the Father in heaven, but I admit I have never loved You." Jesus then said: "If people do not love the Father in heaven, how can they love the Son on earth? And if people do not love the Son sent by God the Father, how can they love the Father in heaven? If people truly love the Son on earth, then they truly love the Father in heaven." When Peter heard these words, he realized what he had been lacking. He always felt remorse to the point of tears over his words "I once loved the Father in heaven, but I have never loved You." After the resurrection and ascension of Jesus, he felt even more remorse and grief over these words. Recalling his past work and his present stature, he would often come before Jesus in prayer, always feeling regret and indebted due to having not satisfied God's intentions and not measuring up to God's standards. These issues became his biggest burden. He said: "One day I will dedicate to You everything I have and everything I am, and I will give You whatever is most valuable." He said: "God! I have only one faith and only one love. My life is worth nothing, and my body is worth nothing. I have only one faith and only one love. I have faith in You in my mind and love for You in my heart; these two things only have I to give to You, and nothing else." Peter was greatly encouraged by Jesus' words, because before Jesus was crucified, He had told Peter: "I am not of this world, and you too are not of this world." Later, when Peter reached a point of great pain, Jesus reminded him: "Peter, have you forgotten? I am not of the

world, and it was only for My work that I departed earlier. You too are not of the world, have you really forgotten? I have told you twice, do you not remember?" Hearing this, Peter said: "I have not forgotten!" Jesus then said: "You once spent a happy time gathered with Me in heaven and a period of time by My side. You miss Me, and I miss you. Although the created beings are not worth mentioning in My eyes, how can I not love one who is innocent and lovable? Have you forgotten My promise? You must accept My commission on earth; you must fulfill the task I entrusted to you. One day I will certainly lead you to be by My side." After hearing this, Peter became even more encouraged and received even greater inspiration, such that when he was on the cross, he was able to say: "God! I cannot love You enough! Even if You ask me to die, I still cannot love You enough. Wherever You send my soul, whether or not You fulfill Your past promises, whatever You do afterward, I love You and believe in You." What he held onto was his faith, and true love.

One evening, several of the disciples, including Peter, were on a fishing boat together with Jesus, and Peter asked Jesus a very naive question: "Lord! I would like to ask You a question which I have had for a very long time." Jesus replied: "Then please ask!" Peter then asked: "Was the work done during the Age of Law Your doing?" Jesus smiled, as if saying: "This child, how naive he is!" He then continued with purpose: "It was not Mine. It was the doing of Jehovah and Moses." Peter heard this and exclaimed: "Oh! So it was not Your doing." Once Peter had said this, Jesus spoke no more. Peter thought to himself: "It was not You that did it, so no wonder You have come to destroy the law, as it was not Your doing." His heart was also eased. Afterward, Jesus realized that Peter was quite naive, but because he had no understanding at the time, Jesus didn't say anything else or directly refute him. Once Jesus gave a sermon in a synagogue where

many people were present, including Peter. In His sermon, Jesus said: “The One who will come from everlasting to everlasting will do the work of redemption during the Age of Grace to redeem all of mankind from sin, but He will not be constrained by any regulation in leading man out of sin. He will walk out of the law and enter into the Age of Grace. He will redeem all of mankind. He will stride forward from the Age of Law into the Age of Grace, yet none know Him, He who came from Jehovah. The work Moses did was granted by Jehovah; Moses drafted the law because of the work Jehovah had done.” Once this was said, He continued: “Those who abolish the commandments of the Age of Grace during the Age of Grace will meet with calamity. They must stand in the temple and receive God’s destruction, and fire shall come upon them.” Hearing these words had somewhat of an effect on Peter, and throughout a period of his experience, Jesus shepherded and sustained Peter, speaking heart-to-heart with him, which gave Peter a slightly better understanding of Jesus. As Peter thought back to what Jesus had preached on that day and the question he had asked Jesus when they were on the fishing boat, the response Jesus had given, as well as how He had smiled, Peter finally came to an understanding about it all. Afterward, the Holy Spirit enlightened Peter, and only then did he understand that Jesus was the Son of the living God. Peter’s understanding came from the enlightenment of the Holy Spirit, but there was a process to his understanding. It was through asking questions, hearing Jesus preach, then through receiving Jesus’ special fellowship and His special shepherding, that Peter came to realize Jesus was the Son of the living God. It was not achieved overnight; it was a process, and this became a help to him in his later experiences. Why did Jesus not do the work of perfection in other people, but just in Peter? Because only Peter understood that Jesus was the Son of the living God; no one else knew this. Though there were many

disciples who knew much in their time following Him, their knowledge was superficial. This is why Peter was chosen by Jesus as the specimen of being made perfect. What Jesus said to Peter then is what He says to people today, whose knowledge and life entry must reach that of Peter. It is in accordance with this requirement and this path that God will perfect everyone. Why are people today required to have real faith and true love? You too must experience what Peter experienced; the fruits Peter gained from his experiences must also be manifested in you; and you too must experience the pain that Peter experienced. The path you walk is the same that Peter walked. The pain you suffer is the pain that Peter suffered. When you receive glory and when you live out a real life, then you live out the image of Peter. The path is the same, and one is made perfect by following it. However, your caliber is somewhat lacking in comparison to that of Peter, for times have changed, and so too has the extent of corruption of men, and because Judea was a kingdom with a long-standing and ancient culture. Hence, you must do all that you can to improve your caliber.

Peter was a very sensible person, astute in everything he did, and he was also extremely honest. He suffered many setbacks. His first contact with society came at the age of 14, when he attended school and also went to the synagogue. He had a lot of enthusiasm and was always willing to attend meetings. At the time, Jesus had not yet officially started His work; this was just the beginning of the Age of Grace. Peter started coming into contact with religious figures when he was 14; by the time he was 18, he was in contact with the religious elite, but after he saw the chaos behind the scenes of religion, he retreated from it. Seeing how crooked, deceitful, and scheming these people were, he became extremely disgusted (this was how the Holy Spirit worked at the time, to make him perfect. He especially moved him and did some special work on him), and so he withdrew from

the synagogue at the age of 18. His parents persecuted him and would not let him believe (they were devils and nonbelievers). Finally, Peter left home and traveled everywhere, fishing and preaching for two years, during which time he also led quite a few people. Now you should be able to clearly see the precise path that Peter took. If you can clearly see Peter's path, then you will be certain about the work being done today, so you will not complain or be negative, or long for anything. You should experience Peter's mood at the time: He was stricken with sorrow; he no longer asked for a future or any blessings. He did not seek profit, happiness, fame, or fortune in the world; he only sought to live the most meaningful life, which was to repay God's love and dedicate what he held utterly most precious to God. Then he would be satisfied in his heart. He often prayed to Jesus with the words: "Lord Jesus Christ, I once loved You, but I never truly loved You. Though I said I had faith in You, I never loved You with a true heart. I only looked up to You, adored You, and missed You, but I never loved You nor truly had faith in You." He constantly prayed to make his resolution, and he was always encouraged by the words of Jesus and drew motivation from them. Later, after a period of experience, Jesus tested him, provoking him to yearn for Him further. He said: "Lord Jesus Christ! How I miss You, and long to look upon You. I lack too much, and cannot make up for Your love. I beg You to soon take me away. When will You have need of me? When will You take me away? When will I once again look upon Your face? I do not wish to live any longer in this body, to continue becoming corrupted, nor do I wish to rebel any further. I am ready to dedicate all I have to You as soon as I can, and I do not wish to sadden You any further." This is how he prayed, but he did not know at the time what Jesus would perfect in him. During the agony of his test, Jesus appeared to him again and said: "Peter, I wish to make you perfect, such that you become a piece of fruit, one that is

the crystallization of My perfection of you, and which I will enjoy. Can you truly testify for Me? Have you done what I ask you to do? Have you lived out the words I have spoken? You once loved Me, but though you loved Me, have you lived Me out? What have you done for Me? You recognize that you are unworthy of My love, but what have you done for Me?" Peter saw that he had done nothing for Jesus and remembered his previous oath to give his life to God. And so, he no longer complained, and his prayers from then on grew much better. He prayed, saying: "Lord Jesus Christ! I once left You, and You too once left me. We have spent time apart, and time together in company. Yet You love me more than all else. I have repeatedly rebelled against You and repeatedly grieved You. How can I forget such things? I am always bearing in mind and never forget the work You have done on me and what You have entrusted me with. I have done everything that I can for the work You have done on me. You know what I can do, and You further know what role I can play. I wish to put myself at the mercy of Your orchestrations, and I will dedicate everything I have to You. Only You know what I can do for You. Although Satan fooled me so much and I rebelled against You, I believe You do not remember me for those transgressions and that You do not treat me based on them. I wish to dedicate my entire life to You. I ask for nothing, and neither do I have other hopes or plans; I only wish to act according to Your intentions and to follow Your will. I will drink from Your bitter cup, and I am Yours to command."

You must be clear about the path you walk; you must be clear about the path you will take in the future, what it is that God will make perfect, and what has been entrusted to you. One day, perhaps, you will be tested and, when that time comes, if you are able to draw inspiration from Peter's experiences, it will show that you are truly walking Peter's path. Peter was commended by God for his true faith and love and for his loyalty to God.

And it was for his honesty and longing for God in his heart that God made him perfect. If you truly have the same love and faith as Peter, then Jesus will surely make you perfect.

Only by Experiencing Refinement Can Man Possess True Love

All of you are in the midst of trial and refinement. How should you love God during refinement? Having experienced refinement, people are able to offer true praise to God, and amidst refinement, they can see that they are very much lacking. The greater your refinement, the more you are able to rebel against the flesh; the greater people's refinement, the greater their love for God. This is what you should understand. Why must people be refined? What effect does it aim to achieve? What is the significance of God's work of refinement in man? If you truly seek God, then having experienced His refinement to a certain point you will feel that it is extremely good, and of the utmost necessity. How should man love God during refinement? By using the resolve to love God to accept His refinement: During refinement you are tormented inside, as if a knife were being twisted in your heart, yet you are willing to satisfy God using your God-loving heart, and you are unwilling to care for the flesh. This is what is meant by practicing the love of God. You hurt inside, and your suffering has reached a certain point, yet you are still willing to come before God and pray, saying: "O God! I cannot leave You. Although there is darkness within me, I wish to satisfy You; You know my heart, and I would that You invest more of Your love within me." This is practice during refinement. If you use your God-loving heart as the foundation, refinement can bring you closer to God and make you more intimate with God. Since you believe in God, you must hand over your heart before God. If you offer up and lay your heart before God, then during refinement it will be impossible for you to deny God, or leave God. In this way your relationship with God will become ever closer and ever more normal, and your communion with God

will become ever more frequent. If you always practice in this way, then you will spend more time in God's light and more time under the guidance of His words. There will also be more and more changes in your disposition, and your knowledge will increase day by day. When the day comes that God's trials suddenly befall you, you will not only be able to stand by God's side, but will also be able to bear testimony to God. At that time, you will be like Job, and like Peter. Having borne testimony to God you will truly love Him, and will gladly lay down your life for Him; you will be God's witness, and one who is beloved by God. Love that has experienced refinement is strong, not weak. Regardless of when or how God subjects you to His trials, you are able to lay down your concerns about whether you live or die, to gladly cast aside everything for God, and to happily endure anything for God—thus your love will be pure and your faith will have reality. Only then will you be someone who is truly loved by God, and who has truly been made perfect by God.

If people fall under the influence of Satan, then they have no love for God within them, and their previous visions, love, and resolution have disappeared. People used to feel that they were supposed to suffer for God, but today they think to do so is shameful, and they have no shortage of complaints. This is the work of Satan, a sign that man has fallen under the power of Satan. If you encounter this state you must pray, and turn it around as soon as you can—this will protect you against Satan's attacks. It is during bitter refinement that man can most easily fall under the influence of Satan, so how should you love God during such refinement? You should summon your will, laying your heart before God and devoting the last of your time to Him. No matter how God refines you, you should be able to put the truth into practice to satisfy God's intentions and you should take it upon yourself to seek God and seek communion. At times like these, the

more passive you are, the more negative you will become and the easier it will be for you to regress. When it is necessary for you to serve your function, although you do not serve it well, you do all you can, and do so using nothing more than your God-loving heart; regardless of what others say—whether they say you have done well, or that you have done badly—your intentions are correct, and you are not self-righteous, for you are acting for the sake of God. When others misinterpret you, you are able to pray to God and say: "O God! I do not ask that others tolerate me or treat me well, nor that they understand or approve of me. I only ask that I may be able to love You in my heart, that I may be at ease in my heart, and that my conscience may be clear. I do not ask that others commend me, or hold me in high regard; I only seek to satisfy You from my heart; I serve my role by doing all that I can, and although I am foolish, stupid, of poor caliber and blind, I know that You are lovely, and I am willing to devote all I have to You." As soon as you pray in this way, your God-loving heart emerges, and you feel much more relieved in your heart. This is what is meant by practicing the love of God. As you experience, you will fail twice and succeed once, or else fail five times and succeed twice, and as you experience in this way, only amid failure will you be able to see the loveliness of God and discover what is lacking within you. When you next encounter such situations, you should caution yourself, temper your steps, and pray more often. You will gradually develop the ability to triumph in such situations. When that happens, your prayers have been effective. When you see you have been successful this time, you will be gratified inside, and when you pray you will be able to feel God, and that the presence of the Holy Spirit has not left you—only then will you know how God works within you. Practicing in this way will give you a path to experiencing. If you do not put the truth into practice, then you will be without the presence

of the Holy Spirit within you. But if you put the truth into practice when you encounter things as they are, then, though you hurt inside, the Holy Spirit will be with you afterward, you will be able to feel the presence of God when you pray, you will have the strength to practice the words of God, and during communion with your brothers and sisters there will be nothing weighing on your conscience and you will feel at peace, and in this way, you will be able to bring to light what you have done. Regardless of what others say, you will be able to have a normal relationship with God, you will not be constrained by others, you will rise above everything—and in this, you will demonstrate that your practice of God's words has been effective.

The greater God's refinement, the more people's hearts are able to love God. The torment in their hearts is of benefit to their lives, they are more able to be at peace before God, their relationship with God is closer, and they are better able to see God's supreme love and His supreme salvation. Peter experienced refinement hundreds of times, and Job underwent several trials. If you wish to be made perfect by God, you too must undergo refinement hundreds of times; only if you go through this process and rely upon this step will you be able to satisfy God's intentions and be made perfect by God. Refinement is the best means by which God makes people perfect; only refinement and bitter trials can bring out the true love for God in people's hearts. Without hardship, people lack true love for God; if they are not tested within, if they are not truly subjected to refinement, then their hearts will always be floating around outside. Having been refined to a certain point, you will see your own weaknesses and difficulties, you will see how much you are lacking and that you are unable to overcome the many problems you encounter, and you will see how great is your

rebelliousness. Only during trials are people able to truly know their real states; trials make people better able to be perfected.

During his lifetime, Peter experienced refinement hundreds of times and underwent a lot of painful tempering. This refinement became the foundation of his supreme love of God, and the most significant experience of his entire life. That he was able to possess a supreme love of God was, in one sense, because of his resolve to love God; more importantly, however, it was because of the refinement and suffering that he underwent. This suffering became his guide on the path of loving God, and the thing that was most memorable to him. If people do not undergo the pain of refinement when loving God, then their love is full of impurities and their own preferences; love such as this is full of the ideas of Satan, and fundamentally incapable of satisfying God's intentions. Having the resolve to love God is not the same as truly loving God. Even though all that they think of in their hearts is for the sake of loving and satisfying God, and even though their thoughts seem to be entirely devoted to God and devoid of any human ideas, yet when their thoughts are brought before God, He does not commend or bless such thoughts. Even when people have fully understood all truths—when they have come to know them all—this cannot be said to be a sign of loving God, it cannot be said that these people have the reality of loving God. Despite having understood many truths without undergoing refinement, people are incapable of putting these truths into practice; only during refinement can people understand the real meaning of these truths, only then can people genuinely appreciate their inner meaning. At that time, when they try again, they are able to put the truths into practice properly, and in accordance with God's intentions; at that time, their human ideas are lessened, their human corruption is reduced, and their human feelings are diminished; only at that time is their practice a true manifestation of the

love of God. The effect of the truth of the love of God is not achieved through spoken knowledge or mental willingness, and nor can it be achieved simply by understanding that truth. It requires that people pay a price, that they undergo much bitterness during refinement, and only then will their love become pure and in line with God's intentions. In His requirement that man love Him, God does not demand that man love Him using passion or his own will; only through loyalty and the use of the truth to serve Him can man truly love Him. But man lives amid corruption, and so is incapable of using the truth and loyalty to serve God. He is either too passionate about God or too cold and uncaring; he either loves God to the extreme or loathes Him to the extreme. Those who live amid corruption always live between these two extremes, always living by their own will yet believing that they are right. Although I have mentioned this time and time again, people are incapable of taking it seriously, they are incapable of thoroughly understanding its importance, and so they live amid the faith of self-deception, in the delusion of love for God that relies on their self-will. Throughout history, as mankind has developed and the ages have passed, God's requirements of man have become ever higher, and He has increasingly demanded that man be absolute toward Him. Yet man's knowledge of God has become more and more vague and abstract, and his love of God has concomitantly become more and more impure. Man's state and all that he does are increasingly at odds with the intentions of God, for man has become ever more deeply corrupted by Satan. This requires that God do more, and greater, work of salvation. Man is increasingly exacting in his requirements of God, and his love of God is ever diminishing. People live in rebelliousness, without the truth, living lives that are without humanity; not only are they without the slightest love of God, but they are teeming with rebelliousness and opposition. Although they think they

already have the utmost love for God, that they could not be any more accommodating toward Him, God does not believe this to be so. It is perfectly clear to Him how tainted man's love of Him is, and He has never changed His opinion of man because of man's pandering, nor ever repaid man's goodwill as a result of his devotion. Unlike man, God is able to differentiate: He knows who truly loves Him and who does not, and instead of being overcome with fervor and losing Himself because of man's momentary impulses, He treats man according to man's substance and behavior. God, after all, is God, and He has His dignity and His insights; man, after all, is man, and God's head will not be turned by the love of man when it is at odds with the truth. On the contrary, He treats all that man does appropriately.

Faced with man's state and man's attitude toward God, God has done new work, allowing man to possess both knowledge of and submission toward Him, and both love and testimony. Thus, man must experience God's refinement of him, as well as His judgment and pruning of him, without which man would never know God and would never be capable of truly loving and bearing witness to Him. God's refinement of man is not merely for the sake of a one-sided effect, but for the sake of a multi-faceted effect. So God does the work of refinement in those who are willing to seek the truth, in order that their resolve and love be made perfect by God. To those who are willing to seek the truth and who yearn for God, nothing is more meaningful, or of greater assistance, than refinement such as this. God's disposition is not so easily understood or comprehended by man, for God, in the end, is God. Ultimately, it is impossible for God to have the same disposition as man, and thus it is not easy for man to understand His disposition. The truth is not inherently possessed by man, and is not easily comprehended by those who have been corrupted by Satan; man is devoid

of the truth, and of the resolve to put the truth into practice, and if he does not suffer and is not refined or judged, then his resolve will never be made perfect. For all people, refinement is excruciating, and very difficult to accept—yet it is during refinement that God makes plain His righteous disposition to man, and makes public His requirements for man, and provides more enlightenment and more practical pruning. Through the comparison between the facts and the truth, man gains a greater knowledge of himself and the truth, and a greater understanding of God's intentions, thus allowing man to have a truer and purer love of God. Such are God's aims in carrying out the work of refinement. All the work that God does in man has its own aims and significance; God does not do meaningless work, nor does He do work that is without benefit to man. Refinement does not mean removing people from before God, nor does it mean destroying them in hell. Rather, it means changing man's disposition during refinement, changing his intentions, his old views, changing his love for God, and changing his whole life. Refinement is a practical test of man, and a form of practical training, and only during refinement can his love serve its inherent function.

Those Who Love God Will Forever Live Within His Light

The essence of most people's belief in God is religious conviction: They are incapable of loving God and can only follow God like a robot, unable to truly yearn for God or adore Him. They merely follow Him silently. Many people believe in God, but there are very few who love God; they only "fear" God because they are afraid of catastrophe, or else they "admire" God because He is high and mighty—but in their fear and admiration, there is no love or true yearning. In their experiences they seek the minutiae of the truth, or else some insignificant mysteries. Most people merely follow, fishing for blessings in troubled waters; they do not seek the truth, nor do they truly submit to God in order to receive God's blessings. The life of all people's belief in God is meaningless, it is without value, and in it are their personal considerations and pursuits; they do not believe in God in order to love God, but for the sake of being blessed. Many people act as they please; they do whatever they want and never consider the interests of God, or whether what they do is in accordance with the intentions of God. Such people cannot even achieve true belief, let alone the love of God. God's essence is not just for man to believe in; it is, moreover, for man to love. But many of those who believe in God are incapable of discovering this "secret." People do not dare to love God, nor do they try to love Him. They have never discovered that there is so much that is lovable about God; they have never discovered that God is the God who loves man, and that He is the God who is for man to love. The loveliness of God is expressed in His work: Only when they experience His work can people discover His loveliness; only in reality can they appreciate the loveliness of God; and without experiencing and observing it in real life, no one can

discover God's loveliness. There is so much to love about God, but without actually engaging with Him people are incapable of discovering it. Which is to say, if God did not become flesh, people would be incapable of actually engaging with Him, and if they were unable to actually engage with Him, they also would not be able to experience His work—and so their love of God would be tainted with much falsehood and imagination. The love of the God in heaven is not as real as the love of the God on earth, for people's knowledge of God in heaven is built upon their imaginings, rather than upon what they have seen with their own eyes and what they have personally experienced. When God comes to earth, people are able to behold His practical deeds and His loveliness, and they can see everything of His practical and normal disposition, all of which is thousands of times more real than the knowledge of the God in heaven. Regardless of how much people love the God in heaven, there is nothing real about this love, and it is full of human ideas. No matter how little their love for the God on earth, this love is real; even if there is only a little of it, it is still real. God causes people to know Him through practical work, and through this knowledge He gains their love. It's like Peter: If he had not lived with Jesus, it would have been impossible for him to adore Jesus. So, too, was his loyalty toward Jesus built upon his engagement with Jesus. To make man love Him, God has come among man and lives together with man, and all that He makes man see and experience is the practicality of God.

God uses practicality and the advent of facts to make people perfect; God's words fulfill part of His perfection of people, and this is the work of guidance and opening the way. Which is to say, in God's words you must find the path of practice and the knowledge of visions. By understanding these things, man will have a path and visions in his actual practice, and he will be able to obtain enlightenment through God's words; he will be able to

understand that these things have come from God and able to discern much. After understanding, man must immediately enter into this reality and must use God's words to satisfy God in his actual life. God will guide you in all things and will give you a path of practice, and make you feel that He is especially lovely, and allow you to see that every step of God's work in you is intended to make you perfect. If you wish to see God's love, if you wish to truly experience God's love, then you must go deep into reality, you must go deep into real life and see that everything God does is love and salvation, that all He does is to enable people to leave behind that which is unclean, and to refine the things within man that are unable to satisfy God's intentions. God uses words to provide to man; He arranges the circumstances of real life for people to experience, and if people eat and drink many of God's words, then when they actually put them into practice, they can resolve all the difficulties in their lives using many words of God. Which is to say, you must have the words of God in order to go deep into reality; if you do not eat and drink the words of God and are without the work of God, then you will have no path in real life. If you never eat or drink the words of God, then you will be confounded when something happens to you. You only know that you should love God, but you are incapable of any differentiation and have no path of practice; you are muddled and confused, and sometimes you even believe that by satisfying the flesh you are satisfying God—all of this is the consequence of not eating and drinking God's words. Which is to say, if you are without the aid of God's words and only grope about within reality, then you are fundamentally incapable of finding the path of practice. People such as this simply do not understand what it means to believe in God, much less do they understand what it means to love God. If, using the enlightenment and guidance of God's words, you often pray, and explore, and seek, and

through this you discover that which you ought to put into practice, find opportunities for the work of the Holy Spirit, truly cooperate with God, and are not muddled and confused, then you will have a path in real life, and will truly satisfy God. When you have satisfied God, inside you there will be the guidance of God, and you will be especially blessed by God, which will give you a sense of enjoyment: You will feel especially honored that you have satisfied God, you will feel especially bright inside, and in your heart you will be clear and peaceful. Your conscience will be comforted and free from accusations, and you will feel pleasant inside when you see your brothers and sisters. This is what it means to enjoy God's love, and only this is truly enjoying God. People's enjoyment of God's love is attained through experience: By experiencing hardship, and experiencing putting the truth into practice, they gain God's blessings. If you only say that God really loves you, that God has truly paid a heavy price for people's sake, that He has patiently and kindly spoken so many words and always saves people, your utterance of these words is only one side of the enjoyment of God. Yet, greater enjoyment—real enjoyment—is when people put the truth into practice in their real life, after which they are peaceful and clear in their hearts. They feel greatly moved inside and feel that God is most lovable. You will feel that the price you have paid is more than fair. Having paid a great price in your efforts, you will be especially bright inside: You will feel that you are truly enjoying God's love and you will understand that God has done the work of salvation in people, that His refinement of people is meant to purify them, and that God tries people in order to test whether they truly love Him. If you always put the truth into practice in this way, then you will gradually develop a clear knowledge of much of God's work, and at that time you will feel that God's words before you are as clear as crystal. If you can clearly understand many truths, you will feel that all matters are easy to

put into practice, that you can overcome any issue and overcome any temptation, and you will see that nothing is a problem for you, which will greatly free you and liberate you. At this moment, you will be enjoying God's love, and God's true love will have come upon you. God blesses those who have visions, who have the truth, who have knowledge, and who truly love Him. If people wish to behold God's love, they must put the truth into practice in real life, they must be willing to endure pain and forsake that which they love to satisfy God, and despite the tears in their eyes, they must still be able to satisfy God's heart. In this way, God will surely bless you, and if you endure hardship such as this, it will be followed by the work of the Holy Spirit. Through the real life, and through experiencing God's words, people are able to see God's loveliness, and only if they have tasted God's love can they truly love Him.

Those who love God are those who love the truth, and the more those who love the truth put it into practice, the more of it they have; the more they put it into practice, the more of God's love they have; and the more they put it into practice, the more blessed they are by God. If you always practice in this way, God's love for you will gradually enable you to see, just as Peter came to know God: Peter said that God not only has the wisdom to create the heavens and earth and all things, but, moreover, that He also has the wisdom to do practical work in people. Peter said that He is not only worthy of people's love because of His creation of the heavens and earth and all things, but, moreover, because of His ability to create man, to save man, to make man perfect, and to bequeath His love to man. So, too, did Peter say that there is much in Him that is worthy of man's love. Peter said to Jesus: "Is creating the heavens and earth and all things the only reason You deserve people's love? There is more in You that is lovable. You act and move in real life, Your Spirit touches me inside, You discipline me,

You reproach me—these things are even more worthy of people's love." If you wish to see and experience God's love, then you must explore and seek in real life and must be willing to put aside your own flesh. You must make this resolution. You must be someone with resolve who is able to satisfy God in all things, without being lazy or coveting the enjoyments of the flesh, not living for the flesh but living for God. There may be times when you do not satisfy God. That is because you do not understand God's intentions; the next time, even though it will take more effort, you must satisfy Him and must not satisfy the flesh. When you experience in this way, you will have come to know God. You will see that God can create the heavens and earth and all things, that He has become flesh so that people can actually see Him and actually engage with Him; you will see that He is able to walk among man, and that His Spirit can make people perfect in real life, allowing them to see His loveliness and experience His discipline, His chastening, and His blessings. If you always experience in this way, in real life you will be inseparable from God, and if one day your relationship with God ceases to be normal, you will be able to suffer reproach and to feel remorse. When you have a normal relationship with God, you will never wish to leave God, and if one day God says He will leave you, you will be afraid, and will say that you would rather die than be left by God. As soon as you have these emotions, you will feel that you are incapable of leaving God, and in this way, you will have a foundation, and will truly enjoy God's love.

People often speak of letting God be their life, but their experience has not yet come to that point. You are merely saying that God is your life, that He guides you every day, that you eat and drink His words each day, and that you pray to Him each day, so He has become your life. The knowledge of those who say this is quite superficial. In many people there is no

foundation; God's words have been planted within them, but they have yet to sprout, much less have they borne any fruit. Today, to what extent have you experienced? Only now, after God has forced you to come this far, do you feel that you cannot leave God. One day, when your experience has reached a certain point, if God were to make you leave, you would not be able to. You will always feel that you cannot be without God inside you; you can be without a husband, wife, or children, without a family, without a mother or father, without the enjoyments of the flesh, but you cannot be without God. Being without God would be like losing your life; you would not be able to live without God. When you have experienced to this point, you will have hit the mark in your faith in God, and in this way, God will have become your life, He will have become the foundation of your existence. You will never again be able to leave God. When you have experienced to this extent, you will have truly enjoyed God's love, and when you have a close enough relationship with God, He will be your life, your love, and at that time you will pray to God and say: "O God! I cannot leave You. You are my life. I can go without everything else—but without You, I cannot go on living." This is people's true stature; it is the real life. Some people have been forced to come as far as they have today: They have to go on whether they want to or not, and they always feel as if they are stuck between a rock and a hard place. You must experience such that God is your life, such that if God were taken away from your heart, it would be like losing your life; God must be your life, and you must be incapable of leaving Him. In this way, you will have actually experienced God, and at this time, when you love God, you will truly love God, and it will be a singular, pure love. One day, when your experiences are such that your life has reached a certain point, when you pray to God, and eat and drink the words of God, you will be unable to leave God inside, nor will you be able

to forget Him even if you wanted to. God will have become your life; you can forget the world, you can forget your wife, husband, or children, but you will have trouble forgetting God—to do so would be impossible, this is your true life and your true love for God. When people's love of God has reached a certain point, their love for nothing else is equal to their love of God; their love for God comes first. In this way you are able to give up everything else, and are willing to accept all pruning from God. When you have achieved a love of God that surpasses all else, you will live in reality and in God's love.

As soon as God becomes the life within people, people become unable to leave God. Is this not the deed of God? There is no greater testimony! God has worked to a certain point; He has said for people to do service, to be chastised or to die, and people have not backed away, which shows that they have been conquered by God. People who have the truth are those who, in their real experiences, can stand firm in their testimony, stand firm in their position, stand on the side of God, without ever retreating, and who can have a normal relationship with people who love God, who, when things happen to them, are able to completely submit to God, and can submit to God unto death. Your practice and revelations in real life are the testimony of God, they are man's living out and the testimony of God, and this is truly enjoying God's love; when you have experienced to this point, the due effect will have been achieved. You are possessed of actual living out and your every action is looked upon with admiration by others. Your clothing and outward appearance are unremarkable, but you live out a life of the utmost piety, and when you communicate the words of God, you are guided and enlightened by Him. You are able to speak God's intentions through your words, communicate reality, and you understand much about serving in spirit. You are candid in your speech, you are decent and upright,

non-confrontational and decorous, able to submit to God's arrangements and stand firm in your testimony when things befall you, and you are calm and composed no matter what you are dealing with. This kind of person has truly seen God's love. Some people are still young, but they act as someone of middle age; they are mature, possessed of the truth, and admired by others—and these are the people who have testimony and are the manifestation of God. Which is to say, when they have experienced to a certain point, inside they will have an insight toward God, and their external disposition will also stabilize. Many people do not put the truth into practice and do not stand firm in their testimony. In such people there is no love of God, or testimony to God, and these are the people most loathed by God. They read the words of God in the gatherings, but what they live out is Satan, and this is dishonoring God, vilifying God, and blaspheming God. In such people, there is no sign of God's love, and they do not have the work of the Holy Spirit at all. So, people's words and actions represent Satan. If your heart is always at peace before God, and you always pay attention to the people and things around you, and what is going on around you, and if you are mindful of God's burden, and always have a God-fearing heart, then God will often enlighten you within. In the church there are people who are "supervisors": They set out to watch the failings of others and then copy and emulate them. They are incapable of differentiating, they do not hate sin and do not loathe or feel disgusted by the things of Satan. Such people are filled with the things of Satan, and they will ultimately be utterly forsaken by God. Your heart should be ever fearful before God, you should be moderate in your words and actions and never wish to oppose or upset God. You should never be willing for God's work in you to have been for nothing, or to allow all the hardship you have endured and all that you have put into practice to come to naught. You must be willing to work harder and

to love God more on the path ahead. These are the people who have a vision as their foundation. These are the people who seek progress.

If people believe in God and experience God's words with a God-fearing heart, then in such people there can be seen God's salvation and God's love. These people are able to testify of God; they live out the truth, and what they testify to is also the truth, what God is and God's disposition. They live amid God's love and have seen God's love. If people wish to love God, they must taste God's loveliness and see God's loveliness; only then can there be roused in them a God-loving heart, and a heart of loyally expending themselves for God. God does not make people love Him through words or through their imagination, and He does not force people to love Him. Instead, He lets them love Him of their own volition, and He lets them see His loveliness in His work and utterances, after which there is borne in them the love of God. Only in this way can people truly bear testimony to God. People do not love God because they have been urged to do so by others, nor is it a momentary emotional impulse. They love God because they have seen His loveliness, they have seen that there is so much of Him that is worthy of people's love, because they have seen God's salvation, wisdom, and wondrous deeds—and as a result, they truly praise God and truly yearn for Him, and there is roused in them such a passion that they could not survive without gaining God. The reason why those who truly testify of God are able to give a resounding testimony to Him is because their testimony rests upon the foundation of the true knowledge and true yearning for God. Such testimony is not offered according to an emotional impulse, but according to their knowledge of God and His disposition. Because they have come to know God, they feel that they must surely testify of God and make all those who yearn for God know God, and be aware of God's loveliness and His practicality. Like people's love for

God, their testimony is spontaneous; it is real and has real significance and worth. It is not passive or hollow and meaningless. The reason only those who truly love God have the most value and meaning in their lives, the reason only they truly believe in God, is that these people are able to live in God's light and are able to live for God's work and management. It is because they do not live in darkness, but live in the light; they do not live meaningless lives, but lives that have been blessed by God. Only those who love God are able to testify of God, only they are God's witnesses, only they are blessed by God, and only they are able to receive God's promises. Those who love God are God's intimates; they are the people beloved by God, and they can enjoy blessings together with God. Only people such as this will live to eternity, and only they will forever live under God's care and protection. God is for people to love, and He is worthy of all people's love, but not all people are capable of loving God, and not all people can testify of God and hold power with God. Because they are able to testify of God and devote all their efforts to God's work, those who truly love God can walk anywhere beneath the heavens without anyone daring to oppose them, and they can wield power on earth and rule all the people of God. These people have come together from across the world. They speak different languages and have different skin colors, but their existence has the same meaning; they all have a God-loving heart, they all bear the same testimony, and have the same resolve, and the same wish. Those who love God can walk freely throughout the world, and those who testify of God can travel across the universe. These people are beloved by God, they are blessed by God, and they will forever live within His light.

Only Those Who Focus on Practice Can Be Perfected

In the last days, God became flesh to do the work He ought to do and to perform His ministry of words. He came in person to work amidst human beings with the goal of perfecting those people who are in accordance with His intentions. From the time of creation until today, it is only during the last days that He has carried out this kind of work. Only during the last days has God been incarnated to do such large-scale work. Though He endures hardships that people would find difficult to endure, and though He is a great God who yet has the humility to become an ordinary man, no aspect of His work has been delayed, and His plan has not in the smallest way fallen prey to chaos. He is doing the work according to His original plan. One of the purposes of this incarnation is to conquer people, another is to perfect the people He loves. He desires to see with His own eyes the people He perfects, and He wants to see for Himself how the people He perfects bear witness for Him. It is not one or two people who are perfected. Rather, it is a group, consisting of only a few people. The people in this group come from various countries of the world, and from various of the world's nationalities. The purpose of doing so much work is to gain this group of people, to gain the witness this group of people bear for Him, and to obtain the glory He may derive from them. He does not do work that has no significance, nor does He do work that has no value. It can be said that, in doing so much work, God's aim is to perfect all those whom He wishes to perfect. In what spare time He has outside of this, He will eliminate those who are evil. Know that He does not do this great work because of those who are evil; on the contrary, He gives His all because of that tiny number of people who are to be perfected by Him. The work He does, the words He

speaks, the mysteries He reveals, and His judgment and chastisement are all for the sake of that tiny number of people. He did not become flesh because of those who are evil, and much less do those evil people incite great wrath in Him. He speaks truth, and talks of entry, because of those who are to be perfected; He became flesh because of them, and it is because of them that He bestows His promises and blessings. The truth, entry, and the life in humanity of which He speaks are not worked upon for the sake of those who are evil. He wants to avoid speaking to those who are evil, wishing instead to bestow all truths upon those who are to be perfected. Yet His work requires that, for the moment, those who are evil be allowed to enjoy some of His riches. Those who do not carry out truth, who do not satisfy God, and who disrupt His work are all evil. They cannot be perfected, and are spurned by God. Conversely, the people who put truth into practice and can satisfy God and who expend their entire selves in God's work are the people who are to be perfected by God. The ones whom God wishes to complete are none other than this group of people, and the work that God does is for the sake of these people. The truth of which He speaks is directed toward the people who are willing to put it into practice. He does not speak to the people who do not put truth into practice. The increase of insight and growth of discernment that He speaks of are aimed at the people who can carry out truth. When He speaks of those who are to be perfected, it is these people He is speaking of. The work of the Holy Spirit is directed toward the people who are willing to practice the truth. Things like possessing wisdom and humanity are directed toward the people who are willing to put truth into practice. Those who do not carry out truth may hear many words of truth, but because they are so evil by nature and are not interested in the truth, what they understand is only doctrines and words and empty theories, without the slightest value for their life entry. None of them

is loyal to God; they are all people who see God but cannot obtain Him; they are all condemned by God.

The Holy Spirit has a path to walk in each person, and gives each person the opportunity to be perfected. Through your negativity you are made to know your own corruption, and then by throwing off negativity you will find a path to practice; these are all ways in which you are perfected. Further, through the continuous guidance and illumination of some positive things inside of you, you will proactively fulfill your function, grow in insight and gain discernment. When your conditions are good, you are especially willing to read the word of God, and especially willing to pray to God, and can relate the sermons you hear to your own state. At such times God enlightens and illuminates you within, making you realize some things of the positive aspect. This is how you are perfected in the positive aspect. In negative states, you are weak and negative; you feel that you do not have God in your heart, yet God illuminates you, helping you find a path to practice. Coming out of this is attainment of perfection in the negative aspect. God can perfect man in both positive and negative aspects. It depends on whether you are able to experience, and on whether you pursue being perfected by God. If you truly seek being perfected by God, then the negative cannot make you suffer loss, but can bring you things that are more real, and can make you more able to know that which is lacking within you, more able to grasp your real state, and see that man has nothing, and is nothing; if you do not experience trials, you do not know, and will always feel that you are above others and better than everyone else. Through all this you will see that all that came before was done by God and protected by God. Entry into trials leaves you without love or faith, you lack prayer and are unable to sing hymns, and without realizing it, in the midst of this you come to know yourself. God has many

means of perfecting man. He employs all manner of environments to prune the corrupt disposition of man, and uses various things to lay man bare; in one regard, He prunes man, in another He lays man bare, and in another He reveals man, digging out and revealing the "mysteries" in the depths of man's heart, and showing man his nature by revealing many of his states. God perfects man through many methods—through revelation, through pruning man, through man's refinement, and chastisement—so that man may know that God is practical.

What is it that you seek now? To be perfected by God, to know God, to obtain God—or perhaps you seek to carry yourself in the manner of a Peter of the 90s, or to have faith greater than that of Job, or maybe you seek to be called righteous by God and arrive before the throne of God, or to be able to manifest God on earth and powerfully and resoundingly bear witness for God. Regardless of what you seek, overall, you seek for the sake of being saved by God. No matter if you seek to be a righteous person, if you seek the manner of Peter, or the faith of Job, or to be perfected by God, it is all the work God does on man. In other words, regardless of what you seek, it is all for the sake of being perfected by God, all for the sake of experiencing God's word, to satisfy God's heart; whatever you seek, it is all for the sake of discovering the loveliness of God, of searching out a path to practice in real experience with the aim of being able to throw off your own rebellious disposition, achieving a normal state within yourself, being able to completely align with God's intentions, become a correct person, and have a correct motive in everything you do. The reason for you experiencing all of these things is to arrive at knowing God and achieving growth of life. Though what you experience is God's word and actual events, as well as the people, matters, and things in your surroundings, ultimately you are able to know God and to be perfected by God. To seek to walk the path of a

righteous person or seek to put God's word into practice: these are the running track, while knowing God and being perfected by God are the destination. Whether you now seek perfection by God, or seek to bear witness for God, it is all ultimately in order to know God; it is in order that the work He does in you may not be in vain, so that finally you come to know the practicality of God, to know His greatness, and more so to know God's humbleness and hiddenness, and to know the great amount of work that God does in you. God has humbled Himself to such a level that He does His work in these filthy and corrupt people, and perfects this group of people. God not only became flesh to live and eat among people, to shepherd people, and to provide what people need. More important is that He does His mighty work of salvation and conquest upon these unbearably corrupt people. He came to the heart of the great red dragon to save these most corrupt of people, so that all people may be changed and made new. The immense hardship that God endures is not only the hardship that the God incarnate endures, but most of all it is that God's Spirit suffers extreme humiliation—He humbles and hides Himself so much that He becomes an ordinary person. God was incarnated and took the form of flesh so that people see that He has a normal human life and normal human needs. This is enough to prove that God has humbled Himself to a great extent. The Spirit of God is realized in the flesh. His Spirit is so high and great, yet He takes the form of a common human, of a negligible human, so as to do the work of His Spirit. The caliber, insight, reason, humanity, and lives of each of you show that you are really unworthy to accept God's work of this kind. You are really unworthy to let God endure such hardship for your sake. God is so great. He is so supreme, and people are so lowly, yet He still works upon them. He not only was incarnated to provide for people, to speak to people, but He even lives together with people. God is so humble, so

lovable. If, as soon as God's love is mentioned, as soon as God's grace is mentioned, you shed tears while uttering great praise, if you arrive at this state, then you have true knowledge of God.

There is a deviation in people's seeking nowadays; they only seek to love God and to satisfy God, but they do not have any knowledge of God, and have neglected the Holy Spirit's enlightenment and illumination within them. They do not have the foundation of true knowledge of God. In this way, they lose zest as their experience progresses. All those who seek to have true knowledge of God, though they were not in good states in the past, and tended toward negativity and weakness, and often shed tears, fell into discouragement, and lost hope—now, as they gain more experience, their states improve. After an experience of being pruned and broken, and having gone through a round of trial and refinement, they have made great progress. The negative states are reduced, and there has been some change in their life disposition. As they undergo more trials, their hearts begin to love God. There is a rule to God's perfection of people, which is that He enlightens you by using a desirable part of you so that you have a path to practice and can separate yourself from all negative states, helping your spirit attain release, and making you more able to love Him. In this way, you are able to throw off the corrupt disposition of Satan. You are artless and open, willing to know yourself and to put truth into practice. God will certainly bless you, so when you are weak and negative, He enlightens you doubly, helping you know yourself more, be more willing to repent for yourself, and be more able to practice the things that you should practice. Only in this way can your heart be peaceful and at ease. A person who ordinarily pays attention to knowing God, who pays attention to knowing himself, who pays attention to his own practice, will be able to frequently receive God's work, as well as His guidance and enlightenment. Even

though such a person may be in a negative state, he is able to turn things around immediately, whether due to the action of conscience or the enlightenment from God's word. The change of a person's disposition is always achieved when he knows his own actual state and the disposition and work of God. A person who is willing to know himself and open himself up will be able to carry out truth. This kind of person is a person who is loyal to God, and a person who is loyal to God has understanding of God, whether this understanding be deep or shallow, meager or plentiful. This is God's righteousness, and it is something that people attain; it is their own gain. A person who has knowledge of God is one who has a basis, who has vision. This kind of person is certain about God's flesh, and is certain about God's word and God's work. Regardless of how God works or speaks, or how other people cause disturbance, he can stand his ground, and stand witness for God. The more a person is this way, the more he can carry out the truth that he understands. Because he is always practicing God's word, he obtains more understanding of God, and possesses the resolve to forever stand witness for God.

To have discernment, to have submission, and to have the ability to see into things so that you are keen in spirit means you have God's words illuminating and enlightening you inside as soon as you encounter something. This is being keen in spirit. Everything that God does is for the sake of helping revive people's spirits. Why does God always say people are numb and dull-witted? It is because people's spirits have died, and they have become so numb that they are completely unconscious of things of the spirit. God's work is to make people's lives progress and to help people's spirits come alive, so that they can see into things of the spirit, and they are always able to love God in their hearts and to satisfy God. Arrival at this stage shows that a person's spirit has been revived, and the next time he

encounters something, he can react immediately. He is responsive to sermons, and reacts quickly to situations. This is what achieving keenness of spirit is. There are many people who have a quick reaction to an external event, but as soon as entry into reality or detailed things of the spirit are mentioned, they become numb and dull-witted. They understand something only if it is staring them in the face. All these are signs of being spiritually numb and dull-witted, of having little experience of things of the spirit. Some people are keen of spirit and have discernment. As soon as they hear words that point out their states, they lose no time in writing them down. Once they hear words about principles of practice, they are able to accept them and apply them to their subsequent experience, thereby changing themselves. This is a person who is keen in spirit. Why are they able to react so quickly? It is because they focus on these things in daily life. When they read God's words, they are able to check their states against them and reflect upon themselves. When they hear fellowship and sermons and hear words that bring them enlightenment and illumination, they are able to receive them immediately. It is similar to giving food to a hungry person; they are able to eat right away. If you give food to someone who is not hungry, they are not so quick to react. You often pray to God, and then you are able to react immediately when you encounter something: what God requires in this matter, and how you should act. God guided you on this matter last time; when you encounter this same sort of thing today, naturally you will know how to practice in a way that satisfies God's heart. If you always practice in this way and always experience in this way, at some point it will come easily to you. When reading God's word, you know to what sort of person God is referring, you know what sort of conditions of the spirit He is talking about, and you are able to grasp the key point and put it into practice; this shows that you are able to experience. Why are

some people lacking in this respect? It is because they do not put much effort into the aspect of practice. Though they are willing to put truth into practice, they do not have true insight into the details of service, into the details of truth in their life. They become confused when something happens. In this way, you may be led astray when a false prophet or a false apostle comes along. You must fellowship often about God's words and work—only in this way will you be able to understand the truth and develop discernment. If you do not understand the truth, you will have no discernment. For example, what God speaks, how God works, what His demands on people are, with what sort of people you should come in contact, and what sort of people you should reject—you must often fellowship about these things. If you always experience God's word in this way, you will understand the truth and thoroughly understand many things, and you will have discernment also. What is discipline by the Holy Spirit, what is blame born of human will, what is guidance from the Holy Spirit, what is the orchestration of an environment, what is God's words enlightening within? If you are not clear about these things, you will have no discernment. You should know what comes from the Holy Spirit, what is rebellious disposition, how to submit to God's word, and how to cast off your own rebelliousness; if you gain an understanding of these things through your experiences, you will have a foundation; when something happens, you will have an appropriate truth against which to measure it and suitable visions as a foundation. You will have principles in everything you do, and will be able to act according to the truth. Then your life will be full of God's enlightenment, full of God's blessings. God will not treat unfairly any person who sincerely pursues Him, or who lives Him out and bears witness for Him, and He will not curse any person who is able to sincerely thirst for truth. If, while you are eating and drinking the words of God, you

can pay attention to knowing your own true state, pay attention to your own practice, and pay attention to your own understanding, then, when you meet a problem, you will receive enlightenment and will gain practical understanding. Then you will have in all things a path of practice and discernment. A person who has truth is unlikely to be misled, unlikely to behave disruptively or act excessively. Because of truth, he is protected, and also because of truth, he obtains more understanding. Because of truth, he has more paths to practice, gets more opportunities for the Holy Spirit to work in him, and more opportunities to be perfected.

The Work of the Holy Spirit and the Work of Satan

How does one come to understand the details of spirit? How does the Holy Spirit work in man? How does Satan work in man? How do evil spirits work in man? What are the manifestations? When something happens to you, does it come from the Holy Spirit, and should you submit to it or reject it? In people's actual practice, much arises from human will that people invariably believe comes from the Holy Spirit. Some things come from evil spirits, yet still people think they have come from the Holy Spirit, and sometimes the Holy Spirit guides people from within, yet people are afraid that such guidance comes from Satan and so do not dare to submit, when in reality that guidance is the enlightenment of the Holy Spirit. Thus, unless one practices differentiation, then there is no way to experience in one's practical experience; without differentiation, there is no way of gaining life. How does the Holy Spirit do work? How do evil spirits do work? What comes from the will of man? And what is born of the guidance and enlightenment of the Holy Spirit? If you grasp the patterns of the Holy Spirit's work within man, then, in your daily life and during your practical experiences, you will be able to grow your knowledge and draw distinctions; you will come to know God, you will be able to understand and discern Satan; you will not be confused in your submission or pursuit, and you will be someone whose thoughts are clear, who submits to the work of the Holy Spirit.

The work of the Holy Spirit is a form of proactive guidance and positive enlightenment. It does not allow people to be negative. It brings them solace, gives them faith and resolve, and enables them to pursue being made perfect by God. When the Holy Spirit works, people are able to enter

actively; they are not passive or forced, but act at their own initiative. When the Holy Spirit works, people are glad and willing, willing to submit and happy to humble themselves. Even though they are pained and fragile inside, they have the resolve to cooperate; they suffer gladly, they are able to submit, and they are untainted by human will, untainted by the thinking of man, and certainly they are untainted by human desires and motivations. When people experience the work of the Holy Spirit, they are especially holy inside. Those who are possessed of the work of the Holy Spirit live out the love of God and the love of their brothers and sisters; they delight in the things that delight God and loathe the things that God loathes. People who are touched by the work of the Holy Spirit are those who have normal humanity, constantly pursue the truth and are possessed of humanity. When the Holy Spirit works within people, their condition becomes better and better, and their humanity becomes more and more normal, and though some of their cooperation may be foolish, their motivations are right, their entry is positive, they do not try to cause disruption, and there is no malevolence within them. The work of the Holy Spirit is normal and practical, the Holy Spirit works in man according to the rules of the normal life of man, and He carries out enlightenment and guidance within people according to the actual pursuit of normal people. When the Holy Spirit works in people, He guides and enlightens them according to the needs of normal people. He provides for them according to their needs, and He positively guides and enlightens them according to what they lack, and according to their deficiencies. The Holy Spirit's work is to enlighten and guide people in real life; only if they experience God's words in their actual lives are they able to see the work of the Holy Spirit. If, in their everyday lives, people are in a positive state and have a normal spiritual life, then they are possessed of the work of the Holy Spirit. In such a state, when they

eat and drink the words of God, they have faith; when they pray, they are inspired; when they come up against something, they are not negative; and as things happen, they are able to see the lessons within those things that God requires them to learn. They are not negative or weak, and although they have real difficulties, they are willing to submit to all the arrangements of God.

What effects are achieved by the work of the Holy Spirit? You may be foolish, and you may be devoid of discernment, but the Holy Spirit has but to work and there will be faith in you, and you will always feel that you cannot love God enough. You will be willing to cooperate, no matter how great the difficulties ahead. Things will happen to you and it will not be clear to you whether they come from God or from Satan, but you will be able to wait, and you will be neither negative nor remiss. This is the normal work of the Holy Spirit. When the Holy Spirit works within you, you still encounter real difficulties: Sometimes you will be brought to tears, and sometimes there will be things that you are incapable of overcoming, but this is all just a phase of the ordinary work of the Holy Spirit. Although you did not overcome those difficulties, and although at the time you were weak and full of complaints, afterward you were still able to love God with absolute faith. Your negativity cannot prevent you from having normal experiences, and regardless of what other people say, and how others attack you, still you are able to love God. During prayer, you always feel that in the past you were so indebted to God, and you resolve to satisfy God and rebel against the flesh whenever you encounter such things again. This strength shows that the work of the Holy Spirit is within you. This is the normal state of the work of the Holy Spirit.

What is the work that comes from Satan? In the work that comes from Satan, the visions within people are vague; people are without normal

humanity, the motivations behind their actions are wrong, and although they wish to love God there are always accusations within them, and these accusations and thoughts cause constant disturbance within them, constraining the growth of their life and stopping them from coming before God in the normal condition. This is to say, as soon as the work of Satan is within people, their hearts cannot be at peace before God. Such people do not know what to do with themselves—when they see people gathering together, they want to run away, and they are unable to close their eyes when others pray. The work of evil spirits wrecks the normal relationship between man and God, and upsets people's previous visions or their former path of life entry; in their hearts they can never draw close to God, and things always happen that cause disturbance to them and constrain them. Their hearts cannot find peace and they are left with no strength to love God and with their spirits sinking. Such are the manifestations of the work of Satan. The manifestations of the work of Satan are: being unable to stand your ground and stand witness, causing you to become someone who is at fault before God and who has no faithfulness toward God. When Satan disturbs, you lose the love and loyalty toward God within you, you are stripped of a normal relationship with God, you do not pursue the truth or the improvement of yourself; you regress and become negative, you indulge yourself, you give free rein to the spread of sin and are not hateful of sin; furthermore, the interference of Satan makes you dissolute; it causes God's touch to disappear within you and makes you complain about God and oppose Him, leading you to question God; there is even the risk that you will abandon God. All of this comes from Satan.

When something happens to you in your daily life, how should you differentiate between whether it comes from the work of the Holy Spirit or from the work of Satan? When people's conditions are normal, then their

spiritual lives and their lives in the flesh are normal and their reason is normal and orderly. When they are in this condition, what they experience and come to know within themselves can generally be said to come from being touched by the Holy Spirit (having insights or possessing some simple knowledge when they eat and drink the words of God, or being faithful in some things, or having the strength to love God in some things—this all comes from the Holy Spirit). The Holy Spirit's work in man is especially normal; man is incapable of feeling it, and it seems to come through man himself, although it is in fact the work of the Holy Spirit. In daily life, the Holy Spirit does work both great and small in everyone, and it is just the extent of this work that varies. Some people are of good caliber, and they understand things quickly, and the enlightenment of the Holy Spirit is especially great within them. Meanwhile, some people are of poor caliber, and it takes them longer to understand things, but the Holy Spirit touches them inside and they, too, are able to achieve faithfulness to God—the Holy Spirit works in all those who pursue God. When, in daily life, people do not oppose or rebel against God, do not do things that disrupt the management of God and do not disturb the work of God, then in each one of them the Spirit of God works to a greater or lesser extent; He touches them, enlightens them, gives them faith, gives them strength, and moves them to enter proactively, not being lazy or coveting the enjoyments of the flesh, willing to practice the truth, and longing for the words of God. All of this is work that comes from the Holy Spirit.

When people's state is not normal, they are forsaken by the Holy Spirit; in their minds they are prone to complaining, their motivations are wrong, they are lazy, they indulge in the flesh, and their hearts betray the truth. All of this comes from Satan. When people's conditions are not normal, when they are dark inside and have lost their normal reason, have

been forsaken by the Holy Spirit, and are unable to feel God within themselves, this is when Satan is working within them. If people always have strength within them and always love God, then generally, when things happen to them, those things come from the Holy Spirit, and whomever they meet, the meeting is the result of the arrangements of God. This is to say that when you are in a normal condition, when you are within the great work of the Holy Spirit, then it is impossible for Satan to make you waver. Upon this foundation it can be said that everything comes from the Holy Spirit, and although you may have incorrect thoughts, you are able to rebel against them and you do not follow them. All this comes from the work of the Holy Spirit. In what situations does Satan interfere? It is easy for Satan to work within you when your conditions are not normal, when you have not been touched by God and are without the work of God, when you are dry and barren inside, when you pray to God but grasp nothing, and when you eat and drink the words of God but are not enlightened or illuminated. In other words, when you have been abandoned by the Holy Spirit and you cannot feel God, then many things happen to you that come from the temptation of Satan. As the Holy Spirit works, Satan also is working all the while. The Holy Spirit touches the inside of man, while at the same time Satan disturbs man. However, the work of the Holy Spirit takes the leading position, and people whose conditions are normal can triumph; this is the triumph of the work of the Holy Spirit over the work of Satan. While the Holy Spirit works, a corrupt disposition still exists within people; however, during the Holy Spirit's work, it is easy for people to discover and recognize their rebelliousness, motivations, and adulterations. Only then do people feel remorse and grow willing to repent. As such, their rebellious and corrupt dispositions are gradually cast away within God's work. The work of the Holy Spirit is especially normal; as He works in

people, they still have troubles, they still weep, they still suffer, they are still weak and there is still much that is unclear to them, yet in this state they are able to stop themselves from regressing, and they can love God, and although they weep and are distressed, they are still able to praise God; the work of the Holy Spirit is especially normal, not the slightest bit supernatural. Most people believe that, as soon as the Holy Spirit begins to work, changes occur in people's state and the things that are substantive to them are removed. Such beliefs are distorted. When the Holy Spirit works within man, the negative things of man are still there and his stature remains the same, but he gains the illumination and enlightenment of the Holy Spirit and so his state becomes more positive, the conditions within him become normal, and he changes rapidly. In people's real experiences, they primarily experience the work of either the Holy Spirit or Satan, and if they are unable to grasp these states and do not differentiate, then entry into real experiences is out of the question, to say nothing of changes in disposition. Thus, the key to experiencing God's work is being able to see through to such things; in this way, it will be easier for them to experience it.

The work of the Holy Spirit allows people to make positive progress, whereas the work of Satan makes them become negative and retreat, rebel against God and resist Him, lose faith in Him, and become weak in performing their duty. Everything that stems from the enlightenment of the Holy Spirit is quite natural; it is not forced upon you. If you submit to it, then you will have peace; if you do not, then you will afterward be rebuked. With the enlightenment of the Holy Spirit, nothing you do will be disturbed with or constrained; you will be set free, there will be a path to practice in your actions, and you will not be subject to any restraints, but be able to act upon the intentions of God. The work of Satan causes you disturbance in

many things; it makes you unwilling to pray, too lazy to eat and drink the words of God, and indisposed to live the life of the church, and it estranges you from the spiritual life. The work of the Holy Spirit does not interfere with your daily life and does not interfere with your normal spiritual life. You are unable to discern many things in the very moment they occur, yet, after a few days, your heart becomes brighter and your mind clearer. You come to have some sense about things of the spirit, and slowly you can discern whether a thought has come from God or from Satan. Some things clearly make you oppose God and rebel against God, or stop you from putting the words of God into practice; these things all come from Satan. Some things are not apparent, and you cannot tell what they are in the moment; afterward, you can see their manifestations and then exercise discernment. If you can clearly discern which things come from Satan and which are directed by the Holy Spirit, then you will not easily be led astray in your experiences. Sometimes, when your condition is not good, then you have certain thoughts that take you out of your negative state. This shows that even when your condition is unfavorable, some of your thoughts can still come from the Holy Spirit. It is not the case that when you are negative, all your thoughts are sent by Satan; if that were true, then when would you be able to transition into a positive state? Having been negative for a period of time, the Holy Spirit gives you an opportunity to be made perfect; He touches you, brings you out of your negative state, and you enter into a normal state.

Knowing what the work of the Holy Spirit is and what the work of Satan is, you can compare these to your own state during your experiences, and to your own experiences, and in this way there will be many more truths relating to principle in your experiences. Having understood these truths about principle, you will be able to master your actual state, you will

be able to differentiate among people and events, and you will not have to spend so much effort in gaining the work of the Holy Spirit. Of course, this depends on your motivations being right and on your willingness to seek and to practice. Language such as this—language which relates to principles—should feature in your experiences. Without it, your experiences will be full of the disturbance of Satan and foolish knowledge. If you do not understand how the Holy Spirit works, then you do not understand how to pray to God or how you ought to enter, and if you do not understand how Satan acts to mislead and disturb people, then you do not know how to reject Satan and stand firm in your witness. How the Holy Spirit works and how Satan acts are things people should understand, and they are things that must be experienced in people's belief in God.

A Warning to Those Who Do Not Practice the Truth

Those among brothers and sisters who are always giving vent to their negativity are lackeys of Satan, and they disturb the church. Such people must one day be expelled and eliminated. In their belief in God, if people do not have a God-fearing heart, if they do not have a heart of submission to God, then not only will they be unable to do any work for Him, but on the contrary will become those who disturb His work and who resist Him. Believing in God but not submitting to or fearing Him, and instead resisting Him, is the greatest disgrace for a believer. If believers are just as casual and unrestrained in their speech and conduct as nonbelievers are, then they are even more wicked than nonbelievers; they are archetypal demons. Those who give vent to their poisonous, malicious talk within the church, who spread rumors, foment disharmony, and form cliques among the brothers and sisters—they should have been expelled from the church. Yet because now is a different era of God's work, these people are restricted, for they are decidedly to be eliminated. All who have been corrupted by Satan have corrupt dispositions. Some have nothing more than corrupt dispositions, while others are different: Not only do they have corrupt satanic dispositions, but their nature is also extremely malicious. Not only do their words and actions reveal their corrupt, satanic dispositions; these people are, moreover, the genuine devils and Satans. Their behavior disrupts and disturbs God's work, it disturbs the brothers' and sisters' life entry, and it damages the normal life of the church. Sooner or later, these wolves in sheep's clothing must be cleansed away; an unsparing attitude, an attitude of rejection, should be adopted toward these lackeys of Satan. Only this is standing on the side of God, and those who fail to do so are

wallowing in the mire with Satan. People who genuinely believe in God always have Him in their hearts, and they always carry within them a God-fearing heart, a God-loving heart. Those who believe in God should do things cautiously and prudently, and all that they do should be in accordance with God's requirements and able to satisfy His heart. They should not be headstrong, doing whatever they please; that does not befit saintly propriety. People must not run amok, waving the flag of God all over the place while swaggering and swindling everywhere; this is the most rebellious sort of conduct. Families have their rules, and nations have their laws—and isn't it even more so in the house of God? Does it not all the more have strict standards? Does it not all the more have administrative decrees? People are free to do what they want, but the administrative decrees of God cannot be altered at will. God is a God who does not tolerate offense from humans; He is a God who puts people to death. Do people really not know this already?

Every church has people who cause disturbance for the church or disrupt the work of God. They are all Satans who have infiltrated the house of God in disguise. Such people are good at acting: They come before Me with great reverence, bowing and scraping, living like mangy dogs, and devoting their "all" to achieve their own objectives—but in front of the brothers and sisters, they show their ugly side. When they see people who practice the truth, they strike out at them and shove them aside; when they see people more formidable than themselves, they flatter and fawn upon them. They run wild in the church. It can be said that such "local bullies," such "lapdogs," exist in the majority of churches. They act devilishly together, sending each other winks and secret signals, and none of them practices the truth. Whoever has the most venom is the "head demon," and whoever has the highest prestige leads them, bearing their flag aloft. These

people rampage through the church, spreading their negativity, venting death, doing as they please, saying what they please, and no one dares to stop them. They brim with the disposition of Satan. No sooner do they cause a disturbance than an air of death enters the church. Those within the church who practice the truth are spurned, unable to give their all, while those who disturb the church and spread death run rampage within—and, what's more, most people follow them. Such churches are ruled by Satan, plain and simple; the devil is their king. If people in such churches do not rise up and reject the head demons, then they, too, will sooner or later come to ruin. From now on, measures must be taken against such churches. If those who are capable of practicing a little of the truth do not seek to, then that church will be expunged. If a church contains no one who is willing to practice the truth and no one who can stand firm in their testimony to God, then that church should be completely isolated, and its connections with other churches must be severed. This is called "burying death"; this is what it means to spurn Satan. If a church contains several local bullies, and they are followed by "little flies" that entirely lack discernment, and if people in such a church, even after having seen the truth, are still incapable of rejecting the binds and manipulation of these bullies, then all those fools will be eliminated in the end. These little flies might not have done anything terrible, but they are even more deceitful, even more slick and evasive, and everyone like this will be eliminated. Not a single one shall remain! Those who belong to Satan will be returned to Satan, while those who belong to God will surely go in search of the truth; this is decided by their natures. Let all those who follow Satan perish! No pity will be shown to such people. Let those who search for the truth be provided for, and may they take pleasure in God's word to their hearts' content. God is righteous; He would not show favoritism to anyone. If you are a devil, then you are

incapable of practicing the truth; if you are someone who searches for the truth, then it is certain that you will not be taken captive by Satan. This is beyond all doubt.

People who do not strive for progress always wish for others to be as negative and indolent as themselves. Those who do not practice the truth are jealous of those who do, and always try to mislead those who are muddleheaded and lack discernment. The things these people give vent to can cause you to degenerate, slip downward, develop an abnormal state, and be filled with darkness. They cause you to become distant from God, and to cherish the flesh and indulge yourself. People who do not love the truth and who are always perfunctory toward God have no self-awareness, and the disposition of such people seduces others into committing sins and defying God. They do not practice the truth, nor do they allow others to practice it. They cherish sin and have no loathing of themselves. They do not know themselves, and they stop others from knowing themselves; they also stop others from desiring the truth. Those they mislead cannot see the light. They fall into darkness, do not know themselves, are unclear about the truth, and become more and more distant from God. They do not practice the truth and they stop others from practicing the truth, bringing all those fools before them. Rather than say that they believe in God, it would be better to say that they believe in their ancestors, or that what they believe in are the idols in their hearts. It would be best for those people who claim to follow God to open their eyes and take a good look to see exactly who they believe in: Is it really God that you believe in, or Satan? If you know that what you believe in is not God, but your own idols, then it would be best if you did not claim to be a believer. If you really do not know who you believe in, then, again, it would be best if you did not claim to be a believer. To say so would be blasphemy! No one is forcing you to believe in God. Do

not say you believe in Me; I have had enough of such talk, and do not wish to hear it again, because what you believe in are the idols in your hearts and the local bullies among you. Those who shake their heads when they hear the truth, who grin when they hear talk of death, are all the spawn of Satan, and they are the ones who will be eliminated. Many in the church have no discernment. When something misleading occurs, they unexpectedly stand on the side of Satan; they even take offense at being called Satan's lackeys. Though people might say they have no discernment, they always stand on the side without truth, they never stand on the side of the truth at the critical time, they never stand up and argue for the truth. Do they truly lack discernment? Why do they unexpectedly take the side of Satan? Why do they never say one word that is fair and reasonable in support of the truth? Has this situation genuinely arisen as a result of their momentary confusion? The less discernment people have, the less able they are to stand on the side of truth. What does this show? Does it not show that people without discernment love sin? Does it not show that they are the loyal spawn of Satan? Why is it that they are always able to stand on the side of Satan and speak its language? Their every word and deed, the expressions on their faces, are all sufficient to prove that they are not any kind of lovers of the truth; rather, they are people who detest the truth. That they can stand on the side of Satan is enough to prove that Satan really loves these petty devils who spend their lives fighting for Satan's sake. Are all these facts not abundantly clear? If you truly are a person who loves the truth, then why have you no regard for those who practice the truth, and why do you immediately follow those who do not practice the truth at the slightest look from them? What kind of problem is this? I do not care whether you have discernment or not. I do not care how great a price you have paid. I do not care how great your forces are, and I do not care whether you are a local

bully or a flag-bearing leader. If your forces are great, then that is only with the help of Satan's strength. If your prestige is high, then that is merely because there are too many around you who do not practice the truth. If you have not been expelled, then that is because now is not the time for the work of expelling; rather, it is time for the work of elimination. There is no rush to expel you now. I am simply waiting for the day when I will punish you after you have been eliminated. Whoever does not practice the truth will be eliminated!

People who genuinely believe in God are those who are willing to put God's word into practice and are willing to practice the truth. People who are truly able to stand firm in their testimony to God are also those who are willing to put His word into practice and can genuinely stand on the side of the truth. People who resort to trickery and injustice all lack the truth, and they all bring shame to God. Those who cause disputes in the church are Satan's lackeys, they are the embodiment of Satan. Such people are so malicious. Those who have no discernment and are incapable of standing on the side of the truth all harbor evil intentions and tarnish the truth. More than that, they are the archetypal representatives of Satan. They are beyond redemption, and shall naturally be eliminated. God's family does not allow those who do not practice the truth to remain, nor does it allow to remain those who deliberately dismantle the church. However, now is not the time to do the work of expulsion; such people will simply be exposed and eliminated in the end. No more useless work is to be expended on these people; those who belong to Satan cannot stand on the side of the truth, whereas those who seek the truth can. People who do not practice the truth are unworthy of hearing the way of the truth and unworthy of bearing witness to the truth. The truth is simply not for their ears; rather, it is directed at those who practice it. Before every person's end is revealed,

those who disturb the church and disrupt God's work will first be left aside for now, to be dealt with later. Once the work is complete, these people will each be exposed, and then they will be eliminated. For the time being, while the truth is being provided, they will be ignored. When the whole truth is revealed to humanity, those people should be eliminated; that will be the time when all people will be classed according to their kind. The petty tricks of those without discernment will lead to their destruction at the hands of the evil, they will be lured away by them, never to return. And such treatment is what they deserve, because they do not love the truth, because they are incapable of standing on the side of the truth, because they follow evil people and stand on the side of evil people, and because they collude with evil people and defy God. They know perfectly well that what those evil people radiate is evil, yet they harden their hearts and turn their backs on the truth to follow them. Are these people who do not practice the truth but who do destructive and abominable things not all committing evil? Although there are those among them who style themselves as kings and others who follow them, are their God-defying natures not all the same? What excuse can they have to claim that God does not save them? What excuse can they have to claim that God is not righteous? Is it not their own evil that is destroying them? Is it not their own rebelliousness that is dragging them down into hell? People who practice the truth will, in the end, be saved and made perfect because of the truth. Those who do not practice the truth will, in the end, bring destruction upon themselves because of the truth. These are the ends that await those who practice the truth and those who do not. I advise those who are not planning on practicing the truth to leave the church as soon as possible to avoid committing even more sins. When the time comes, it will be too late for regret. In particular, those who form cliques and create schisms, and those

local bullies within the church, must leave even sooner. Such people, who have the nature of evil wolves, are incapable of change. It would be better if they left the church at the earliest opportunity, never again to disturb the normal life of the brothers and sisters, and thereby avoid God's punishment. Those of you who have gone along with them would do well to make use of this opportunity to reflect upon yourselves. Will you leave the church along with the evil ones, or remain and follow obediently? You must consider this matter carefully. I give you this one more opportunity to choose, and I await your answer.

You Should Maintain Your Devotion to God

How is the Holy Spirit working within the church in the present day? Do you have a firm grasp of this question? What are your brothers' and sisters' greatest difficulties? What do they most lack? Currently, there are some people who are negative as they undergo trials, and some even complain. Other people are no longer moving forward because God has finished speaking. People have not entered the right track of belief in God. They cannot live independently, and they cannot maintain their own spiritual life. Some people follow along and pursue with energy, and are willing to practice when God speaks, but when God does not speak, they no longer move forward. People still have not understood God's intentions within their hearts and they do not have spontaneous love for God; in the past they followed God because they were forced. Now there are some people who are tired of God's work. Are such people not in danger? A lot of people exist in a state of just coping. Although they eat and drink God's words and pray to Him, they do so half-heartedly, and they no longer have the drive that they once had. Most people are not interested in God's work of refinement and perfection, and indeed it is as if they are constantly without any internal drive. When they are overcome by transgressions, they do not feel indebted to God, nor do they have the awareness to feel remorse. They do not pursue the truth or leave the church, and instead pursue only temporary pleasures. These people are fools, utterly stupid! When the time comes, they will all be cast out, and not a single one will be saved! Do you think that if someone has been saved once they will always be saved? This belief is pure deception! All those who do not pursue life entry will be chastised. Most people have absolutely no interest in life entry, in visions, or in putting the truth into practice. They do not pursue entering in, and they

certainly do not pursue entering in more deeply. Are they not ruining themselves? Right now, there is a portion of people whose conditions are constantly improving. The more the Holy Spirit works, the more confidence they gain; the more they experience, the more they feel the profound mystery of God's work. The deeper they enter in, the more they understand. They feel that God's love is so great, and they feel inner steadiness and clarity. They have an understanding of God's work. These are the people in whom the Holy Spirit is working. Some people say: "Although there are no new words from God, I must still seek to go deeper into the truth, I must be earnest about everything in my actual experience and enter into the reality of God's words." This kind of person possesses the work of the Holy Spirit. Although God does not show His countenance and is hidden from every single person, and though He does not utter a word and there are times that people experience some internal refinement, yet God has not completely left people. If a person cannot retain the truth that they should carry out, they will not have the work of the Holy Spirit. During the period of refinement, of God not showing Himself, if you do not have confidence but instead cower away, if you do not focus on experiencing His words, then you are fleeing from God's work. Later, you will be one of those who are cast out. Those who do not seek to enter into the word of God cannot possibly stand as a witness for Him. People who are able to bear witness for God and satisfy His intentions are all entirely reliant upon their drive to pursue God's words. The work that God performs in people is primarily to allow them to gain the truth; having you pursue life is for the sake of perfecting you, and this is all to make you suitable for God's use. All you are pursuing now is hearing mysteries, listening to God's words, feasting your eyes, and looking around to see if there is some novelty or trend, and thereby satisfying your curiosity. If this is the intention in your heart, then

there is no way for you to meet God's requirements. Those who do not pursue the truth cannot follow until the very end. Right now, it is not that God is not doing something, but rather that people are not cooperating with Him, because they are averse to His work. They only want to hear words that He speaks to bestow blessings, and they are unwilling to hear the words of His judgment and chastisement. What is the reason for this? The reason is that people's desires to gain blessings have not been fulfilled and they therefore have become negative and weak. It is not that God purposely does not allow people to follow Him, nor is it that He is purposely delivering blows to mankind. People are negative and weak only because their intentions are improper. God is the God that gives man life, and He cannot bring man into death. People's negativity, weaknesses, and backsliding are all caused by their own doing.

God's current work brings people some refinement, and only those who can stand firm as they receive this refinement will gain God's approval. No matter how He conceals Himself, whether by not speaking or not working, you can still pursue with vigor. Even if God said that He would reject you, you would still follow Him. This is standing witness for God. If God conceals Himself from you and you stop following Him, is this standing witness for God? If people do not actually enter in, then they do not have actual stature, and when they really encounter a great trial they will stumble. When God is not speaking, or doing what is not in line with your own notions, you break down. If God were currently acting according to your own notions, if He were satisfying your will and you were able to stand up and pursue with energy, then what would be the foundation upon which you live? I say that there are many people who are living in a way that is entirely reliant upon human curiosity. They absolutely do not have it in their truest heart to pursue. All those who do not pursue entry into the

truth but rely on their curiosity in life are despicable people, and they are in danger! God's various kinds of work are all carried out to perfect mankind. However, people are always curious, they like to inquire about hearsay, they are concerned about current affairs in foreign countries—for example, they are curious about what is happening in Israel, or if there was an earthquake in Egypt—they are always looking for some new, novel things to satisfy their selfish desires. They do not pursue life, nor do they pursue being perfected. They only seek to have the day of God arrive sooner so that their beautiful dream may be realized and their extravagant desires fulfilled. This kind of person is not practical—they are someone who has an improper perspective. Only pursuit of the truth is the foundation of mankind's belief in God, and if people do not pursue life entry, if they do not seek to satisfy God, then they will be subject to punishment. Those who are to be punished are those who have not had the work of the Holy Spirit during God's time of work.

How should people cooperate with God during this stage of His work? God is currently testing people. He is not uttering a word, but is concealing Himself and making no direct contact with people. From the outside, it looks like He is not doing any work, but the truth is that He is still working within man. Anyone who is pursuing life entry has a vision for their pursuit of life, and does not have doubts even if they do not fully understand God's work. While undergoing trials, even when you do not know what God wants to do and what work He wants to accomplish, you should know that God's thoughts for mankind are always good. If you pursue Him with a true heart then He will never leave you, and in the end He will surely perfect you, and bring people to an appropriate destination. Regardless of how God is currently testing people, there will come a day when He will provide people with an appropriate outcome and give them the appropriate

retribution based on what they have done. God will not lead people to a certain point and then just cast them aside and ignore them. This is because God is trustworthy. At this stage, the Holy Spirit is doing the work of refinement. He is refining every single person. In the steps of work that were constituted by the trial of death and the trial of chastisement, refinement was carried out through words. For people to experience God's work, they must first understand His current work and how mankind should cooperate. Indeed, this is something that everyone should understand. No matter what God does, whether it be refinement or even if He is not speaking, not a single step of God's work falls in line with mankind's notions. Each step of His work shatters and breaks through people's notions. This is His work. But you must believe that, since God's work has reached a certain stage, He will not put all mankind to death no matter what. He gives both promises and blessings to mankind, and all those who pursue Him will be able to gain His blessings, but those who do not will be eliminated by God. This depends on your pursuit. Regardless of anything else, you must believe that when God's work is concluded, every single person will have a suitable destination. God has provided mankind with beautiful aspirations, but without pursuit they are unattainable. You should be able to see this now—God's refinement and His chastisement of people is His work, but people, for their part, must pursue a change in disposition at all times. In your practical experience, you must first know how to eat and drink God's words; you must find within His words what you should enter into and your own shortcomings, you should seek entry in your practical experience, and take the portion of God's words that should be put into practice and try to do so. Eating and drinking God's words is one aspect. In addition, the life of the church must be maintained, you must have a normal spiritual life, and you must be able to hand over all of your

current states to God. No matter how His work changes, your spiritual life should remain normal. A spiritual life can maintain your normal entering in. No matter what God does, you ought to continue your spiritual life uninterrupted and perform your duty. This is what people should do. It is all the work of the Holy Spirit, but while for those with a normal condition this is perfection, for those with an abnormal condition it is a trial. At the current stage of the Holy Spirit's refinement work, some people say that God's work is so great and that people absolutely need refinement, otherwise their stature will be too small and they will have no way of attaining God's intentions. However, for those whose condition is not good, it becomes a reason to not pursue God, and a reason to not attend gatherings or eat and drink God's word. In God's work, no matter what He does or what changes He effects, people must at the very least maintain a normal spiritual life. Perhaps you have not been lax in this current stage of your spiritual life, but you still have not gained much, and have not reaped a great harvest. Under these kinds of circumstances, even if you hold to your spiritual life like you're abiding by a regulation, you must still hold to it; you must keep to this regulation so that you do not suffer losses in your life and so that you satisfy God's intentions. If your spiritual life is abnormal, you cannot understand God's current work, and instead always feel that it is completely incompatible with your own notions, and though you are willing to follow Him, you lack internal drive. So, no matter what God is currently doing, people must cooperate. If people do not cooperate, then the Holy Spirit cannot do His work, and if people do not have a heart to cooperate, then they can hardly gain the work of the Holy Spirit. If you want to have the work of the Holy Spirit inside of you, and if you want to gain God's approval, then you must maintain your original loyalty before God. Now, it is not necessary for you to have a deeper understanding, a higher theory, or

other such things—all that is required is that you uphold God's word on the original foundation. If people do not cooperate with God and do not pursue deeper entry, then God will take away all the things that were originally theirs. On the inside, people are always greedy for ease and would rather enjoy what is already available. They want to gain God's promises without paying any price at all. These are the extravagant thoughts that mankind entertains. Gaining life itself without paying a price—but has anything ever been this easy? When someone believes in God and seeks life entry and seeks a change in their disposition, they must pay a price and achieve a state in which they will always follow God, no matter what He does. This is something that people must do. Even if you follow all of this as a regulation, you must always uphold it, and no matter how great the trials, you cannot let go of your normal relationship with God. You should be able to pray, maintain your church life, and never leave your brothers and sisters. When God tries you, you should still seek the truth. This is the minimum requirement for a spiritual life. Always having the desire to seek, and striving to cooperate, applying all of your energy—can this be done? If people take this as a foundation, they will be able to achieve discernment and entry into reality. It is easy to accept God's word when your own state is normal; in these circumstances it does not feel difficult to practice the truth, and you feel that God's work is great. But if your condition is poor, no matter how great God's work is and no matter how beautifully someone speaks, you will pay no mind. When a person's condition is abnormal, God cannot work in them, and they cannot achieve changes in their disposition.

If people do not have any confidence, it is not easy for them to continue down this path. Everyone can now see that God's work does not conform in the slightest with people's notions and imaginings. God has done so much work and spoken so many words, and though people may

acknowledge that they are the truth, notions about God are still liable to arise in them. If people wish to understand the truth and gain it, they must have the confidence and willpower to be able to stand by what they have already seen and what they have gained from their experiences. No matter what God does in people, they must uphold what they themselves possess, be sincere in front of God, and remain devoted to Him to the very end. This is mankind's duty. People must uphold that which they should do. Belief in God requires submission to Him and experience of His work. God has done so much work—it could be said that for people it is all perfection, refinement, and even more, chastisement. There has not been a single step of God's work that has been in line with human notions; what people have enjoyed is God's stern words. When God comes, people should enjoy His majesty and His wrath. However, no matter how stern His words may be, He comes to save and perfect mankind. As created beings, people should fulfill the duties that they ought to, and stand witness for God in the midst of refinement. In every trial they should uphold the witness that they should bear, and do so resoundingly for the sake of God. A person who does this is an overcomer. No matter how God refines you, you remain full of confidence and never lose confidence in Him. You do what man should do. This is what God requires of man, and man's heart should be able to fully return to Him and turn toward Him in every passing moment. This is an overcomer. Those whom God refers to as "overcomers" are those who are still able to stand firm in their witness and maintain their confidence and devotion to God when under the influence of Satan and while being laid siege to by Satan, that is, when they find themselves amidst the forces of darkness. If you are still able to keep a pure heart before God and maintain your genuine love for God no matter what, then you are standing firm in your witness in front of God, and this is what God refers to as being an

“overcomer.” If your pursuit is excellent when God blesses you, but you retreat without His blessings, is this purity? Since you are certain that this way is true, you must follow it until the end; you must maintain your devotion to God. Since you have seen that God Himself has come to the earth to perfect you, you should give your heart entirely to Him. If you can still follow Him no matter what He does, even if He determines an unfavorable outcome for you at the very end, this is maintaining your purity in front of God. Offering a holy spiritual body and a pure virgin to God means keeping a sincere heart in front of God. For mankind, sincerity is purity, and the ability to be sincere toward God is maintaining purity. This is what you should put into practice. When you ought to pray, you pray; when you ought to gather together in fellowship, you do so; when you ought to sing hymns, you sing hymns; and when you ought to rebel against the flesh, you rebel against the flesh. When you perform your duty, you do not muddle through it; when you are faced with trials you stand firm. This is devotion to God. If you do not uphold what people should do, then all of your previous suffering and resolutions have been futile.

For every step of God’s work, there is a way that people should cooperate. God refines people so that they have confidence as they undergo refinements. God perfects people so that they have confidence to be perfected by God and are willing to accept His refinements and to be pruned by God. The Spirit of God works within people to bring them enlightenment and illumination, and to have them cooperate with Him and practice. God does not speak during refinements. He does not utter His voice, but still, there is work that people should do. You should uphold what you already have, you should still be able to pray to God, be close to God, and stand witness before God; in this way you will fulfill your own duty. All of you should see clearly from God’s work that His trials of people’s

confidence and love require that they pray more to God, and that they more often savor God's words before Him. If God enlightens you and has you understand His intentions, and yet you do not practice at all, you will gain nothing. When you put God's words into practice, you should still be able to pray to Him, and when you savor His words you should come before Him and seek and be full of confidence in Him, with no trace of feeling disheartened or cold. Those who do not put God's words into practice are full of energy during gatherings, but fall into darkness when they return home. There are some who do not even want to gather together. So, you must clearly see what duty it is that people should perform. You may not know what God's intentions actually are, but you can perform your duty, you can pray when you should, you can put the truth into practice when you should, and you can do what people ought to do. You can uphold your original vision. In this way, you will be more able to accept God's next step of work. When God works in a hidden way, it is a problem if you do not seek. When He speaks and preaches during assemblies, you listen with enthusiasm, but when He does not speak you lack energy and draw back. What kind of person acts in this way? This is someone who just follows wherever the herd goes. They have no stance, no testimony, and no vision! Most people are like this. If you continue on that way, one day when you come upon a great trial, you will fall into punishment. Having a stance is very important in God's process of perfecting people. If you do not doubt a single step of God's work, if you fulfill man's duty, if you sincerely uphold what God has you put into practice, that is, you remember God's exhortations, and no matter what He does in the present day you do not forget His exhortations, if you have no doubt about His work, maintain your stance, uphold your testimony, and are victorious every step of the way, then in the end you will be perfected by God and be made into an

overcomer. If you are able to stand firm through every step of God's trials, and if you can still stand firm at the very end, then you are an overcomer, you are someone who has been perfected by God. If you cannot stand firm in your current trials, then in the future it will become even more difficult. If you only undergo an insignificant amount of suffering and you do not pursue the truth, then ultimately you will gain nothing. You will be left empty-handed. There are some people who give up their pursuit when they see that God is not speaking, and their heart becomes scattered. Is such a person not a fool? These kinds of people have no reality. When God is speaking, they are always running around, appearing busy and enthusiastic on the outside, but now that He is not speaking, they stop seeking. This kind of person has no future. During refinements, you must enter in from a positive perspective and learn the lessons that you should learn; when you pray to God and read His word, you should measure your own state against it, discover your shortcomings, and find that you still have many lessons to learn. The more sincerely you seek as you undergo refinements, the more you will find yourself inadequate. When you are experiencing refinements there are many issues that you encounter; you cannot see them clearly, you complain, you reveal your own flesh—only in this way can you discover that you have far too many corrupt dispositions within you.

People are lacking in caliber and they fall far short of God's standards, they may be even more in need of the confidence to walk this path in the future. God's work in the last days requires enormous confidence, confidence even greater than that of Job. Without confidence, people will not be able to continue to gain experience and nor will they be able to be perfected by God. When the day of great trials comes, there will be people leaving the churches—some here, some there. There will be some who had been doing quite well in their pursuit in the previous days and it will be

unclear why they no longer believe. Many things will happen that you will not understand, and God will not reveal any signs or wonders, nor do anything supernatural. This is to see if you can stand firm—God uses facts to refine people. You have not yet suffered much. In the future when great trials come, in some places every single person in the church will leave, and those whom you have had a good relationship with will leave and abandon their faith. Will you be able to stand firm then? Up to now, the trials you have faced have been minor, and you probably have been barely able to withstand them. This step includes refinements and perfecting through words only. In the next step, the facts will come upon you to refine you, and then you will be in the midst of peril. Once it becomes really serious, God will advise you to hurry up and leave, and religious people will try to lure you into going with them. This is to see if you can continue on the path, and all of these things are trials. The current trials are minor, but the day will come when there will be some homes where the parents no longer believe, and some where the children no longer believe. Will you be able to continue? The farther forward you go, the greater your trials will become. God carries out His work of refining people according to their needs and their stature. During the stage of God perfecting mankind, it is impossible that the number of people will continue to grow—it will only shrink. It is only through these refinements that people can be perfected. Being pruned, disciplined, tested, chastised, cursed—can you withstand all of this? When you see a church with a particularly good situation, where the sisters and brothers are all seeking with great energy, you yourself feel encouraged. When the day comes that they have all left, some of them no longer believe, some have left to do business or get married, and some have joined the religion; will you be able to stand firm then? Will you be able to remain undisturbed within? God's perfection of mankind is not such a simple thing!

He utilizes many things to refine people. People see these as methods, but in God's original intention these are not methods at all, but facts. In the end, when He has refined people to a certain point and they no longer have any complaints, this stage of His work will be complete. The great work of the Holy Spirit is to perfect you, and when He does not work and hides Himself, it is even more for the purpose of perfecting you, and in particular in this way it can be seen whether people have love for God, whether they have true confidence in Him. When God speaks plainly, there is no need for you to search; it is only when He is concealed that you need to search and feel your way through. You should be able to fulfill the duty of a created being, and no matter what your future outcome and your destination may be, you should be able to pursue knowledge of and love for God during the years you are alive, and no matter how God treats you, you should be able to avoid complaining. There is one condition for the Holy Spirit to work within people. They must thirst and seek and not be half-hearted or doubtful about God's actions, and they must be able to uphold their duty at all times; only in this way can they gain the work of the Holy Spirit. In each step of God's work, what is required of mankind is enormous confidence and coming before God to seek—only through experience can people discover how lovable God is and how the Holy Spirit works in people. If you do not experience, if you do not feel your way through that, if you do not seek, then you will gain nothing. You must feel your way through your experiences, and only through your experiences can you see God's actions and recognize His wondrousness and unfathomableness.

Are You Someone Who Has Come to Life?

Only when you have cast off your corrupt dispositions and achieved the living out of normal humanity will you be made perfect. Although you will be unable to speak prophecy, nor of any mysteries, you will be living out and revealing the image of a human. God created man, but then man was corrupted by Satan, such that people became "dead men." So, after you have changed, you will no longer be like these "dead men." It is the words of God that set people's spirits alight and cause them to be reborn, and when people's spirits are reborn, then they will have come to life. When I speak of "dead men," I am referring to corpses that have no spirit, to people whose spirits have died within them. When the spark of life is lit in people's spirits, then people come to life. The saints that were spoken of before refer to people who have come to life, those who were under Satan's influence but defeated Satan. The chosen people of China have endured the cruel and inhumane persecution and trickery of the great red dragon, which has left them mentally ravaged and without the slightest bit of courage to live. Thus, the awakening of their spirits must begin with their essence: Bit by bit, in their essence, their spirits must be awakened. When they one day come to life, there will be no more obstructions, and all will proceed smoothly. At present, this remains unachievable. Most people live in a way that brings forth many deathly currents; they are shrouded in an aura of death, and there is so much that they lack. Some people's words carry death, their actions carry death, and almost everything they bring forth in the way they live consists of death. If, today, people publicly bear testimony to God, then they will fail in this task, for they have yet to come fully to life, and there are too many dead among you. Today, some people ask why God does not show some signs and wonders so that He can quickly spread

His work among the Gentiles. The dead cannot bear testimony to God; that is something only the living can do, and yet most people today are “dead men”; too many live under a shroud of death, under the influence of Satan, and are unable to gain victory. This being so, how could they bear testimony to God? How could they spread the work of the gospel?

All those who live under the influence of darkness are those who live amid death, those who are possessed by Satan. Without being saved by God and judged and chastised by God, people are unable to escape the influence of death; they cannot become the living. These “dead men” cannot bear testimony to God, and nor can they be used by God, much less enter the kingdom. God wants the testimony of the living, not the dead, and He asks that the living, not the dead, work for Him. “The dead” are those who oppose and rebel against God; they are those who are numb in spirit and do not understand God’s words; they are those who do not put the truth into practice and have not the slightest loyalty to God, and they are those who live under the power of Satan and are exploited by Satan. The dead manifest themselves by standing in opposition to the truth, by rebelling against God, and by being lowly, contemptible, malicious, brutish, deceitful, and insidious. Even if such people eat and drink the words of God, they are unable to live out the words of God; though they are alive, they are just walking, breathing corpses. The dead are totally incapable of satisfying God, much less of being utterly submissive to Him. They can only deceive Him, blaspheme against Him, and betray Him, and all that they bring forth by the way they live reveals the nature of Satan. If people wish to become living beings and to bear testimony to God, and to be approved of by God, then they must accept God’s salvation; they must gladly submit to His judgment and chastisement and must gladly accept the pruning of God. Only then will they be able to put all of the truths required

by God into practice, and only then will they gain God's salvation and truly become living beings. The living are saved by God; they have been judged and chastised by God, they are willing to devote themselves and are happy to lay down their lives for God, and they would gladly dedicate their whole lives to God. Only when the living bear testimony to God can Satan be shamed; only the living can spread the gospel work of God, only the living are in line with God's intentions, and only the living are real people. Originally the man made by God was alive, but because of Satan's corruption man lives amid death and lives under the influence of Satan, and so, in this way, people have become the spiritless dead, they have become enemies who oppose God, they have become the tools of Satan, and they have become the captives of Satan. All the living people created by God have become dead people, and so God has lost His testimony, and He has lost mankind which He created and which is the only thing that has His breath. If God is to take back His testimony and take back those who were made by His own hand but who have been taken captive by Satan, then He must resurrect them so that they become living beings, and He must reclaim them so that they live in His light. The dead are those who have no spirit, those who are numb in the extreme and who oppose God. They are foremost those who do not know God. These people have not the slightest intention of submitting to God; they only rebel against Him and oppose Him and have not the slightest loyalty. The living are those whose spirits have been reborn, who know to submit to God, and who are loyal to God. They are possessed of the truth, and of testimony, and these people alone are pleasing to God in His house. God saves those who can come to life, who can see God's salvation, who can be loyal to God and who are willing to seek God. He saves those who believe in God's incarnation and in His appearance. Some people can come to life, and some people cannot; this

depends on whether their nature can be saved or not. Many people have heard a lot of God's words yet do not understand God's intentions, and are still incapable of putting them into practice. Such people are incapable of living out any truth and also deliberately disturb God's work. They are incapable of doing any work for God, they cannot devote anything to Him, and they also secretly spend the church's money and eat in the house of God for free. These people are dead and they will not be saved. God saves all those who are amid His work, but there is a portion of people who cannot receive His salvation; only a small number can receive His salvation. This is because most people have been corrupted too deeply and have become the dead, and they are beyond salvation; they have been totally exploited by Satan, and they are too malicious in their nature. That minority of people is also unable to submit to God fully. They are not those who have been absolutely faithful to God since the beginning, or who have had the utmost love for God since the beginning; rather, they have become submissive to God because of His work of conquest, they see God because of His supreme love, there are changes in their disposition because of God's righteous disposition, and they come to know God because of His work, His work which is both practical and normal. Without this work of God, no matter how good these people are, they would still be of Satan, they would still be of death, and they would still be dead. The fact that these people can today receive God's salvation is purely because they are willing to cooperate with God.

Because of their loyalty to God, the living shall be gained by God and live amid His promises, and because of their opposition to God, the dead shall be spurned by God and live amid His punishment and curses. Such is the righteous disposition of God, which is unchangeable by any man. Because of their own seeking, people receive God's approval and live in the

light; because of their cunning schemes, people are cursed by God and descend into punishment; because of their evildoing, people are punished by God, and because of their yearning and loyalty, people receive God's blessings. God is righteous: He blesses the living, and curses the dead so that they are always amid death and will never live in God's light. God will take the living into His kingdom and into His blessings, to be with Him forever. But for the dead, He will smite them and deliver them into eternal death; they are the object of His destruction and will always belong to Satan. God treats no one unjustly. All those who truly seek God will surely remain in the house of God, and all those who are rebellious against God and incompatible with Him will surely live amid His punishment. Perhaps you are unsure about God's work in the flesh—but one day, God's flesh will not directly arrange man's end; instead, His Spirit will arrange man's destination, and at that time people will know that God's flesh and His Spirit are one, that His flesh cannot commit error, and that His Spirit is even more incapable of error. Ultimately, He will surely take those who have come to life into His kingdom; not one more nor one less. As for the dead, who have not come to life, they will be tossed into the lair of Satan.

To Have an Unchanged Disposition Is to Be in Enmity to God

After several thousand years of corruption, man is numb and dull-witted; he has become a demon that opposes God, to the extent that man's rebelliousness toward God has been documented in the books of history, and even man himself is incapable of giving a full account of his rebellious behavior—for man has been profoundly corrupted by Satan, and has been led astray by Satan such that he knows not where to turn. Even today, man still betrays God: When man sees God, he betrays Him, and when he cannot see God, so too does he betray Him. There are even those who, having witnessed God's curses and God's wrath, still betray Him. And so I say that man's sense has lost its original function, and that man's conscience, too, has lost its original function. The man that I look upon is a beast in human attire, he is a venomous snake, and no matter how pitiable he tries to appear before My eyes, I will never be merciful toward him, for man has no grasp of the difference between black and white, of the difference between truth and non-truth. Man's sense is so benumbed, yet still he wishes to gain blessings; his humanity is so ignoble yet still he wishes to possess the sovereignty of a king. Who could he be the king of, with sense such as that? How could he with such a humanity sit atop a throne? Man truly has no shame! He is a conceited wretch! For those of you who wish to gain blessings, I suggest you first find a mirror and look at your own ugly reflection—do you have what it takes to be a king? Do you have the face of one who could gain blessings? There has not been the slightest change in your disposition and you have not put any of the truth into practice, yet still you wish for a wonderful tomorrow. You are deluding yourself! Born into such a filthy land, man has been infected by society to a severe extent, he

has been influenced by feudal ethics, and he has been taught at "institutes of higher learning." The backward thinking, corrupt morality, mean view on life, despicable philosophy for worldly dealings, utterly worthless existence, and depraved lifestyle and customs—all of these things have severely intruded upon man's heart, and severely undermined and attacked his conscience. As a result, man is ever more distant from God, and ever more opposed to Him. Man's disposition becomes more vicious by the day, and there is not a single person who will willingly give up anything for God, not a single person who will willingly submit to God, nor, moreover, a single person who will willingly seek the appearance of God. Instead, under the power of Satan, man does nothing but pursue pleasure, giving himself over to the corruption of the flesh in the land of mud. Even when they hear the truth, those who live in darkness give no thought to putting it into practice, nor are they inclined to seek out God even if they have beheld His appearance. How could a mankind so depraved have any chance of salvation? How could a mankind so decadent live in the light?

Changing man's disposition starts with knowledge of his essence and through changes in his thinking, nature, and mental outlook—through fundamental changes. Only in this way will true changes be achieved in the disposition of man. The root cause of corrupt dispositions arising in man is Satan's misleading, corruption, and poison. Man has been bound and controlled by Satan, and he suffers the egregious harm that Satan has inflicted upon his thinking, morality, insight, and sense. It is precisely because the fundamental things of man have been corrupted by Satan, and are utterly unlike how God originally created them, that man opposes God and cannot accept the truth. Thus, changes in man's disposition should begin with changes in his thinking, insight, and sense that will change his knowledge of God and his knowledge of the truth. Those who were born in

the most deeply corrupted of all lands are even more ignorant of what God is, or what it means to believe in God. The more corrupted people are, the less they know the existence of God, and the poorer their sense and insight. The source of man's opposition and rebelliousness against God is his corruption by Satan. Because of Satan's corruption, man's conscience has grown numb; he is immoral, his thoughts are degenerate, and he has a backward mental outlook. Before he was corrupted by Satan, man naturally submitted to God and submitted to His words after hearing them. He was naturally of sound sense and conscience, and of normal humanity. After being corrupted by Satan, man's original sense, conscience, and humanity grew dull and were impaired by Satan. Thus, he has lost his submission and love toward God. Man's sense has become aberrant, his disposition has become the same as that of an animal, and his rebelliousness toward God is ever more frequent and grievous. Yet man still neither knows nor recognizes this, and merely opposes and rebels persistently. Man's disposition is revealed in expressions of his sense, insight, and conscience; because his sense and insight are unsound, and his conscience has grown supremely dull, thus his disposition is rebellious against God. If man's sense and insight cannot change, then changes in his disposition are out of the question, as is aligning with God's intentions. If man's sense is unsound, then he cannot serve God and is unfit for use by God. "Normal sense" refers to submitting to and being faithful to God, to yearning for God, to being absolute toward God, and to having a conscience toward God. It refers to being of one heart and mind toward God, and not deliberately opposing God. Having an aberrant sense is not like this. Since man was corrupted by Satan, he has come up with notions about God, and he has had no loyalty to God or yearning for Him, to say nothing of a conscience toward God. Man deliberately opposes God and passes judgments on Him, and, furthermore,

hurls invective at Him behind His back. Man passes judgment on God behind His back, with clear knowledge that He is God; man has no intention of submitting to God, and merely makes blind demands and requests of Him. Such people—people who have aberrant sense—are incapable of knowing their own despicable behavior or of regretting their rebelliousness. If people are capable of knowing themselves, then they have regained a little of their sense; the more rebellious against God people who cannot yet know themselves are, the less are they sound of sense.

The revelation of man's corrupt disposition has its source in nothing more than man's dulled conscience, his malicious nature, and his unsound sense; if man's conscience and sense are able to become normal again, then he will become someone fit for use before God. It is simply because man's conscience has always been numb, and because man's sense, which has never been sound, is growing ever duller that man is increasingly rebellious toward God, such that he even nailed Jesus to the cross and refuses God's incarnation in the last days entry into his home, and condemns God's flesh, and sees God's flesh as lowly. If man had but a little humanity, he would not be so cruel in his treatment of God's incarnate flesh; if he had but a little sense, he would not be so vicious in his treatment of the flesh of God incarnate; if he had but a little conscience, he would not "give thanks" to God incarnate in this way. Man lives in the era of God become flesh, yet he is incapable of thanking God for giving him such a good opportunity, and instead curses the coming of God, or completely ignores the fact of God's incarnation, and is seemingly against it and averse to it. Regardless of how man treats the coming of God, God, in short, has always carried on patiently with His work—even though man has not been the slightest bit welcoming toward Him, and blindly makes requests of Him. Man's disposition has become supremely vicious, his sense has grown supremely

dull, and his conscience has been completely trampled by the evil one and long ago ceased to be the original conscience of man. Man is not only ungrateful to God incarnate for bestowing so much life and grace upon mankind, but has even become resentful toward God for giving him the truth; it is because man has not the slightest interest in the truth that he has grown resentful toward God. Not only is man unable to lay down his life for God incarnate, but he also tries to extract favors from Him, and claims an interest that is dozens of times greater than what man has given to God. People of such conscience and sense think this is no great matter, and still believe that they have expended so much of themselves for God, and that God has given them too little. There are people who, having given Me a bowl of water, hold out their hands and demand I pay them for two bowls of milk, or, having given Me a room for one night, demand I pay rent for several. With such a humanity and such a conscience, how could you still wish to gain life? What contemptible wretches you are! This sort of humanity in man and this sort of conscience in man are what cause God incarnate to wander across the land, with no place to find shelter. Those who are truly possessed of conscience and humanity should worship and wholeheartedly serve God incarnate not because of how much work He has done, but even if He were to do no work at all. This is what should be done by those who are of sound sense, and it is the duty of man. Most people even speak of conditions in their service to God: They do not care whether He is God or man, and they only talk of their own conditions, and only seek to satisfy their own desires. When you cook for Me, you demand a service fee, when you run for Me, you ask for running fees, when you work for Me you demand work fees, when you wash My clothes you demand laundry fees, when you provide for the church you demand recuperation costs, when you speak you demand speaker’s fees, when you give out books you

demand distribution fees, and when you write you demand writing fees. Those I have pruned even demand recompense from Me, while those who have been sent home demand reparations for the damage to their name; those who are unmarried demand a dowry, or compensation for their lost youth; those who kill a chicken demand butcher's fees, those who fry food demand frying fees, and those who make soup demand payment for that, too…. This is your lofty and mighty humanity, and these are the actions your warm conscience dictates. Where is your sense? Where is your humanity? Let Me tell you! If you carry on like this, I will cease to work among you. I will not work among a pack of beasts in human attire, I will not suffer thus for such a group of people whose fair faces hide feral hearts, I will not endure for such a pack of animals that has not the slightest possibility of salvation. The day I turn My back on you is the day you die, it is the day that darkness comes upon you, and the day that you are forsaken by the light. Let Me tell you! I will never be benevolent to a group such as yours, a group which is beneath even animals! There are limits to My words and actions, and with your humanity and conscience as they are, I will do no more work, for you are too lacking in conscience, you have caused Me too much pain, and your despicable behavior disgusts Me too much. People who are so lacking in humanity and conscience will never have a chance at salvation; I would never save such heartless and ungrateful people. When My day comes, I will rain down My scorching flames for all eternity upon the sons of rebellion that once provoked My fierce wrath, I will impose My everlasting punishment upon those animals that once hurled invective at Me and forsook Me, I will burn for all time with the fires of My anger the sons of rebellion who once ate and lived together with Me but did not believe in Me, who insulted and betrayed Me. I will subject all those who provoked My anger to My punishment, I will rain down the entirety of My anger

upon those beasts that once wished to stand beside Me as My equals yet did not worship or submit to Me; the rod with which I strike man will fall upon those animals who once enjoyed My care and once enjoyed the mysteries that I spoke, and who once tried to take material enjoyments from Me. I will be forgiving of no person who tries to take My place; I will spare none of those who attempt to wrest food and clothes from Me. For now, you remain free from harm and continue to overreach in the demands you make of Me. When the day of wrath arrives, you will not make any more demands of Me; at that time, I will let you "enjoy" yourselves to your heart's content, I will force your face into the earth, and you will never be able to get up again! Sooner or later, I am going to "repay" this debt to you —and I hope you patiently await the arrival of this day.

If these contemptible people can truly set aside their extravagant desires and return to God, then they still have the chance of salvation; if man has a heart that truly yearns for God, then he will not be abandoned by God. Man fails to gain God not because God has fleshly feelings, or because God is unwilling to be gained by man, but because man does not want to gain God, and because man does not have a heart that seeks God with urgency. How could one of those who truly seek God be cursed by God? How could one of sound sense and sensitive conscience be cursed by God? How could one who truly worships and serves God be consumed by the fires of His wrath? How could one who is happy to submit to God be kicked out of God's house? How could one who could not love God enough live in God's punishment? How could someone who is happy to forsake everything for God be left with nothing? Man is unwilling to pursue God, unwilling to expend his possessions for God, and unwilling to devote a lifetime's effort to God; instead, he says that God has gone too far, that too much about God is at odds with man's notions. With a humanity like this,

even if you were unstinting in your efforts you would still be unable to gain God's approval, to say nothing of the fact that you do not seek God. Do you not know that you are the defective goods of mankind? Do you not know that no humanity is lowlier than yours? Do you not know what others call you to honor you? Those who truly love God call you the father of the wolf, the mother of the wolf, the son of the wolf, and the grandson of the wolf; you are the descendants of the wolf, the people of the wolf, and you should know your own identity and never forget it. Do not think that you are some superior figure: You are the most vicious group of non-humans among mankind. Do you not know any of this? Do you know how much of a risk I have taken by working among you? If your sense cannot become normal again, and your conscience cannot work normally, then you will never cast off the name of "wolf," you will never escape the day of curse and will never escape the day of your punishment. You were born inferior, a thing without any worth. You are by nature a pack of hungry wolves, a pile of debris and rubbish, and, unlike you, I do not work upon you in order to gain favors, but because of the need of work. If you carry on being rebellious in this way, then I will stop My work, and will never work upon you again; on the contrary, I will transfer My work to another group that pleases Me, and in this way will leave you forever, because I am unwilling to look upon those who are in enmity to Me. So then, do you wish to be compatible with Me, or in enmity against Me?

All People Who Do Not Know God Are People Who Oppose God

To grasp the purpose of God's work, the effect His work achieves in man, and what exactly are His intentions for man: this is what every person who follows God should attain to. Nowadays knowledge of God's work is just what all people are lacking. The deeds that God has worked upon people, the entirety of the work of God, and what exactly are God's intentions for man, from the creation of the world to the present time—these are things that man neither knows nor comprehends. Not only is this inadequacy seen throughout the religious world, but also in all those who believe in God. When the day comes that you truly behold God, when you really appreciate His wisdom, when you behold all the deeds that God has worked, when you recognize what God is and has—when you have seen His bounty, wisdom, wonder, and all that He has worked upon people—it is then you will have achieved success in your faith in God. When God is said to be all-encompassing and all-bountiful, in what way exactly is He all-encompassing, and in what way is He all-bountiful? If you do not understand this, then you cannot be deemed to believe in God. Why do I say that those in the religious world are not believers in God but are evildoers, of the same ilk as devils? When I say they are evildoers, it is because they do not understand the intentions of God and are unable to see His wisdom. God at no time reveals His work to them. They are blind; they cannot see the deeds of God, they have been forsaken by God, and they completely lack the care and protection of God, not to mention the work of the Holy Spirit. Those without the work of God are all evildoers and opponents of God. The opponents of God of which I speak refer to those who do not know God, those who acknowledge God with their lips and yet

do not know Him, those who follow God and yet do not submit to Him, and those who revel in the grace of God and yet are unable to stand witness to Him. Without an understanding of the purpose of God's work or an understanding of the work that God does in man, he cannot be in accord with the intentions of God, nor can he stand witness to God. The reason why man opposes God stems, on the one hand, from his corrupt disposition, and on the other hand, from ignorance of God and lack of understanding of the principles by which God works and of His intentions for man. These two aspects, taken together, constitute a history of man's resistance to God. Novices in the faith oppose God because such opposition lies within their nature, while the opposition to God of those with many years in the faith results from their ignorance of Him, in addition to their corrupt disposition. In the time before God became flesh, the measure of whether a man opposed God was based on whether he kept the decrees set forth by God in heaven. For instance, in the Age of Law, whoever did not keep the laws of Jehovah was regarded as one who opposed God; whoever stole the offerings to Jehovah, or whoever stood against those favored by Jehovah, was regarded as one who opposed God and would be stoned to death; whoever did not respect his father and mother, and whoever struck or cursed another, was regarded as one who did not keep the laws. And all who did not keep the laws of Jehovah were regarded as standing against Him. This was no longer so in the Age of Grace, when whoever stood against Jesus was regarded as one who stood against God, and whoever did not submit to the words uttered by Jesus was regarded as one who stood against God. At this time, the way in which opposition to God was defined became both more accurate and more practical. In the time when God had not yet become flesh, the measure of whether man opposed God was based on whether man worshiped and looked up to the invisible God in heaven.

The way in which opposition to God was defined at that time was not all that practical, for man could not see God, nor did he know what the image of God was like, or how He worked and spoke. Man had no notions about God whatsoever, and he believed in God vaguely, because God had not yet appeared to man. Therefore, no matter how man believed in God in his imagination, God did not condemn man or make overly high demands of him, because man was completely unable to see God. When God becomes flesh and comes to work among men, all behold Him and hear His words, and all see the deeds that God works from within His body of flesh. At that moment, all man's notions become foam. As for those who have seen God appearing in the flesh, they shall not be condemned if they willingly submit to Him, whereas those who purposefully stand against Him shall be deemed an opponent of God. Such people are antichrists, enemies who willfully stand against God. Those who harbor notions regarding God but are still ready and willing to submit to Him will not be condemned. God condemns man on the basis of man's intentions and actions, never for his thoughts and ideas. If He were to condemn man on the basis of his thoughts and ideas, then not a single person would be able to escape from the wrathful hands of God. Those who willfully stand against the incarnate God shall be punished for their lack of submission. With regard to these people that willfully stand against God, their opposition stems from the fact that they harbor notions about God, which leads them in turn into actions that disturb God's work. These people intentionally resist and destroy the work of God. They do not merely have notions about God, but they also engage in activities that disturb His work, and for this reason people of this kind shall be condemned. Those who do not willfully disturb God's work shall not be condemned as sinners, because they are able to willingly submit and not engage in activities that cause disruption and disturbance. People like this

shall not be condemned. However, when people have experienced God's work for many years, if they continue to harbor notions about God and remain unable to know the work of the incarnate God, and if, no matter how many years they have experienced His work, they continue to be filled with notions about God and are still unable to come to know Him, then even if they do not engage in disturbing activities, their hearts are nevertheless filled with many notions about God, and even if these notions do not become apparent, people like this are of no help whatsoever to the work of God. They are unable to spread the gospel for God or stand witness to Him. People like this are good-for-nothings and imbeciles. Because they do not know God and are moreover wholly incapable of casting away their notions about Him, they are therefore condemned. It can be said like this: It is normal for novices in the faith to hold notions about God or to know nothing of Him, but for one who has believed in God for many years and experienced a good deal of His work, it would not be normal for such a person to continue to hold notions, and it would be even less normal for someone like this to have no knowledge of God. It is because this is not a normal state that they are condemned. These abnormal people are all garbage; they are the ones who oppose God the most and who have enjoyed the grace of God for nothing. All such people shall be eliminated in the end!

Anyone who does not understand the purpose of God's work is one who opposes Him, and one who has come to understand the purpose of God's work but still does not seek to satisfy God is even more to be deemed an opponent of God. There are those who read the Bible in grand churches and recite it all day long, yet not one among them understands the purpose of God's work. Not one among them is able to know God; still less can any one among them accord with God's intentions. They are all worthless, vile people, each standing on high to lecture God. They willfully oppose God

even as they carry His banner. Claiming faith in God, still they eat the flesh and drink the blood of man. All such people are devils that devour the soul of man, head demons that deliberately disturb those trying to step onto the right path, and stumbling blocks impeding those who seek God. They may appear of "sound constitution," but how are their followers to know that they are none other than antichrists who lead people to stand against God? How are their followers to know that they are living devils dedicated to the devouring of human souls? Those who hold themselves in high esteem in God's presence are the most abject of men, while those who think themselves lowly are the most honored. And those who think they know the work of God and who are, moreover, capable of proclaiming the work of God to others with great fanfare even as they look directly at Him—these are the most ignorant of men. Such people are without the testimony of God, arrogant and full of conceit. Those who believe that they have too little knowledge of God, despite having actual experience and practical knowledge of Him, are those most beloved by Him. Only such people truly have testimony and are truly capable of being perfected by God. Those who do not understand the intentions of God are opponents of God; those who understand the intentions of God and yet do not practice the truth are opponents of God; those who eat and drink the words of God, and yet go against the essence of God's words, are opponents of God; those who have notions about the incarnate God, and moreover have a mind to engage in rebellion, are opponents of God; those who pass judgment on God are opponents of God; and whoever is unable to know God or to bear witness to Him is an opponent of God. So I urge you: If you really have faith that you can walk this path, then keep on following it. But if you are unable to refrain from opposing God, then you had best walk away before it is too late. Otherwise, the chances of things turning out badly for you run

extremely high, because your nature is simply too corrupt. Of loyalty or submission, or a heart that thirsts for righteousness and truth, or love for God, you have not one jot or iota. It may be said that your situation before God is an utter shambles. You cannot abide by what you ought to abide by, and are unable to say what ought to be said. What you ought to put into practice, you have failed to put into practice; and the function that you ought to fulfill, you have been unable to fulfill. You do not have the loyalty, conscience, submission, or resolution that you ought. You have not endured the suffering that it behooves you to endure, and you do not have the faith that you ought. Quite simply, you are completely devoid of any merit: Are you not ashamed to go on living? Let Me persuade you that you would be better off closing your eyes in eternal rest, thereby sparing God from worrying on your account and suffering for your sake. You believe in God and yet do not know His intentions; you eat and drink the words of God and yet are unable to keep to what God demands of man. You believe in God and yet do not know Him, and you stay alive without a goal to strive for, without any values, without any meaning. You live as a human being and yet have no conscience, integrity, or credibility in the slightest degree—can you still call yourselves human beings? You believe in God and yet deceive Him; what is more, you take God's money and eat up the offerings that are made to Him. And yet, in the end you still fail to show the slightest consideration for God's feelings or the faintest conscience toward Him. Not even the most trivial of God's demands can you meet. Can you still call yourselves human beings? Eating the food God provides you and breathing the oxygen He gives you, enjoying His grace, yet, in the end, you do not have the slightest knowledge of God. On the contrary, you have become good-for-nothings that oppose God. Does that not make you a beast even

lower than a dog? Among animals, are there any that are more malicious than you?

Those pastors and elders who stand in the high pulpit teaching others are opponents of God and allies of Satan; would not those of you who do not stand in the high pulpit teaching others be even greater opponents of God? Are you not, even more than they, in cahoots with Satan? Those who do not understand the purpose of God's work do not know how to accord with the intentions of God. Surely, it cannot be that those who do understand the purpose of His work would not know how to accord with God's intentions. The work of God is never in error; rather, it is man's pursuit that is flawed. Are not those degenerates who willfully oppose God even more sinister and malevolent than those pastors and elders? Many are those who oppose God, but among them there are also many different ways in which they oppose God. As there are all manner of believers, so too are there all manner of those who oppose God, each unlike the other. Not a single one of those who fail to recognize clearly the purpose of God's work can be saved. Regardless of how man may have opposed God in the past, when man comes to understand the purpose of God's work and dedicates his efforts to satisfying God, God will wipe clean all of his former sins. As long as man seeks the truth and practices the truth, God will not keep in mind what he has done. Moreover, it is on the basis of man's practice of the truth that God justifies him. This is the righteousness of God. Before man has seen God or experienced His work, regardless of how man acts toward God, He does not keep it in mind. However, once man has seen God and experienced His work, all the deeds and actions of man will be entered by God into the "annals," for man has seen God and lived amid His work.

When man has truly seen what God has and is, when he has seen His supremacy, and when he has truly come to know the work of God, and

furthermore, when the old disposition of man is changed, then man will have completely cast away his rebellious disposition that opposes God. It can be said that everyone has at some time opposed God and everyone has at some time rebelled against God. However, if you willingly submit to the incarnate God, and from this point satisfy God's heart with your loyalty, practice the truth that you ought, perform your duty as you ought, and keep the regulations that you ought, then you are one who is willing to cast away your rebelliousness to satisfy God and one who can be perfected by God. Should you stubbornly refuse to see your errors and have no intention of repenting yourself, should you persist in your rebellious conduct without the least intention of cooperating with God and satisfying Him, then such an obstinate and incorrigible person as you will certainly be punished and will certainly never be one to be perfected by God. This being so, you are the enemy of God today and tomorrow you will also be the enemy of God, and so too will you remain the enemy of God the day after; you will forever be an opponent of God and the enemy of God. In that case, how could God possibly let you off? It is in the nature of man to oppose God, but man must not seek out on purpose the "secret" of opposing God just because changing his nature is an insurmountable task. If that were the case, then you had better walk away before it were too late, lest your chastisement in the future become more severe, and lest your brutish nature erupt and become ungovernable, until your fleshly body were terminated by God in the end. You believe in God to receive blessings; but if in the end only misfortune befell you, would not that be a shame? I urge you, you had better make another plan. Anything that you can do would be better than believing in God: Surely it cannot be that there is just this one path. Would you not go on surviving if you did not seek the truth? Why must you be at odds with God in this way?

The Words of Christ As He Walked in the Churches II

(November 1992 to June 1993)

Work and Entry (1)

Ever since people began to tread the right track of belief in God, there have been many things about which they remain unclear. They are still in a complete muddle about God's work, and about much of the work they should do. This is due, on the one hand, to the deviation in their experience and the limitations in their comprehension ability; on the other, it is because God's work has not yet brought people to this stage. So, everyone is ambiguous about most spiritual matters. Not only are you unclear about what you should enter into, you are even more ignorant about God's work. This is more than simply a matter of the shortcomings that exist within you: It is a great flaw common to all those in the religious world. Herein lies the key to why people do not know God, and so this flaw is a common defect shared by all those who seek after Him. Not a single person has ever known God, or has ever seen His true face. It is because of this that God's work becomes as arduous as moving a mountain or draining the sea. So many people have sacrificed their lives for God's work; so many have been cast out on account of His work; so many, for the sake of His work, have been tormented to death; so many, their eyes filled with tears of love for God, have died unjustly; so many have met with cruel and inhumane persecution…. That these tragedies come to pass—is it not all due to people's lack of knowledge about God? How could someone who does not know God have the face to come before Him? How could someone who believes in God and yet persecutes Him have face to come before Him? These are not solely the inadequacies of those within the religious world, but rather they are common to both you and them. People believe in God without knowing Him; it is for this reason alone that they do not have God-fearing hearts, and do not dread Him in their hearts. There are even those

who, openly and brazenly, do the work that they envision by themselves within this stream, and go about doing the work commissioned by God according to their own demands and immoderate desires. Many people act wildly, holding God in no esteem but following their own will. Are these examples not perfect manifestations of people's selfish hearts? Do these examples not manifest the overabundant element of deception within people? People may indeed be supremely intelligent, but how can their gifts take the place of God's work? People may indeed care for God's burden, but they cannot act too selfishly. Are people's deeds really Godlike? Can anyone be one hundred percent assured? To bear witness to God, to inherit His glory—this is God making an exception and lifting up people; how could people be worthy? God's work has only just begun, and His words have only just begun to be spoken. At this point, people feel good about themselves, but is this not simply courting humiliation? They understand far too little. Even the most gifted theoretician, the most silver-tongued orator, cannot describe all of God's abundance, so how much less can you? You should not set your own worth higher than the heavens, but rather you should see yourselves as lower than any of those reasonable people who seek to love God. This is the path by which you shall enter: to see yourselves as significantly lower than all others. Why see yourselves so highly? Why place yourselves in such high estimation? On the long journey of life, you have taken but the few first steps. All you see is God's arm, not the whole of God. It behooves you to see more of God's work, to discover more of what you should enter into, because you have changed too little.

As God perfects man and transforms his disposition, His work never ceases, because man is lacking in too many ways and falls far short of the standards set by Him. And so it can be said that, in the eyes of God, you will eternally be newborn babes, bearing very few of the elements that

please Him, because you are nothing but created beings in God's hands. If a person falls into complacency, would they not be loathed by God? To say that you are able to satisfy God today is to speak from the limited perspective of your fleshly body; if you were really to be matched against God, you would forever be defeated in the arena. Man's flesh has never once known victory. Only through the work of the Holy Spirit is it possible for man to have redeeming features. In truth, out of the myriad things in God's creation, man is the lowest. Though he is the master of all things, man is the only one among them that is subject to Satan's trickery, the only one that falls prey in endless ways to its corruption. Man has never had sovereignty over himself. Most people live in the foul place of Satan and suffer its derision; it teases them this way and that until they are only half alive, enduring every vicissitude, every hardship in the human world. After toying with them, Satan puts an end to their destiny. And so people go through their whole lives in a daze of confusion, never once enjoying the good things that God has prepared for them, but instead being damaged by Satan and left in tatters. Today they have become so enervated and listless that they simply have no inclination to take notice of God's work. If people have no inclination to take notice of God's work, their experience is doomed forever to remain fragmented and incomplete, and their entry will forever be an empty space. In the several thousand years since God came into the world, any number of men with lofty ideals have been used by God to work for Him over any number of years; but those who know His work are so few as to be almost non-existent. For this reason, untold numbers of people assume the role of resisting God at the same time that they work for Him, because, rather than doing His work, they actually do human work in a position conferred by God. Can this be called work? How can they enter in? Humanity has taken God's grace and buried it. Because of this, over

generations past those who do His work have little entry. They simply do not speak about knowing God's work, because they understand too little of God's wisdom. It can be said that, though there are many who serve God, they have failed to see how exalted He is, and this is why all have set themselves up as God for others to worship.

For so many years God has remained hidden within creation; He has observed through so many springs and autumns from behind a veiling mist; He has looked down from the third heaven for so many days and nights; He has walked among men for so many months and years. He has sat above all men, quietly waiting through so many cold winters. Never once has He shown Himself openly to anyone, nor made a single sound, and He departs without a sign and returns just as silently. Who can know His true face? He has never once spoken to man, never once appeared to man. How easy is it for people to do the work commissioned by God? Little do they realize that to know Him is of all things the most difficult. Today God has spoken to man, but man has never known Him, because his life entry is too limited and shallow. Seen from His perspective, people are wholly unfit to appear before God. They have too little understanding of God and are too far estranged from Him. Moreover, the hearts with which they believe in God are too complicated, and they simply do not hold the image of God in their innermost hearts. As a result, God's painstaking effort, and His work, like pieces of gold buried beneath the sand, cannot emit a glint of light. To God, the caliber, motives, and views of these people are loathsome in the extreme. Impoverished in their comprehension ability, unfeeling to the point of insensibility, debased and degenerate, excessively servile, weak and without willpower, they must be led as cattle and horses are led. As for their entry in spirit, or entry in God's work, they pay not the slightest heed, possessing not one jot of determination to suffer for the sake of the truth.

For this kind of person to be made complete by God will not be easy. Thus it is vital that you set about your entry from this angle—that through your work and your entry you begin to come to know God’s work.

Work and Entry (2)

Your work and entry are quite poor; man does not place importance on how to work and is even more haphazard about life entry. Man does not regard these as lessons that they ought to enter into; therefore, in your experience, virtually all that man sees is empty mirages. Not very much is asked of you as far as work is concerned, but, as one to be perfected by God, you ought to learn your lessons about working for God so that you may soon be in accordance with God's intentions. Throughout the ages, those who did work have been called workers or apostles, which are words that refer to a small number of people who are used by God. However, the work I speak of today does not refer solely to those workers or apostles, but rather is directed toward all those to be perfected by God. Perhaps there are many who have little interest in this, but, for the sake of entry, it would be best to talk about the truth regarding this matter.

Regarding work, man believes that work is to run around for God, preach everywhere, and expend for His sake. Though this belief is correct, it is too one-sided; what God asks of man is not solely to run around for Him; beyond just this, this work is concerned with ministry and provision within the spirit. Many brothers and sisters, even after all these years of experience, have never thought about working for God, because work as conceived by man is incongruous with what God asks. Therefore, man has no interest whatsoever in the matter of work, and this is precisely the reason why the entry of man is also quite one-sided. All of you should begin your entry with working for God, so that you may better undergo every aspect of experience. This is what you should enter into. Work refers not to running around for God, but to whether the life of man and what man lives out are able to give God enjoyment. Work refers to people using their devotion to

God and their knowledge of God to testify about God, and also to minister to man. This is man's responsibility and this is what all men should understand. One could say that your entry is your work, and that you are seeking to enter during the course of working for God. Experiencing God's work does not merely mean that you know how to eat and drink of His word; more importantly, you must know how to testify about God and be able to serve God and be able to minister to and provide for man. This is work, and it is also your entry; this is what every person should accomplish. There are many who only focus on running around for God and preaching everywhere, yet overlook their individual experience and neglect their entry into the spiritual life. This is what has led those who serve God to become those who resist God. These people, who have been serving God and ministering to man all these years, have simply regarded working and preaching as entry, and none have taken their individual spiritual experience as an important entry. Instead, they have taken the enlightenment they derive from the Holy Spirit's work as capital from which to teach others. When preaching, they are much burdened and receive the work of the Holy Spirit, and by means of this they are releasing the voice of the Holy Spirit. At this time, those who work are filled with complacency, as if the work of the Holy Spirit has become their individual spiritual experience; they feel that all the words they are speaking belong to their individual being, but then again as if their own experience is not as clear as they have described. What is more, prior to speaking they have no inkling what they will say, but when the Holy Spirit works in them, their words come flooding out in an unending stream. After you have preached once in such a way, you feel that your actual stature is not as small as you believed, and as in a situation where the Holy Spirit has worked in you several times, you then determine that you already have stature and mistakenly believe that the work of the

Holy Spirit is your own entry and your own being. When you constantly experience in this way, you will become lax about your own entry, slip into laziness without noticing, and cease to place any importance on your individual entry. For this reason, when you are ministering to others you must clearly distinguish between your stature and the work of the Holy Spirit. This can better facilitate your entry and bring more benefit to your experience. When man takes the work of the Holy Spirit to be their individual experience, this becomes a source of depravity. This is why I say, whatever duty you perform, you ought to regard your entry as a vital lesson.

One works in order to satisfy the intentions of God, to bring all those who are in line with God's intentions before Him, to bring man to God, and to introduce the Holy Spirit's work and God's guidance to man, thereby perfecting the fruits of God's work. Therefore, it is imperative that you are thoroughly clear on the essence of work. As one who is used by God, every man is worthy of working for God, that is, everyone has the opportunity to be used by the Holy Spirit. However, there is one point that you must realize: When man does the work commissioned by God, man has been given the opportunity to be used by God, but what is said and known by man are not entirely the stature of man. All you can do is to better know your own deficiencies during the course of your work, and come into possession of greater enlightenment from the Holy Spirit. In this way, you will be enabled to gain better entry in the course of your work. If man regards the guidance that comes from God as their own entry and as something that is inherent within themselves, then there is no potential for man's stature to grow. The enlightenment that the Holy Spirit works in man takes place when they are in a normal state; at such times, people often mistake the enlightenment they receive as their own actual stature, because the way in which the Holy Spirit enlightens is exceptionally normal, and He

makes use of what is inherent within man. When people work and speak, or when they are praying and making their spiritual devotions, a truth will suddenly become clear to them. In reality, however, what man sees is only enlightenment by the Holy Spirit (naturally, this enlightenment is connected to man's cooperation) and does not represent man's true stature. After a period of experience in which man encounters some difficulties and trials, the true stature of man becomes apparent under such circumstances. Only then will man discover that his stature is not so great, and the selfishness, personal considerations, and greed of man all emerge. Only after several cycles of experiences like this will many of those who are awakened within their spirits realize that what they had experienced in the past was not their own individual reality, but a momentary illumination from the Holy Spirit, and that man had but received this light. When the Holy Spirit enlightens man to understand the truth, it is often in a clear and distinct manner, without explaining how things came about or where they are going. That is, rather than incorporating the difficulties of man into this revelation, He directly reveals the truth. When man encounters difficulties in the process of entering, and then incorporates the enlightenment of the Holy Spirit, this becomes the actual experience of man. For instance, an unmarried sister spoke thus during fellowship: "We do not seek glory and riches or covet the happiness of a love between husband and wife; we seek only to devote a pure and single-minded heart to God." She went on to say: "Once people marry, there is much that besets them, and their God-loving heart is no longer genuine. Their hearts are always preoccupied with their family and their spouse, and so their inner world becomes much more complicated…." When she was speaking, it was as if what came out from her mouth was what she was thinking in her heart; her words were resounding and powerful, as if everything she said came from the innermost depths of her

heart, and as if it were her fervent wish to devote herself entirely to God and her hope that brothers and sisters like her would share the same resolution. It can be said that your feelings of resolution and of being moved at this moment come entirely from the work of the Holy Spirit. When the method of God's work changes, you will also have grown a few years in age; you see that all of your classmates and friends who are the same age as you have taken husbands, or you hear that after so-and-so got married, her spouse took her to live in the city and she found a job there. When you see her, you will begin to feel envious, seeing how she is full of charm and poise from head to toe, and how, when she talks to you, she has a cosmopolitan flair, no longer with any hint of the country bumpkin about her. Seeing this stirs up feelings in you. You, having expended yourself for God all along, have no family or career, and you have endured a great amount of being pruned; you entered middle age some time ago, and your youth has long since quietly slipped away, as if you were in a dream. Now, having come all the way to the present, you do not know where to settle down. At this moment, you are caught in a whirlwind of thought, as if you have lost your wits. All alone and unable to settle down to sleep, lying wakeful throughout the long night, before you know it you start thinking about your resolution and your solemn vows to God, and why, even so, you have fallen into such a sorry state? Unawares, you let fall silent tears and you feel heart-wrenching pain. Coming before God to pray, you remember, in the days when you were together with God, how intimately and inseparably close you were. Scene after scene floats up before your eyes, and the oath you made on that day rings once again in your ears, "Is God not my only intimate?" By this time, you are already racked with sobs: "God! Beloved God! I have already given my heart to You entirely. I wish to be promised to You forever, and I will love You unswervingly my whole

life long….” Only as you struggle in that intense suffering do you truly sense how lovely God is, and only then do you realize clearly: I gave my everything to God long ago. After sustaining such a blow, you become much more mature as far as these matters are concerned, and you see that the work of the Holy Spirit at the time was not something that man possessed. In your experiences after this point, you will no longer be constrained in this aspect of entry; it is as if the scars from your old wounds have greatly benefited your entry. Whenever you encounter a situation like this, you will immediately recall the tears you shed that day, as if you have reunited with God after separation, and are in constant fear that your relationship with God might once more be severed and the emotional attachment (normal relationship) between you and God be damaged. This is your work and your entry. Therefore, at the same time that you receive the work of the Holy Spirit, you ought to place even more importance on your entry, seeing exactly what is the work of the Holy Spirit and what is your entry, as well as incorporating the work of the Holy Spirit into your entry, so that you may receive the Holy Spirit’s perfection more and so that the essence of the Holy Spirit’s work may be wrought in you. In the course of your experience of the Holy Spirit’s work, you will come to know the Holy Spirit, as well as yourselves, and moreover, in the midst of who knows how many bouts of intense suffering, you will develop a normal relationship with God, and the relationship between you and God will grow closer by the day. After countless instances of pruning and refinement, you will develop a true love for God. That is why you must realize that suffering, smiting, and tribulations are not to be feared; what is frightening is having only the work of the Holy Spirit but not your entry. When the day comes that the work of God is finished, you will have worked for nothing; even though you experienced the work of God, you will not have come to know

the Holy Spirit or have had your own entry. The enlightenment that the Holy Spirit works in man is not to sustain the passion of man, but to open a path for the entry of man, as well as to allow man to come to know the Holy Spirit, and from this point develop a heart of fear and adoration for God.

Work and Entry (3)

God has entrusted much to humans and has also addressed their entry in countless ways. But because people's caliber is considerably poor, many of God's words have failed to take root. There are various reasons for this poor caliber, such as the corruption of human thought and morality, and a lack of proper upbringing; feudal superstitions that have seriously taken hold of the heart of man; depraved and decadent lifestyles that have lodged many ills in the deepest corners of the human heart; a superficial grasp of cultural literacy, with almost ninety-eight percent of the people lacking education in cultural literacy and, what is more, very few receiving higher levels of cultural education. Therefore, people basically have no idea what is meant by God or the Spirit, but have only a vague and unclear image of God acquired from feudal superstitions. Pernicious influences that thousands of years of "the lofty spirit of nationalism" have left deep in the human heart, as well as the feudal thinking by which people are bound and chained, without an iota of freedom, with no will to aspire or persevere, no desire to make progress, remaining instead negative and regressive, entrenched in a slave mentality, and so on—these objective factors have imparted an indelibly filthy and ugly cast to the ideological outlook, ideals, morality, and disposition of humanity. Humans, it would seem, are living in a dark world of terrorism, which none among them seeks to transcend, and none among them thinks of moving on to an ideal world; rather, they are content with their lot in life, to spend their days bearing and raising children, striving, sweating, going about their chores, dreaming of a comfortable and happy family, and dreaming of conjugal affection, of filial children, of joy in their twilight years as they peacefully live out their lives…. For tens, thousands, tens of thousands of years until now, people

have been squandering their time in this way, with no one creating a perfect life, all intent only on mutual slaughter in this dark world, on the race for fame and fortune, and on intriguing against one another. Who has ever sought after God's intentions? Has anyone ever heeded the work of God? All the parts of humanity occupied by the influence of darkness have long since become human nature, and so it is quite difficult to carry out the work of God, and people have even less heart to pay attention to what God has entrusted to them today. In any case, I believe that people will not mind Me uttering these words since what I am talking about is the history of thousands of years. To speak of history means facts and, moreover, scandals that are obvious to all, so what point is there in saying that which is contrary to fact? But I also believe that reasonable people, upon seeing these words, will awaken and strive for progress. God hopes that humans can live and work in peace and contentment while at the same time be able to love God. It is God's intention that all of humanity may enter into rest; more than this, the filling of the entire land with God's glory is God's great desire. It is just a shame that human beings remain sunk in oblivion and unawakened, so badly corrupted by Satan that today they no longer have the likeness of humans. So human thought, morality and education form an important link, with training in cultural literacy forming a second link, the better to raise the cultural caliber of human beings and change their spiritual outlook.

Actually, God's requirements of humanity are not that high, but because the gap between people's caliber and the standard God requires is so large, most people simply raise their heads and look up in the direction of God's requirements but lack the ability to fulfill them. People's innate endowments, together with what they come to be equipped with after birth, are far from sufficient to meet the requirements of God. But simply to

recognize this point is not a surefire solution. Distant water cannot quench an immediate thirst. Even if people know themselves to be inferior to dust, if they do not have the resolve to satisfy God's heart, much less take the advanced way to meet God's requirements, then what value does that kind of knowledge have? Is it not like drawing water with a bamboo basket—totally futile? The crux of what I am saying has to do with entry; that is the main topic.

During the course of man's entry, life is always boring, full of the monotonous elements of spiritual life, such as praying, eating and drinking the words of God, or forming gatherings, and so people always feel that believing in God brings no great enjoyment. Such spiritual activities are always carried out on the basis of humanity's original disposition, which has been corrupted by Satan. Although people can sometimes receive the enlightenment of the Holy Spirit, their original thinking, disposition, lifestyles and habits are still rooted within, and so their nature remains unchanged. The superstitious activities that people engage in are what God hates the most, but many people are still unable to let go of them, thinking these superstitious activities to be decreed by God, and even today have yet to shed them completely. Such things as the arrangements young people make for wedding feasts and bridal trousseaus; gifts of cash, banquets, and similar ways with which joyous occasions are celebrated; ancient formulae that have been handed down; all the meaningless superstitious activities conducted for the dead and their obsequies: these are even more detestable to God. Even the day of worship (including the Sabbath, as observed by the religious world) is detestable to Him; and the social relationships and worldly interactions between man and man are all the more spurned by God. Even the Spring Festival and Christmas Day, which are known to everyone, are not decreed by God, let alone the toys and decorations for

these festive holidays such as couplets, firecrackers, lanterns, Holy Communion, Christmas gifts, and Christmas festivities—are they not idols in the minds of men? The breaking of bread on the Sabbath, wine, and fine linen are even more emphatically idols. All the traditional festival days popular in China, such as the Dragon Heads-raising Day, the Dragon Boat Festival, the Mid-Autumn Festival, the Laba Festival, and New Year's Day, and the festivals in the religious world, such as Easter, Baptism Day, and Christmas Day, all of these unjustifiable festivals have been arranged and handed down from olden times to today by many people. It is humanity's rich imagination and ingenious conception that have allowed them to be passed down to today. They appear to be free of flaws, but are in fact tricks Satan plays on humanity. The more a place is thronged with Satans, and the more obsolete and backward that place is, the more deeply entrenched are its feudal customs. These things bind people tight, allowing absolutely no room for movement. Many of the festivals in the religious world seem to display great originality and to create a bridge to the work of God, but they are actually the invisible ties with which Satan binds people and prevents people from coming to know God—they are all Satan's cunning stratagems. In fact, when a stage of God's work is finished, He has already destroyed the tools and the style of that time, without leaving any trace. However, "devout believers" continue to worship those tangible material objects; meanwhile they consign what God has to the back of their minds, studying it no further, seeming to be full of the love of God when they actually pushed Him out of the house long ago and placed Satan on the table to worship. Portraits of Jesus, the Cross, Mary, Jesus' Baptism and the Last Supper—people venerate these as the Lord of Heaven, all the while repeatedly crying out "Lord, heavenly Father." Is this not all a joke? To this day, many similar sayings and practices that have been passed down

amongst humanity are hateful to God; they seriously obstruct the way ahead for God and, furthermore, create huge setbacks to humanity's entry. Putting aside the extent to which Satan has corrupted humanity, the insides of people are completely filled up with things like the law of Witness Lee, the experiences of Lawrence, the surveys by Watchman Nee, and the work of Paul. There is simply no way for God to work upon human beings, because they have inside them too much of individualism, laws, rules, regulations, systems, and the like; these things, in addition to people's feudal superstitious tendencies, have captured and devoured humanity. It is as if people's thoughts are an interesting film narrating a fairy tale in full color, with fantastic beings riding the clouds, so imaginative that they amaze people, leaving them dazed and speechless. To tell the truth, the work that God comes to do today is mainly to prune and dispel the superstitious attributes of human beings and completely transform their mental outlook. God's work has not lasted until today due to the inheritance that has been handed down through the generations by humanity; it is work as personally initiated by Him and completed by Him, without any need for succeeding to the legacy of a certain great spiritual man, or inheriting any work of a representative nature done by God in some other era. Human beings need not concern themselves with any of these things. God today has another style of speaking and of working, so why should human beings trouble themselves? If humans walk the path of today within the current stream while continuing the legacy of their "ancestors," they will not reach their destination. God feels deep repugnance for this particular mode of human behavior, just as He abominates the years, months and days of the human world.

The best way to change the human disposition is to remedy those portions of people's innermost hearts that have been profoundly poisoned,

allowing people to begin changing their thinking and morality. First of all, people need to see clearly that all these religious rites, religious activities, years and months, and festivals are hateful to God. They should break free from these bonds of feudal thinking and eradicate every trace of their deep-seated propensity to superstition. These are all included in humanity's entry. You must understand why God leads humanity out of the secular world, and again why He leads humanity away from rules and regulations. This is the gate through which you will enter, and although these things have nothing to do with your spiritual experience, they are the greatest obstacles blocking your entry, blocking you from knowing God. They form a net which enmeshes people. Many people read the Bible too much and can even recite numerous passages from the Bible from memory. In their entry today, people unconsciously use the Bible to measure the work of God, as if the basis of this stage in the work of God is the Bible and its source is the Bible. When the work of God is in line with the Bible, people strongly support the work of God and regard Him with newfound esteem; when the work of God is at odds with the Bible, people become so anxious that they break into a sweat, searching in it for the basis of the work of God; if the work of God has no mention in the Bible, people will ignore God. It can be said that, as far as God's work today is concerned, most people accept it gingerly and with caution, they give it selective submission, and feel indifferent toward knowing it; as for the things of the past, they hold on to one half and abandon the other. Can this be called entry? Holding the books of others as treasures and treating them as the golden key to the gate of the kingdom, people simply show no interest in what God requires of them today. Moreover, many "intelligent experts" hold the words of God in their left hand and the "masterworks" of others in their right, as if they want to find the basis of God's words of today within these masterworks in order to

fully prove that the words of God are correct, and they even explain God's words to others by integrating them with the masterworks, as if they were at work. To tell the truth, there are many "scientific researchers" among humanity who have never thought highly of today's latest scientific achievements, scientific achievements that are without precedent (i.e. the work of God, the words of God, and the path for life entry), so people are all "self-reliant," "preaching" far and wide on the strength of their silver tongues, and flaunting "the good name of God." Meanwhile, their own entry is in peril and they seem to be as far from God's requirements as the creation is from this moment. How easy is it to do the work of God? It seems that people have already made up their minds to leave half of themselves to yesterday and bring half to today, deliver half to Satan and present half to God, as if this is the way to ease their conscience and feel some sense of comfort. People's inner worlds are so insidious, they are afraid of losing not only tomorrow but also yesterday, deeply afraid of offending both Satan and the God of today, who seems to be and yet not to be. Because people have failed to cultivate their thinking and morality properly, they are exceptionally lacking in discernment, and they simply cannot tell whether or not today's work is that of God. Perhaps it is because people's feudal and superstitious thinking is so deep that they have long placed superstition and truth, God and idols, in the same category, not caring to distinguish between these things, and they seem unable to discriminate clearly despite racking their brains. That is why human beings have stopped in their tracks and no longer move forward. All of these problems arise from people's lack of the correct kind of ideological education, which creates great difficulties for their entry. As a result, people never feel any interest in the work of the true God, but persistently stick to[1] the work of man (such as those whom they view as great men) as if

they have been branded by it. Are not these the latest topics that humanity should enter into?

Footnotes:

1. “Persistently stick to” is used mockingly. This phrase indicates that people are stubborn and intractable, holding onto outdated things and being unwilling to let them go.

Work and Entry (4)

If man can truly enter in accordance with the Holy Spirit's work, his life will quickly sprout, like a bamboo shoot after a spring rain. Judging from the current stature of the great majority of people, people attach no importance to life, and place importance instead on certain matters that appear to be of no consequence. Or else they rush hither and yon, working aimlessly and in a random and unfocused fashion, without knowing in which direction they should go and still less for whom. They are but "humbly concealing themselves." The truth is, few among you know anything about God's intentions for the last days. Scarcely any of you know God's footprint, but even worse, no one knows what God's ultimate accomplishment will be. Yet everyone, through sheer grit and endurance, is undergoing the discipline and pruning of others, as though flexing their muscles and getting ready for a fight[1] in anticipation of their hour of triumph. I will not offer any commentary on these "strange spectacles" among humanity, but there is one point that all of you must understand. Right now most people are developing toward abnormality,[2] and in their steps into entry they are marching toward a dead end.[3] There may be many who think that is a utopia outside the human world that man longs for, believing it to be the realm of freedom, but in fact, it is not. Or perhaps one could say that people have already gone astray. But regardless of what people are doing, I still want to talk about what it is that man should enter into. The merits and shortcomings of the multitudes are not the primary topic of this discourse. I hope that all of you, brothers and sisters, will be able to comprehend My words in the right way and not misunderstand My intention.

God has been incarnated in the Chinese mainland, or in the words of compatriots from Hong Kong and Taiwan, the “interior.” When God came from heaven above to the earth, no one in heaven or on earth was aware of this, for this is the true meaning of God returning under concealment. He has been working and living in the flesh for a long time, and yet no one has been aware. Even to this day, no one recognizes it. Perhaps this will remain an eternal riddle. God’s coming into the flesh this time is something that no human can possibly become aware of. No matter how large-scale and powerful the impact of the Spirit’s work, God always remains impassive, never giving anything away. One can say that this stage of His work is the same as if it were taking place in the heavenly realm. Even though it is apparent to all who have eyes to see, no one recognizes it. When God finishes this stage of His work, all humanity will awaken from their long dream, and break with their usual attitude.[4] I remember God once saying, “Coming into the flesh this time is like falling into the tiger’s lair.” What this means is that, because in this round of God’s work God comes into the flesh and moreover is born in the dwelling place of the great red dragon, even more than before, He faces extreme danger by coming to earth this time. What He faces are knives and guns and cudgels and clubs; what He faces are tests; what He faces are crowds wearing faces filled with murderous intent. He risks being killed at any moment. God came bringing wrath with Him. However, He came in order to do the work of perfection, which is to say that He came in order to do the second part of His work, that which continues after the work of redemption. For the sake of this stage of His work, God has devoted the utmost thought and care and is using every conceivable means to avoid the assaults of these tests, humbly concealing Himself and never flaunting His identity. In rescuing man from the cross, Jesus was only completing the work of redemption; He was not doing the

work of perfection. Thus only half of God's work was being done, and finishing the work of redemption was only half of His whole plan. As the new age was about to begin and the old one about to recede, God the Father began to deliberate on the second part of His work and to make preparations for it. This incarnation in the last days was not clearly prophesied in the past, thereby laying a foundation for the increased secrecy surrounding God's coming into the flesh this time. At the break of dawn, unbeknownst to the multitudes of humanity, God came to earth and began His life in the flesh. People were unaware of the coming of this moment. Maybe they were all fast asleep; maybe many who were watchfully awake were waiting, and maybe many were praying silently to God in heaven. Yet among all these many people, not a single one knew that God had already arrived on earth. God worked like this so as to carry out His work more smoothly and to achieve better results, and also to forestall even more tests. When man's springtime slumber breaks, God's work will have long been finished and He shall depart, bringing to a close His life of roaming and sojourning on earth. Because God's work requires God to act and speak in His own person, and because there is no way for man to intervene, God has endured extreme suffering in order to come to earth to do the work Himself. Man is unable to stand in for God's work. For this reason God braved dangers several thousand times greater than those during the Age of Grace to come down to the land where the great red dragon dwells to do His own work, expending all His thought and care, to redeem this group of impoverished people, this group of people mired in a dung heap. Even though no one knows of God's existence, God is not troubled, because this greatly benefits His work. Given that everyone is heinous and vicious in the extreme, how would they tolerate God's existence? That is why, having come onto the earth, God keeps His silence. No matter that man has sunk into the worst excesses of

cruelty, God does not take any of it to heart, but only keeps doing the work He needs to do so as to fulfill the greater commission that the heavenly Father entrusted to Him. Who among you has recognized God's loveliness? Who shows more consideration for the burden of God the Father than does His Son? Who is able to understand the will of God the Father? The Spirit of God the Father in heaven is often troubled, and His Son on earth prays constantly for the sake of God the Father's will, worrying His heart to pieces. Is there anyone who knows of the love of God the Father for His Son? Is there anyone who knows the heart with which the beloved Son misses God the Father? Torn between heaven and earth, the two are constantly gazing after each other from afar, following one another in Spirit. Oh mankind! When will you be considerate of God's heart? When will you understand God's intentions? Father and Son have always depended on each other. Why then should They be separated, with one in heaven above and the other on earth below? The Father loves His Son as the Son loves His Father. Why then must the Father wait with such deep and painful longing for the Son? They may not have been separated for long, yet who knows how many days and nights the Father has been yearning with painful longing, and how long He has been pining for His beloved Son's quick return? He observes, He sits in quietude, and He waits; there is nothing He does that is not for the sake of His beloved Son's quick return. The Son who has wandered to the ends of the earth: when will They be reunited? Even though, once reunited, They will be together for eternity, how can He endure the thousands of days and nights of separation, one in heaven above and the other on earth below? Decades on earth feel like millennia in heaven. How could God the Father not be worried? When God comes to earth, He experiences the countless vicissitudes of the human world just as man does. God is innocent, so why should He be made to endure the same

suffering as man? No wonder God the Father pines so urgently for His Son; who can understand God's heart? God gives man too much; how can man adequately repay God's heart? Yet man gives God too little; how could God, on that account, not be worried?

Scarcely anyone among man understands the urgency in God's state of mind, because the caliber of human beings is too inferior and their spirit quite dull, and they all neither heed nor pay any mind to what God is doing. For this reason, God is constantly ill at ease about man, as if man's beastly nature could break out at any moment. From this one can see even more clearly that God's coming to earth is accompanied by immense testing. But for the sake of making a group of people complete, God, fully laden with glory, told man of His every intention, hiding nothing from him. He has firmly resolved to complete this group of people, and so, come whatever hardship or test, He looks away and ignores it all. He only quietly does His own work, firmly believing that one day when God has come into possession of His glory, man will know Him, and believing that, once man has been completed by God, he will fully understand God's heart. Right now there may be people testing God, or misunderstanding God, or complaining against God; God takes none of these to heart. When God descends into glory, people will all understand that everything God does is for the happiness of mankind, and they will all understand that everything God does is so that mankind may better survive. God's coming is accompanied by testing, and by majesty and wrath. At the time God leaves man, He has already long since come into possession of His glory, and He leaves fully laden with glory and with the joy of return. The God who works on earth does not take things to heart no matter how people reject Him. He only keeps doing His work. God's creation of the world goes back thousands of years. He has come to earth to do an immeasurable amount of

work, and He has experienced to the full the human world's rejection and slander. No one welcomes God's arrival; He is greeted coldly. In the course of these several thousand years of rough going, man's conduct has long since wounded God to the quick. He no longer pays attention to people's rebellion, and has instead made another plan to transform and purify man. The derision, slander, persecution, tribulation, the suffering of crucifixion, the ostracism by man and so on, which God has encountered since coming into the flesh: God has tasted enough of these things, and as for the hardships of the human world, God who has come into the flesh has suffered all of these to the full. The Spirit of God the Father in heaven has long since found such sights to be unbearable and, throwing back His head and shutting His eyes, waits for His beloved Son to return. All He wishes is that humanity will listen and submit, and be able, having felt the utmost shame before His flesh, to cease to rebel against Him. All He wishes is that humanity will be able to believe in God's existence. He has long since stopped making greater demands of man, because God has paid too high a price, yet man is resting easy,[5] and does not take God's work to heart in the least.

Although the things I am saying today about God's work may contain much that is "baseless absurdity,"[6] it nonetheless has profound relevance for man's entry. I am just talking some about work and then talking some about entry, but both aspects are equally indispensable, and when combined, they are even more beneficial to man's life. These two aspects complement each other[7] and are greatly beneficial, allowing people better to understand God's intentions and enabling communication between people and God. Through today's talk on work, humanity's relationship with God is further improved, mutual understanding is deepened, and man is able to give greater consideration and care to God's burden; man is made

to feel what God feels, to be more confident that he will be changed by God, and to wait for God's reappearance. This is the sole demand God makes of man today—to live out the image of one who loves God, making it so that the light of the crystallization of God's wisdom will flash forth in the age of darkness and so that man's living out may leave behind a radiant page in God's work, shining forever in the East of the world, commanding the attention of the world and the admiration of all. This, most assuredly, is an even better entry for those in the present age who love God.

Footnotes:

1. "Flexing their muscles and getting ready for a fight" is used mockingly.

2. "Abnormality" means that people's entry is deviant and their experiences one-sided.

3. "A dead end" means that the path people are taking runs counter to the intentions of God.

4. "Break with their usual attitude" refers to how people's notions and views about God change, once they have come to know God.

5. "Resting easy" means that people are nonchalant about God's work and do not regard it as important.

6. "Baseless absurdity" means that people are fundamentally incapable of getting at the basis of the words God says and have no idea what He is talking about. This phrase is used ironically.

7. "Complement each other" means that combining both "work" and "entry" in fellowship would be even more beneficial to our knowledge of God.

Work and Entry (5)

Today you all know that God is leading people onto the right track of life, that He is leading man to take the next step into another age, that He is leading man to transcend this dark old era, out of the flesh, away from the oppression of the forces of darkness and the influence of Satan, so that each and every person may live in a world of freedom. For the sake of a beautiful tomorrow, and so that people may be bolder in their steps tomorrow, the Spirit of God plans everything for man, and in order that man may have greater enjoyment, God devotes all of His efforts in the flesh to preparing the path ahead for man, hastening the arrival of the day for which man longs. Would that you all cherish this beautiful moment; it is no easy feat to come together with God. Although you have never known Him, you have already long since been together with Him. If only everyone could remember these beautiful yet fleeting days forever, and make them their cherished possessions on earth. God's work has long since been revealed to man—but because people's hearts are too complicated, and because they have never had any interest in it, God's work has remained paused upon its original foundation. Their thoughts, notions, and mental outlook, it would seem, remain outdated, so much so that the mental outlook of many of them resembles that of the primitives of ancient times, and has not changed in the slightest. As a result, people are still bewildered and unclear about the work God does. They are even more unclear about what they do and what they should enter into. These things present tremendous difficulties to God's work and prevent people's lives from ever moving forward. Because of man's substance and their poor caliber, they are fundamentally incapable of grasping God's work, and never treat these things as important. If you wish for progress in your life, you must begin paying attention to the details of

your existence, grasping each and every one of them in order to control your entry into life, thoroughly transform the heart of every one of you, and resolve the problems of the emptiness within your hearts and the stale and dreary existence that afflicts you, so that each of you will be renewed from the inside out and truly enjoy a life that is heightened, transcendent, and free. The aim is that each of you will be able to come alive, be revived in your spirit, and come to possess the likeness of a living being. Of all the brothers and sisters you come into contact with, rarely are there any who are vibrant and fresh. They are all like ancient ape men, simple-minded and stupid, apparently without any prospect of development. Even worse, the brothers and sisters I have come in contact with have been as boorish and uncivilized as mountain savages. They know hardly anything about manners, much less any of the basics of how to behave. Many are the young sisters who, though they may look intelligent and decent, and have grown as pretty as flowers, still get themselves up in an "alternative" fashion. One sister's[a] hair covers her whole face, leaving nothing to be seen of her eyes. Though her facial features are clean and virtuous, her hairstyle is repulsive, giving one a weird feeling, as if she were the number one offender in a juvenile detention center. Her eyes, limpid and bright, like emeralds in water, are offset by her clothing and hairstyle, making them seem like a pair of lanterns, seen suddenly on a pitch-dark night, that flash intermittently with a blinding brilliance that strikes terror into men's hearts, and yet it also appears as if she is deliberately hiding from someone. When I meet her, she is always devising ways to get away from the "scene," like a murderer who has just killed someone and, deeply afraid of being found out, is constantly dodging about; so, too, is she like the black Africans[1] who have been slaves for generations and can never raise their heads before others. This

spectrum of behaviors, down to the way these people dress and groom themselves, would take several months of work to improve.

For thousands of years, the Chinese people have led the life of slaves, and this has so constrained their thoughts, concepts, life, language, behavior, and actions that they have been left without the slightest freedom. Several thousand years of history have taken vital people possessed of a spirit and worn them down into something akin to corpses bereft of a spirit. Many are those who live under the butcher's knife of Satan, many are those who live in homes like the lairs of beasts, many are those who eat the same food as oxen or horses, and many are those who lie, insensate and in disarray, in the "netherworld." In outward appearance, people are no different from primitive man, their place of rest is like a hell, and for companions they are surrounded by all manner of filthy demons and evil spirits. On the outside, human beings appear to be higher "animals"; in fact, they live and reside with filthy demons. Without anyone to tend to them, people live inside Satan's ambuscade, caught in its toils with no way of escape. Rather than saying that they gather with their loved ones in cozy homes, living happy and fulfilling lives, one should say that human beings live in Hades, dealing with demons and associating with devils. In fact, people are still bound by Satan, they live where filthy demons gather, and they are manipulated by these filthy demons, as if their beds were a place for their corpses to slumber on, as if they were a cozy nest. On entering their home, the courtyard is cold and lonely, a chill wind whistling through the dry branches. Opening the door to the "living space," the room is pitch black—you could stretch out your hand and not see your fingers. A little light leaks in through a crack in the door, which makes the room feel even more gloomy and terrible. From time to time, rats emit strange squeaks, as if making merry. All within the room is repulsive and frightening, like a

house that used to be occupied by someone who has just been put into a coffin. The bed, quilts, and the unremarkable little cabinet in the room are all covered in dust, on the ground several little stools bare their fangs and brandish their claws, and spider webs hang on the walls. A mirror sits on the table, a wooden comb next to it. Walking toward the mirror, you pick up a candle and light it. You see that the mirror is covered in dust, creating a kind of "make-up" on people's reflections[b] so that they look like they have just come out of a tomb. The comb is full of hairs. All these things are old and crude, and seem as if they have just been used by someone who just died. Looking at the comb, one feels as if there might be a corpse laid to the side. The hairs in the comb, without blood circulating in them, have the smell of the dead about them. A chill wind enters through the crack in the door, as if a ghost is squeezing through the crack, returning to inhabit the room. There is an oppressive chill about the room, and suddenly, a stench as of a rotting corpse, and at this moment it can be seen that there are a jumble of things hanging about the walls, on the bed is disheveled bedding, dirty and smelly, there is grain in the corner, the cabinet is coated with dust, the floor is covered with twigs and dirt, and so on—as if they have just been used by a dead person, lurching forward, gnashing their teeth and clawing at the air. It is enough to give you the shivers. There is not a vestige of life anywhere in the room, all is dark and damp, like the Hades and hell spoken of by God. This is just like a man's tomb, with the unpainted cabinet, stools, window frames, and doors clothed in mourning attire and paying silent tribute to the dead. Man has been living in this netherworld for several decades, or several centuries, or even several millennia, going out early and returning late. They emerge from their "tomb" at first light, when the cocks are crowing, and, looking up at the sky and glancing down at the ground, they start their day's activities. When the sun drops behind the mountains,

they drag their tired body back to the “tomb”; by the time they have filled their belly it is dusk. Then, having finished making their preparations for leaving the “tomb” again tomorrow, they put out the light, which seems to be emitting the radiance of phosphorescent fires. At this time, all that can be seen beneath the moonlight are grave mounds spreading like little hillocks into every corner. From within the “tombs” emanates the occasional sound of snores, rising and falling. People all lie fast asleep, and the filthy demons and ghosts too all seem to be resting peacefully. From time to time, one hears crows cawing from far off—the sound of these desolate cries on a still and silent night such as this is enough to send shivers down your spine and make your hair stand on end…. Who knows how many years man has spent in such settings, dying and being reborn; who knows how long they have remained in the human world where people and ghosts mingle, and what is more, who knows how many times they have bidden farewell to the world. In this hell on earth men lead happy lives, as if they are without a single word of complaint, for they have long since grown accustomed to life in Hades. And so, people are fascinated by this place where filthy demons reside, as if the filthy demons are their friends and companions, as if the world of man is a band of hoodlums[2]—for man’s original substance has long since vanished without a whisper, it has disappeared without a trace. People’s appearance has something of a filthy demon about it; more than that, their actions are manipulated by filthy demons. Today, they look no different from filthy demons, as if they were birthed from filthy demons. Moreover, people are also extremely loving toward, and supportive of, their ancestors. No one knows that man has long since been so downtrodden by Satan that they have become like gorillas in the mountains. Their bloodshot eyes hold an imploring look, and in the dim light that shines from them is a faint vestige of a filthy demon’s baleful malice. Their faces are covered in

wrinkles, cracked like the bark of a pine tree, their mouths protrude outward, as if fashioned by Satan, their ears are coated in grime inside and out, their backs are arched, their legs struggle to support their bodies, and their bony arms swing rhythmically back and forth. It is as if they are nothing but skin and bone, but then again they are also as fat as a mountain bear. Inside and out, they are groomed and dressed like an ape from ancient times—it is as if, today, these apes have yet to fully evolve into[3] the shape of modern man, so backward are they!

Man lives side by side with the animals, and they get along harmoniously, without disputes or verbal disagreements. Man is fastidious in his care and concern for the animals, and the animals exist for the sake of man's survival, expressly for his benefit, without any advantage to themselves and in complete and total obedience to man. To all appearances, the relationship between man and beast is a close[4] and harmonious[5] one —and filthy demons, it would seem, are the perfect combination of man and beast. Thus, man and the filthy demons on earth are even more intimate and inseparable: Though apart from the filthy demons, man remains connected to them; meanwhile, the filthy demons hold nothing back from man, and "devote" all they have to them. Daily, people cavort in the "palace of the king of hell," frolicking in the company of the "king of hell" (their ancestor) and being manipulated by it, so that, today, people have become caked in grime, and, after spending so much time in Hades, have long since stopped wishing to return to the "world of the living." Thus, as soon as they see the light, and behold the demands of God, and God's character, and His work, they feel jittery and anxious, still yearning to return to the netherworld and reside with ghosts. Long ago they forgot God, and so they have ever wandered in the graveyard. When I meet a person, I try to talk to her, and only at this time do I discover that the person standing before Me is

not human at all. Her hair is unkempt, her face filthy, and there is something wolf-like about her toothy smile. So, too, does she seem to have the awkwardness of a ghost that has just emerged from the tomb and beheld man of the living world. This person is always trying to form her lips into a smile; it appears both insidious and sinister. When she smiles at Me, it is as if she has got something to say but cannot seem to find the words, and so all she can do is stand to one side, looking blank and stupid. Seen from behind, she seems to present the "mighty image of the Chinese laboring people"; at these moments she appears even more loathsome, recalling the image of the descendants of the legendary Yan Huang/Yan Wang of old[c] that people speak of. When I question her, she lowers her head in silence. It takes her a long time to reply, and she is very inhibited when she does so. She cannot keep her hands still, and sucks her two fingers like a cat. Only now do I realize that man's hands look as if they have just been picking through rubbish, with ragged nails so discolored that one would never know that they were supposed to be white, "slender" nails thickly lined with dirt. Even more disgusting, the backs of their hands look like the skin of a chicken that has just been plucked. The lines across their hands are almost all impregnated with the price of the blood and sweat of man's labors, within each is something that looks like dirt, seemingly exuding the "aroma of the soil," the better to represent the preciousness and praiseworthiness of man's spirit of suffering—so that this spirit of suffering has even been deeply embedded in each of the lines on man's hands. From head to toe, none of the clothing man wears looks anything like an animal's pelt, but little do they know that, be they ever so "honorable," their value is actually less than a fox's fur—less, even, than a single peacock's feather, for their clothing has long since made them so ugly that they look worse than a pig and a dog. Her skimpy top dangles halfway down her back, and her trouser legs—like

chicken intestines—fully expose her ugliness to the bright sunlight. They are short and narrow, as if for the sake of showing that her feet have long since been unbound: They are big feet, no longer the "three-inch golden lotuses" of the old society. This person's dress is too westernized, but also too cheap. When I meet with her, she is always bashful, her face flushing crimson, and she is unable to raise her head at all, as if she has been trodden down by filthy demons, and cannot bring herself to look people in the face anymore. Dust covers man's face. This dust, which has fallen from the sky, appears to fall all unfairly upon man's face, making it look like sparrow's down. Man's eyes are like a sparrow's, too: small and dry, without any brightness. When people talk, their speech is habitually halting and evasive, loathsome and disgusting to others. Yet many extol such people as "representatives of the nation." Is this not a joke? God wishes to change people, to save them, to rescue them from the tomb of death, that they may escape from the life they lead in Hades and in hell.

Footnotes:

1. "Black Africans" refers to black people who were cursed by God, who have been slaves for generations.

2. "A band of hoodlums" refers to mankind's corruption, and how there are no holy human beings among mankind.

3. "Evolve into" refers to the ape men's "evolution" into the shape of the people of today. The intent is satirical: There is, in fact, no such thing as a theory of ancient apes transitioning into human beings who walk upright.

4. "Close" is used mockingly.

5. "Harmonious" is used mockingly.

a. The original text reads "Her."

b. The original text reads "people's faces."

c. "Yan" and "Huang" are the names of two mythological emperors who were among China's first culture-givers. "Yan Wang" is the Chinese name for the "king of hell." "Yan Huang" and "Yan Wang" are almost homophonous when pronounced in Mandarin.

Work and Entry (6)

Work and entry are inherently practical; they refer to God's work and man's entry. Man's complete inability to penetrate into God's true face and God's work has brought the utmost difficulty to his entry. To this day, many people still do not know what work God will accomplish in the last days, or why God endured extreme humiliation in order to come into the flesh to stand with man in weal and woe. From the goal of God's work to the purpose of God's plan for the last days, man is wholly in the dark about these things. For various reasons, people have always been lukewarm and equivocal[1] about the entry that God demands of them, which has brought the utmost difficulty to God's work in the flesh. It would appear that people have all become obstacles and, to this day, they are still unclear. For this reason, I think we should talk about the work that God does on man, and God's urgent intention, to make all of you into God's loyal servants who, like Job, would rather die than reject God, enduring every humiliation; and who, like Peter, will offer up your whole being to God and become the intimates gained by God in the last days. Would that all brothers and sisters could give their all and offer up their whole being to God's heavenly will, become holy servants in the house of God, and enjoy the promise of infinity bestowed by God, so that God the Father's heart may soon enjoy peaceful rest. "Fulfill God the Father's will" should be the motto of all who love God. These words should serve as man's guide for entry and as the compass guiding his actions. This is the resolve that man should have. To bring to thorough completion God's work on earth and cooperate with God's work in the flesh—this is man's duty, until one day, when God's work is done, man will joyfully bid Him farewell as He returns early to the Father in heaven. Is this not the responsibility that man should fulfill?

When, in the Age of Grace, God returned to the third heaven, God's work of redeeming all of mankind had actually already moved into its final part. All that remained on earth were the cross that Jesus bore on His back, the fine linen that Jesus was wrapped in, and the crown of thorns and scarlet robe that Jesus wore (these were objects with which the Jews mocked Him). That is, after the work of Jesus' crucifixion caused a great sensation, things settled down again. From then on, Jesus' disciples began to carry on His work, shepherding and watering in the churches everywhere. The content of their work was as follows: They asked all people to repent, confess their sins, and be baptized; and the apostles all went forth to spread the inside story, the unvarnished account, of Jesus' crucifixion, and so everyone could not help but fall prostrate before Jesus to confess their sins; and furthermore, the apostles went everywhere transmitting the words Jesus spoke. From that point began the building of churches in the Age of Grace. What Jesus did during that age was also to talk about man's life and the heavenly Father's intentions, only, because it was a different age, many of those sayings and practices differed greatly from those of today. However, in essence they are the same: They are both the work of God's Spirit in the flesh, precisely and exactly so. This kind of work and utterance has continued all the way down to this day, and so this sort of thing is still shared among the religious institutions of today, and it is utterly unchanged. When Jesus' work was concluded and the churches had already got onto the right track of Jesus Christ, God nevertheless initiated His plan for another stage of His work, which was the matter of His coming into the flesh in the last days. As man sees it, God's crucifixion had already concluded the work of God's incarnation, redeemed all of mankind, and allowed Him to seize the key to Hades. Everyone thinks God's work has been fully accomplished. In fact, from God's perspective, only a small part of His work had been

accomplished. All He had done was to redeem mankind; He had not conquered mankind, let alone changed man's satanic countenance. That is why God says, "Although My incarnate flesh went through the pain of death, that was not the whole goal of My incarnation. Jesus is My beloved Son and was nailed to the cross for Me, but He did not exhaustively conclude My work. He only did a portion of it." Thus God initiated the second round of plans to continue the work of the incarnation. God's ultimate intention was to perfect and to gain all of the people rescued from Satan's clutches, which was why God prepared, once again, to brave the danger of coming into the flesh. What is meant by "incarnation" refers to the One who does not bring glory (because God's work is not yet finished), but who appears in the identity of the beloved Son, and is the Christ, in whom God is well pleased. That is why this is said to be "braving danger." The incarnate flesh is of diminutive power and must exercise great caution, [2] and His power stands poles apart from the authority of the Father in heaven; He only fulfills the ministry of the flesh, completing God the Father's work and His commission without becoming involved in other work, and He only completes one part of the work. This is why God was named "the Christ" as soon as He came to earth—that is the embedded meaning of the name. The reason it is said that the coming is accompanied by tests is because only one piece of work is being completed. Furthermore, the reason God the Father only calls Him "Christ" and "beloved Son," but has not given Him all of the glory is precisely because the incarnate flesh comes to do one piece of work, not to represent the Father in heaven, but rather to fulfill the beloved Son's ministry. When the beloved Son completes the entire commission He has accepted onto His shoulders, the Father will then give Him full glory along with the identity of Father. One can say that this is "the code of heaven." Because the One who has come

into the flesh and the Father in heaven are in two different realms, the two only gaze toward each other in Spirit, the Father keeping an eye on the beloved Son but the Son unable to see the Father from afar. It is because the functions of which the flesh is capable are too minuscule and He can potentially be killed at any moment, that one can say this coming is fraught with the greatest danger. This is tantamount to God once again relinquishing His beloved Son into the tiger's maw, where His life is in danger, putting Him in a place where Satan is most concentrated. Even in these dire circumstances, God still handed His beloved Son over to the people of a place filled with filthiness and licentiousness for them to "bring Him up into adulthood." This is because to do so is the only way to make God's work seem fitting and natural, and it is the only way to fulfill all the wishes of God the Father and complete the last part of His work among mankind. Jesus did no more than accomplish one stage of God the Father's work. Because of the barrier imposed by the incarnate flesh and the differences in the work to be completed, Jesus Himself did not know that there would be a second return to the flesh. Therefore, no Bible expositor or prophet dared to clearly prophesy that God would be incarnated again in the last days, that is, He would come into the flesh again to do the second part of His work in the flesh. Therefore, no one realized that God had already long since hidden Himself in the flesh. Small wonder, as it was only after Jesus was resurrected and rose to heaven that He accepted this commission, therefore there is no clear prophecy about God's second incarnation, and it is imponderable to the human mind. In all the many books of prophecy in the Bible, there are no words that mention this clearly. But when Jesus came to work, there had already been a clear prophecy which said that a virgin shall be with child, and shall bring forth a son, meaning that He was conceived through the Holy Spirit. Even so, God still said this happened at

risk of death, so how much the more so would it be the case today? No wonder God says this incarnation is at the risk of dangers thousands of times greater than those incurred during the Age of Grace. In many places, God has prophesied that He will be gaining a group of overcomers in the land of Sinim. Since it is in the world's East that overcomers are to be gained, so the place where God sets foot in His second incarnation is without a doubt the land of Sinim, the exact spot where the great red dragon lies coiled. There, God will gain the descendants of the great red dragon so that it is thoroughly defeated and shamed. God is going to awaken these people, heavily burdened with suffering, to rouse them till they are fully awake, and to make them walk out of the fog and reject the great red dragon. They will wake from their dream, recognize the substance of the great red dragon, become able to give their whole heart to God, rise up from the oppression of the dark forces, stand up in the East of the world, and become proof of God's victory. Only in this way will God gain glory. For this reason alone, God brought the work that came to an end in Israel to the land where the great red dragon lies coiled and, nearly two thousand years after departing, has come once again into the flesh to continue the work of the Age of Grace. To man's naked eye, God is launching new work in the flesh. But in God's view, He is continuing the work of the Age of Grace, but only after an interregnum of a few thousand years, and only with a change in the location and the program of His work. Although the image that the body of the flesh has taken in today's work appears to be completely different from Jesus, They derive from the same essence and root, and They come from the same source. Maybe They have many differences on the outside, but the inner truths of Their work are completely identical. The ages, after all, are as different as night and day. So how can

God's work follow an unchanging pattern? Or how can different stages of His work get in each other's way?

Jesus took on the appearance of a Jew, conformed to the attire of the Jews, and grew up eating Jewish food. This is His normal human aspect. But today the incarnate flesh takes on the form of a citizen of Asia and grows up in the nation of the great red dragon. These do not in any way conflict with the goal of God's incarnation. Rather, they complement each other, bringing the true significance of God's incarnation to fuller completion. Because the incarnate flesh is referred to as "Son of man" or "the Christ," the exterior of today's Christ cannot be spoken of in the same terms as Jesus Christ. After all, this flesh is called "Son of man" and is in the image of a body of flesh. Every stage of God's work contains meaning of considerable depth. The reason Jesus was conceived by the Holy Spirit is because He was to redeem sinners. He had to be without sin. But only in the end, when He was forced to become the likeness of sinful flesh and took on the sins of the sinners, did He rescue them from the cursed cross, the cross with which God chastised humanity. (The cross is God's tool for cursing and chastising humanity; whenever cursing and chastising are mentioned, it is with specific reference to sinners.) The goal was to make it so that all sinners would repent and, by means of the crucifixion, to cause them to confess their sins. That is, for the sake of redeeming all mankind, God was incarnated in a body of flesh that was conceived by the Holy Spirit and took on Himself the sins of all mankind. To describe this in everyday language, He offered a holy body of flesh in exchange for all sinners, which is the equivalent of Jesus being placed as a "sin offering" in front of Satan to "beseech" Satan to take the whole of innocent mankind that it had trampled and give them back to God. That is why conception by the Holy Spirit was necessary to the accomplishment of this stage of the work of redemption.

This was a necessary condition, a “peace treaty” in the battle between God the Father and Satan. That is why it was only after Jesus was handed over to Satan that this stage of work was concluded. However, God’s work of redemption has today achieved a previously unparalleled degree of magnificence, and Satan has no further pretext to make demands, so God no longer needs to be conceived by the Holy Spirit to be incarnated. Since God is inherently holy and innocent, God in this incarnation is no longer the Jesus of the Age of Grace. However, He is still being incarnated for the sake of God the Father’s will and for the sake of bringing God the Father’s wishes to completion. Surely this is not an unreasonable way of explaining things? Must God’s incarnation conform to a given set of rules?

Many people look in the Bible for evidence, hoping to find a prophecy of God’s incarnation. How can man, with his confused and disjointed thoughts, know that God long ago stopped “working” in the Bible and has “leaped” beyond its bounds to take on, with zest and appetite, the work that He had long planned out but never told man about? People are too lacking in sense. After the merest taste of God’s disposition, they mount a platform and sit in a high-class “wheelchair” in complete nonchalance to inspect God’s work, even going so far as to start educating God with bombastic and rambling talk about everything under the sun. Many an “old man,” wearing reading glasses and stroking his beard, opens up the yellowed pages of the “old almanac” (Bible) that he has been reading for a lifetime. With muttered words and eyes that seem to flash with spirit, he turns now to the Book of Revelation, now to the Book of Daniel, and now to the Book of Isaiah which is so well known to everyone. Staring at page after page packed dense with tiny words, he reads in silence, his brain ceaselessly turning over. Suddenly the hand stroking the beard stops and begins tugging at it. Now and then one hears the sound of beard hairs being torn. Such unusual

behavior takes one aback. “Why use such force? What is he so mad about?” Looking once again at the old man, we see that his brows are now bristling. The hairs of the silvered brows have descended, like goose feathers, precisely two centimeters from this old man’s eyelids, as if by chance and yet so perfectly, as the old man keeps his eyes glued to the pages that look as if they are mildewed. After going back over the same pages a number of times, he cannot help but jump to his feet and begins chattering as if making small-talk[3] with someone, though the gleam emanating from his eyes has not left the almanac. Suddenly he covers up the present page and turns to “another world.” His movements are so hurried[4] and frightening, almost taking people by surprise. Presently, the mouse that had come out of its hole and, during his silence, was just starting to feel relaxed enough to move about freely, becomes so alarmed by his unexpected movements that it runs swiftly back into the hole and disappears into it like a puff of smoke, never to appear again. And now the old man’s left hand resumes its temporarily suspended motion of stroking his beard, up and down, up and down. He moves away from his seat, leaving the book on the desk. The wind comes in through the crack in the door and the open window, mercilessly blowing the book shut, and then open again. There is an inexpressible forlornness about the scene, and except for the sound of the book’s pages being rustled by the wind, all creation seems to have fallen silent. He, with hands clasped behind his back, paces back and forth across the room, now stopping, now starting, shaking his head from time to time, and in his mouth he seems to be repeating the words, “Oh! God! Would You really do that?” From time to time he also says, with a nod, “O God! Who can fathom Your work? Is it not hard to search for Your footprints? I believe You do not do things to make trouble without a good reason.” Presently, the old man knits his brows tightly and squeezes his eyes shut, showing a look of embarrassment, and

also an exceedingly pained expression, as if he is about to make a slow and deliberate calculation. Poor old man! To have lived all his life and then "unfortunately" come upon this matter so late in the day. What can be done about it? I too am at a loss and powerless to do anything. Who is to blame that his old almanac grows yellow with age? Who is to blame that his beard and brows all cover, unrelentingly, like white snow, the different parts of his face? It is as if his hairs in his beard represent his seniority. Yet who knew man could become foolish to such a degree that he would go looking for the presence of God in an old almanac? How many sheets of paper can an old almanac have? Can it really record with complete accuracy all of God's deeds? Who dares to guarantee that? Yet man actually thinks to seek God's appearance and to satisfy God's intentions by means of parsing words and splitting hairs,[5] hoping thereby to enter into life. Is trying to enter life this way as easy as it sounds? Is this not false reasoning of the most absurdly preposterous kind? Do you not find this laughable?

Footnotes:

1. "Equivocal" indicates that people do not have clear insight into God's work.

2. "Is of diminutive power and must exercise great caution" indicates that the difficulties of the flesh are too many, and the work done too limited.

3. "Small-talk" is a metaphor for the ugly face of people when they research into the work of God.

4. "Hurried" refers to the eager, hasty movements of the "old man" as he refers to the Bible.

5. "Parsing words and splitting hairs" is used to mock the experts in fallacies, who split hairs over the words but do not seek the truth or know the work of the Holy Spirit.

Work and Entry (7)

It has taken man until this day to realize that what man lacks is not only the supply of spiritual life and the experience of knowing God, but—what is even more vitally important—changes in his disposition. Due to man's complete ignorance of the history and ancient culture of his own race, the result is that man knows nothing at all about God's work. All men hope that man can be attached to God deep within his heart, but because man's flesh is excessively corrupt, both numb and obtuse, this has caused him to know nothing at all of God. In coming among man today, God's purpose is none other than to transform people's thoughts and spirits, as well as the image of God in their hearts that they have had for millions of years. He will take this opportunity to make man perfect. That is, He will, by means of man's knowledge, change the way people come to know Him and their attitude toward Him, enabling man to make a triumphant new beginning in coming to know God, and so achieve the renewal and transformation of the human spirit. Pruning and discipline are the means, while conquest and renewal are the goals. Dispelling the superstitious thoughts man has held about the vague God has forever been God's intention, and lately this has also become a matter of urgency to Him. Would that all people might take the long view in considering this situation. Change the way in which each person experiences so that this urgent intention of God may soon reach fruition and so that the last stage of God's work on earth may be perfectly brought to completion. Give God the loyalty that it behooves you to give Him, and for the last time render comfort to God's heart. Among the brothers and sisters, would that none should shirk this responsibility, or merely pretend to go through the motions. God comes in the flesh this time in answer to an invitation, and in

pointed response to the condition of man. That is, He comes to supply man with what man needs. No matter what man's caliber or breeding, He will, in summary, enable him to see the word of God and, from His word, see the existence and the manifestation of God and accept God's perfection of him, changing the thoughts and notions of man so that the original countenance of God is firmly rooted in the depths of man's heart. This is God's only wish on earth. No matter how great the inborn nature of man, or how poor man's substance, or what man's behavior in the past was really like, God pays no regard to these. He only hopes for man to make completely new the image of God he has in his inner heart and to come to know the substance of mankind, and thereby arrive at the transformation of the ideological outlook of man, and to be able to long for God from the depths and awaken an eternal attachment to Him: This is the one demand that God makes of man.

Knowledge of ancient culture and history spanning several thousand years has closed off man's thinking and notions and his mental outlook so tightly as to render them impervious and non-biodegradable.[1] People live in the eighteenth circle of hell, where, just as if they have been banished by God into the dungeons, the light may never be seen. Feudal thinking has so oppressed people that they can barely breathe and are suffocating. They have not the slightest jot of strength to resist; all they do is endure and endure in silence…. Never has anyone dared to struggle or stand up for justice and fairness; people simply live a life worse than an animal's, under the blows and abuse of feudal ethics, day after day, and year after year. They have never thought to seek out God to enjoy happiness in the human world. It is as if people have been beaten down to the point where they are like the fallen leaves of autumn, withered, desiccated, and yellow-brown. People have long since lost their memory; they live helpless in the hell

which is called the human world, waiting for the coming of the last day so that they may perish together with this hell, as if the last day that they yearn for is the day when man shall enjoy restful peace. Feudal ethics have taken the life of man into "Hades," further weakening man's power to resist. All sorts of oppression push man, step by step, to fall deeper into Hades, farther and farther away from God, until today he has become a complete stranger to God and makes haste to avoid Him when they meet. Man does not heed Him and leaves Him standing alone to one side, as if man has never known Him, has never seen Him before. Yet God has been waiting for man all through the long journey of human life, never hurling His irrepressible fury toward him, merely waiting quietly, without a word, for man to repent and start anew. God long ago came into the human world to share the sufferings of the human world with man. In all the years that He has lived with man, no one has discovered His existence. God only endures in silence the misery of shabbiness in the human world while carrying out the work He brought in person. He continues to endure for the sake of the will of God the Father and for the sake of the needs of mankind, undergoing sufferings never before experienced by man. In man's presence He has quietly waited upon him, and in man's presence He has humbled Himself, for the sake of God the Father's will and also for the sake of the needs of mankind. Knowledge of ancient culture has surreptitiously stolen man from the presence of God and turned him over to the king of devils and its progeny. The Four Books and Five Classics[a] have taken man's thinking and notions into another age of rebellion, causing him to give even greater adulation than before to those who compiled the Book/Classic of Documents, and as a result to further exacerbate his notions about God. Unbeknownst to man, the king of devils heartlessly cast God out from his heart and then occupied it itself with triumphant glee. Since that time, man became possessed of an

ugly soul and of the countenance of the king of devils. A hatred of God filled his chest, and the spiteful malice of the king of devils spread within man day after day until he was utterly consumed. Man no longer had the least bit of freedom and had no way of breaking free from the toils of the king of devils. He had no choice but to be taken captive on the spot, to surrender and fall down in submission in its presence. Long ago, when man's heart and soul was still in its infancy, the king of devils planted in it the seed of the tumor of atheism, teaching him such fallacies as "study science and technology; realize the Four Modernizations; and there is no such thing as God in the world." Not only that, it shouts out at every opportunity: "Let us rely on our industrious labor to build a beautiful homeland," asking each and every person to be prepared from childhood to render faithful service to their country. Man, unwitting, was brought into its presence, where it unhesitatingly arrogated all the credit (meaning the credit belonging to God for holding all of mankind in His hands) unto itself. Never did it have any sense of shame. Moreover, it shamelessly seized God's people and dragged them back into its house, where it leaped like a mouse onto the table and had man worship it as God. What a desperado! It cries out scandalous, shocking things, such as: "There is no such thing as God in the world. The wind comes from transformations according to natural laws; rain comes when water vapor, meeting with cold temperatures, condenses into drops that fall to earth; an earthquake is the shaking of the surface of the earth due to geological changes; drought is due to dryness in the air caused by nucleonic disruption on the sun's surface. These are natural phenomena. Where, in all this, is there an act of God?" There are even those who shout out statements like the following, statements that should not be given voice: "Man evolved from apes in the ancient past, and the world today comes from a succession of primitive societies starting

from approximately an eon ago. Whether a country flourishes or declines rests entirely in the hands of its people." In the background, it makes man hang it on the wall or place it on the table to pay homage and make offerings to it. At the same time that it cries out, "There is no God," it sets itself up as God, unceremoniously pushing God out of the bounds of the earth, while standing in God's place and taking up the role of the king of devils. How utterly lost to reason! It makes one hate it to the very bone. It seems that God and it are sworn enemies, and the two cannot coexist. It schemes to chase God away while it roams free, outside the reach of law.[2] Such a king of devils it is! How can its existence be tolerated? It will not rest until it has made a mess of God's work and left it all in a complete shambles,[3] as if it wants to oppose God to the bitter end, until either the fish dies or the net breaks, deliberately setting itself against God and pressing in ever closer. Its hideous face having long since been completely unmasked, it is now bruised and battered[4] and in a sorry condition, yet still it will not relent in its hatred of God, as if only by devouring God in one mouthful will it be able to relieve the hatred pent up in its heart. How can we tolerate it, this enemy of God! Only its eradication and complete extermination will bring our life's wish to fruition. How can it be allowed to continue running rampant? It has corrupted man to such a degree that man does not know the heavensun, and has become deadened and devoid of feeling. Man has lost normal human reason. Why not offer up our whole being to destroy it and burn it up to eliminate all worries for the future and allow the work of God to sooner reach unprecedented splendor? This gang of scoundrels has come into the world of men and reduced it to turmoil. They have brought all of humanity to the edge of a precipice, secretly planning to push them over to be dashed to pieces so that they may then devour their corpses. They vainly hope to break up God's plan and enter

into a match with Him, staking everything on a single throw of the dice.[5] That is by no means easy! The cross has been prepared, after all, for the king of devils, who is guilty of the most heinous crimes. God does not belong to the cross. He has already tossed it aside for the devil. God has long before now emerged victorious and no longer feels sorrow over the sins of mankind, but will bring salvation to all mankind.

From top to bottom and from beginning to end, Satan has been disturbing the work of God and acting in opposition to Him. All this talk of "ancient cultural heritage," valuable "knowledge of ancient culture," "teachings of Taoism and Confucianism," and "Confucian classics and feudal rites" has taken man into hell. Advanced modern-day science and technology, as well as highly developed industry, agriculture, and business are nowhere to be seen. Rather, all it does is emphasize the feudal rites propagated by the "apes" of ancient times in order to deliberately disrupt, oppose, and dismantle the work of God. Not only has it continued to afflict man until this day, but it even wants to swallow[6] man whole. The transmission of the moral and ethical teachings of feudalism and the passing down of the knowledge of ancient culture have long infected humanity, turning them into devils big and small. Few are those who would gladly receive God, few who would jubilantly welcome His coming. The face of all humanity is filled with murderous intent, and in every place, a killing breath pervades the air. They seek to cast God out from this land; with knives and swords in hand, they arrange themselves in battle formation to "annihilate" God. All across this land of the devils, where man is constantly taught there is no God, idols are spread, and the air above is permeated by a nauseating odor of burning paper and incense, so thick as to be suffocating. It is like the stench of sludge that wafts up with the writhing of the poisonous serpent, so much so that one cannot keep from vomiting. Besides

this, there can faintly be heard the sound of evil demons chanting scriptures, a sound which seems to be coming from faraway in hell, so much so that one cannot keep from shivering. Everywhere in this land are placed idols of all colors of the rainbow, turning the land into a world of sensual delights, while the king of devils keeps laughing wickedly, as if its dastardly plot has succeeded. Meanwhile, man remains completely oblivious, and nor has he any inkling that the devil has already corrupted him to the point where he has become senseless and hangs his head in defeat. It wishes, in one fell swoop, to wipe out everything about God, and once again to defile and assassinate Him; it is intent upon tearing down and disturbing His work. How can it allow God to be of equal status? How can it tolerate God "interfering" with its work among men on earth? How can it allow God to unmask its hideous face? How can it allow God to put its work in disarray? How can this devil, apoplectic with rage, allow God to have control over its imperial court on the earth? How can it willingly bow down to His superior might? Its hideous countenance has been revealed for what it is, so that one knows not whether to laugh or cry, and it is truly difficult to speak of. Is this not its substance? With an ugly soul, it still believes that it is beautiful beyond belief. This gang of accomplices in crime![7] They come down into the mortal realm to indulge in pleasures and cause a commotion, stirring things up so much that the world becomes a fickle and inconstant place and the heart of man is filled with panic and unease, and they have toyed with man so much that his appearance has become that of an inhuman beast of the field, supremely ugly, and from which the last trace of the original holy man has been lost. Furthermore, they even wish to assume sovereign power on earth. They impede the work of God so much that it can barely inch forward, and they close man off as tightly as walls of copper and steel. Having committed so many grievous sins and caused so many disasters, are

they still expecting something other than chastisement? Demons and evil spirits have been running amok on earth for a time, and have sealed off both the intentions and the painstaking effort of God so tightly that they are impenetrable. Truly, this is a mortal sin! How can God not feel anxious? How can God not feel wrathful? They have gravely hindered and opposed the work of God: How rebellious! Even those demons, big and small, behave like jackals at the heels of the lion, and follow the evil current, contriving disturbances as they go. Knowing the truth, they deliberately oppose it, these sons of rebellion! It is as if, now that their king of hell has ascended to the kingly throne, they have become smug and complacent, treating all others with contempt. How many among them seek the truth and follow justice? They are all beasts, no better than pigs and dogs, at the head of a gang of stinking flies, wagging their heads in smug self-congratulation and stirring up all kinds of trouble,[8] in the middle of a dung heap. They believe that their king of hell is the greatest king of all, little knowing that they themselves are no more than stinking flies. And yet, they take advantage of the power of the pigs and dogs they have for parents to malign the existence of God. As diminutive flies, they believe their parents to be as large as blue whales.[9] Little do they know that, while they themselves are tiny, their parents are unclean pigs and dogs hundreds of millions of times larger than they. Unaware of their own lowliness, they rely on the stench of putrefaction exuded by those pigs and dogs to run amok, vainly thinking to procreate future generations, oblivious to shame! With green wings upon their backs (this refers to their claiming to believe in God), they are full of themselves and boast everywhere of their own beauty and allure, while they secretly fling the impurities on their own bodies onto man. Furthermore, they are exceedingly pleased with themselves, as if they can use a pair of rainbow-colored wings to conceal their own impurities, and by these means

they bring their oppression to bear on the existence of the true God (this refers to what goes on behind the scenes in the religious world). How would man know that, as enchantingly beautiful as the wings of a fly may be, the fly itself is after all no more than a tiny creature, with a belly full of filth and a body covered with germs? On the strength of the pigs and dogs they have for parents, they run amok across the land (this refers to the way in which the religious officials who persecute God rely on the strong backing of the government of the nation to betray the true God and the truth), unrestrained in their savagery. It is as if the ghosts of the Jewish Pharisees have returned along with God to the nation of the great red dragon, back to their old nest. They have begun yet another round of persecution, picking up their work of several thousand years ago. This group of degenerates is sure to perish on earth in the end! It would appear that, after several millennia, the unclean spirits have become even more crafty and sly. They are constantly thinking of ways to undermine the work of God in secret. With tricks and wiles galore, they wish to reenact in their homeland the tragedy of several thousand years ago, goading God nearly to the point of crying out. He can hardly keep Himself from returning to the third heaven to annihilate them. For man to love God, he must understand His intentions, know His joys and sorrows, and understand what it is that He abhors. Doing this will spur on even more the entry of man. The faster man's entry, the sooner God's intentions are satisfied, the more clearly man sees through the king of devils, and the closer he draws to God, so that His desire may be brought to fruition.

Footnotes:

1. "Non-biodegradable" is intended as satire here, meaning that people are rigid in their knowledge, culture, and spiritual outlook.

2. "Roams free, outside the reach of law" indicates that the devil goes berserk and runs amok.

3. "A complete shambles" refers to how the devil's violent behavior is unbearable to see.

4. "Bruised and battered" refers to the ugly face of the king of devils.

5. “Staking everything on a single throw of the dice” means placing all one’s money on a single bet in hopes of winning in the end. This is a metaphor for the devil’s sinister and nefarious schemes. The expression is used mockingly.

6. “Swallow” refers to the vicious behavior of the king of devils, which ravishes people in their entirety.

7. “Accomplices in crime” are of the same ilk as “a band of hoodlums.”

8. “Stirring up all kinds of trouble” refers to how people who are demonic run riot, obstructing and opposing the work of God.

9. “Blue whales” is used mockingly. It is a metaphor for how flies are so small that pigs and dogs appear as big as whales to them.

a. The Four Books and Five Classics are the authoritative books of Confucianism in China.

Work and Entry (8)

I have said so many times that God's work of the last days is done in order to alter each person's spirit, to change each person's soul, such that their heart, which has suffered great trauma, is reformed, thus rescuing their soul, which has been so profoundly harmed by sin; it is in order to awaken people's spirits, to thaw their cold hearts, and allow them to be rejuvenated. This is God's greatest intention. Put aside talk of how lofty or profound man's life and experiences are; when people's hearts have been awakened, when they have been roused from their dreams and know full well the harm wrought by the great red dragon, the work of God's ministry will have been completed. The day that God's work is finished is also the day when man officially starts on the correct path of belief in God. At this time, God's ministry will have come to an end: The work of God become flesh will have completely finished, and man will officially begin to perform the duty that he ought to perform—he will perform his ministry. These are the steps of God's work. Thus, you should grope for your path to entry upon the foundation of knowing these things. All of this is what you should understand. Man's entry will only improve when changes have occurred deep within his heart, for God's work is the complete salvation of man—man who has been redeemed, who still lives under the forces of darkness, and who has never roused himself—from this gathering place of demons; it is so that man may be freed of millennia of sin, and be beloved of God, completely striking down the great red dragon, establishing God's kingdom, and bringing rest to God's heart sooner; it is to give vent, without reservation, to the hate that swells your breast, to eradicate those moldy germs, to allow you to leave this life that is no different from that of an ox or horse, to no longer be a slave, to no longer be freely trampled upon or

ordered about by the great red dragon; you will no longer be of this failed nation, will no longer belong to the heinous great red dragon, and you will no longer be enslaved by it. The demons' nest will surely be torn to pieces by God, and you will stand beside God—you belong to God, and do not belong to this empire of slaves. God has long since loathed this dark society to His very bones. He gnashes His teeth, eager to plant His feet upon this evil, heinous old serpent, so that it may never rise again, and will never again abuse man; He will not excuse its actions in the past, He will not tolerate its deceit of man, and He will settle the score for every one of its sins throughout the ages. Not in the slightest will God let this ringleader of all evil[1] off the hook, He will utterly destroy it.

For thousands of years this has been the land of filth. It is unbearably dirty, misery abounds, ghosts run rampant everywhere, tricking and deceiving, making groundless accusations,[2] being ruthless and vicious, trampling this ghost town and leaving it littered with dead bodies; the stench of decay covers the land and pervades the air, and it is heavily guarded.[3] Who can see the world beyond the skies? The devil tightly trusses all of man's body, it veils both his eyes, and seals his lips firmly shut. The king of devils has rampaged for several thousand years, right up until today, when it still keeps a close watch on the ghost town, as if it were an impenetrable palace of demons; this pack of watchdogs, meanwhile, stare with glaring eyes, deeply fearful that God will catch them unawares and wipe them all out, leaving them without a place of peace and happiness. How could the people of a ghost town such as this ever have seen God? Have they ever enjoyed the dearness and loveliness of God? What appreciation have they of the matters of the human world? Who of them can understand God's eager intentions? Small wonder, then, that God incarnate remains completely hidden: In a dark society such as this, where the

demons are merciless and inhumane, how could the king of devils, who kills people without batting an eye, tolerate the existence of a God who is lovely, kind, and also holy? How could it applaud and cheer the arrival of God? These lackeys! They repay kindness with hate, they began treating God as an enemy long ago, they abuse God, they are savage in the extreme, they have not the slightest regard for God, they plunder and pillage, they have lost all conscience, they go against all conscience, and they tempt the innocent into senselessness. Forefathers of the ancient? Beloved leaders? They all oppose God! Their meddling has left all beneath heaven in a state of darkness and chaos! Religious freedom? The legitimate rights and interests of citizens? They are all tricks for covering up sin! Who has embraced the work of God? Who has laid down their life or shed blood for the work of God? Humans, who have been enslaved for generations, in an unbroken line from parents to children, have unceremoniously enslaved God—how could this not incite fury? Thousands of years of hate are concentrated in the heart, millennia of sinfulness are inscribed upon the heart—how could this not inspire loathing? Avenge God, completely snuff out His enemy, do not allow it to run rampant any longer, and do not permit it to rule as a tyrant! Now is the time: Man has long since gathered all his strength, he has devoted all his efforts and paid every price for this, to tear off the hideous face of this devil and allow people, who have been blinded, and who have endured every manner of suffering and hardship, to rise up from their pain and rebel against this evil old devil. Why put up such an impenetrable obstacle to the work of God? Why employ various tricks to deceive God's folk? Where is the true freedom and the legitimate rights and interests? Where is the fairness? Where is the comfort? Where is the warmth? Why use deceitful schemes to trick God's people? Why use force to suppress the coming of God? Why not allow God to freely roam upon the

earth that He created? Why hound God until He has nowhere to rest His head? Where is the warmth among men? Where is the welcome among people? Why cause such desperate yearning in God? Why make God call out again and again? Why force God to worry for His beloved Son? In this dark society, why do its sorry guard dogs not allow God to freely come and go among the world which He created? Why does man not understand, man who lives amid pain and suffering? For your sakes, God has endured great torment, with great pain He has bestowed His beloved Son, His flesh and blood, to you—so why do you still turn a blind eye? In full view of everyone, you reject the arrival of God, and refuse God's friendship. Why are you so unconscionable? Are you willing to endure the injustices in a dark society such as this? Why, instead of filling your bellies with millennia of enmity, do you stuff yourselves with the king of devils' "shit"?

How great are the obstacles to God's work? Has anyone ever known? With people encaged by deep-seated superstitious colorings, who is capable of knowing God's true face? With this backward cultural knowledge so shallow and absurd, how could they fully comprehend the words spoken by God? Even when they are spoken to face to face, and nourished mouth to mouth, how could they understand? Sometimes it is as if God's words have fallen on deaf ears: People have not the slightest reaction, they wag their heads and understand nothing. How could this not be worrisome? This "distant,[4] ancient cultural history and cultural knowledge" has nurtured such a worthless group of people. This ancient culture—precious heritage—is a pile of junk! It became an everlasting shame long ago, and is not worth mentioning! It has taught people the tricks and techniques of opposing God, and the "ordered, gentle guidance"[5] of the national education has made people even more rebellious against God. Each part of God's work is extremely difficult, and every step of His work upon earth has been

distressing to God. How hard His work on earth is! The steps of God's work on earth involve great hardship: For man's weakness, deficiencies, childishness, ignorance, and everything of man, God makes meticulous plans and thoughtful considerations. Man is like a paper tiger that one dare not bait or provoke; at the merest touch he bites back, or else falls down and loses his way, and it is as if, at the slightest loss of concentration, he relapses, or else ignores God, or runs to his pigs and dogs of parents to indulge in the impure things of their bodies. What a great hindrance! At practically every step of His work, God is subjected to a test, and at almost every step God risks great danger. His words are sincere and honest, and without malice, yet who is willing to accept them? Who is willing to fully surrender? It breaks God's heart. He toils day and night for man, He is beset by anxiety for man's life, and He sympathizes with man's weakness. He has endured many twists and turns in each step of His work, for every word that He speaks; He is ever between a rock and a hard place, and thinks of man's weakness, rebelliousness, childishness, and vulnerability … around the clock over and over again. Who has ever known this? Who can He confide in? Who would be able to understand? Ever does He loathe the sins of man, and the lack of backbone, the spinelessness of man, and ever does He worry for the vulnerability of man, and contemplate the path that lies ahead of man. Always, as He observes the words and deeds of man, is He filled with mercy, and anger, and always does the sight of these things bring pain to His heart. The innocent, after all, have grown numb; why must God always make things difficult for them? Feeble man is utterly bereft of perseverance; why should God always have such unabating anger toward him? Weak and powerless man no longer has the slightest vitality; why should God always chide him for his rebelliousness? Who can withstand the threats of God in heaven? Man, after all, is fragile, and in desperate straits, God has pushed

His anger deep into His heart, so that man may slowly reflect upon himself. Yet man, who is in grave trouble, has not the slightest appreciation of God's intentions; man has been trampled underfoot by the old king of devils, yet he is completely unaware, he always sets himself against God, or else he is neither hot nor cold toward God. God has spoken so many words, yet who has ever taken them seriously? Man does not understand God's words, yet he remains unperturbed, and without yearning, and has never truly known the essence of the old devil. People live in Hades, in hell, but believe they live in the palace of the seabed; they are persecuted by the great red dragon, yet think themselves to be "favored"[6] by the country; they are ridiculed by the devil yet think they enjoy the superlative artistry of the flesh. What a bunch of dirty, lowly wretches they are! Man has met with misfortune, but he does not know it, and in this dark society he suffers mishap after mishap, [7] yet never has he woken up to this. When will he rid himself of his self-kindness and slavish disposition? Why is he so uncaring of God's heart? Does he quietly condone this oppression and hardship? Does he not wish for the day when he can change darkness into light? Does he not wish to once more remedy the grievances toward justice and truth? Is he willing to watch and do nothing as people forsake the truth and twist the facts? Is he happy to keep enduring this maltreatment? Is he willing to be a slave? Is he willing to perish at the hands of God together with the slaves of this failed state? Where is your resolve? Where is your ambition? Where is your dignity? Where is your integrity? Where is your freedom? Are you willing to lay down your entire life[8] for the great red dragon, the king of devils? Are you happy to let it torture you to death? The face of the deep is chaotic and dark, while the common folk, suffering such affliction, cry to Heaven and complain to earth. When will man be able to hold his head up high? Man is scrawny and emaciated, how could he contend with this cruel and

tyrannical devil? Why does he not give his life to God as soon as he can? Why does he still waver? When can he finish God's work? Thus aimlessly bullied and oppressed, his whole life will ultimately have been spent in vain; why is he in such a hurry to arrive, and such a rush to depart? Why does he not keep something precious to give to God? Has he forgotten the millennia of hate?

Perhaps, many people loathe some of God's words, or perhaps they neither loathe them nor have any interest in them. Regardless, the facts cannot become absurd reasoning; no one may speak words that contravene the facts. God has become flesh this time to do such work, to conclude the work that He has yet to complete, to bring this age to a close, to judge this age, to save the deeply sinful from the world of the sea of suffering and utterly transform them. The Jews nailed God to the cross, thus ending God's travels in Judea. Not long after, God personally came among man once more, quietly arriving into the country of the great red dragon. In fact, the religious community of the Jewish state had long since hung the image of Jesus on their walls, and from their mouths people cried "Lord Jesus Christ." Little did they know that Jesus had long since accepted His Father's order to return among man to finish the second stage of His work that had yet to be completed. As a result, people were caught by surprise when they looked upon Him: He had been born amid a world in which many eras had passed, and He appeared among man with the look of one who is supremely ordinary. In fact, as the ages have passed, His clothing and entire appearance have changed, as if He had been reborn. How could people know that He is the very same Lord Jesus Christ who came down from the cross and was resurrected? He is without the slightest trace of injury, just as Jesus bore no resemblance to Jehovah. The Jesus of today has long since been without the bearing of times gone by. How could people

know Him? The duplicitous “Thomas” always doubts that He is Jesus resurrected, and always wants to see the scars from the nails on Jesus’ hands before he can put his mind at rest; without having seen them, he would always stand upon a cloud of suspicion, and is incapable of placing his feet on the solid ground and following Jesus. Poor “Thomas”—how could he know that Jesus has come to do the work commissioned by God the Father? Why does Jesus need to bear the scars of the crucifixion? Are the scars of the crucifixion the mark of Jesus? He has come to work for the will of His Father; why would He come clothed and adorned as a Jew from several thousand years ago? Could the form that God takes in the flesh hinder the work of God? Whose theory is this? Why, when God works, must it be in accordance with man’s imagination? The only thing that God focuses on in His work is for it to have an effect. He does not abide by the law, and there are no rules to His work—how could man fathom it? How could man thoroughly penetrate through to the work of God by relying on his notions and imaginings? So you had best settle down properly: Do not fuss over trifles, and do not make a big deal out of things that are new to you—this will stop you making a joke of yourself and people laughing at you. You have believed in God for all these years and yet still you do not know God. Ultimately, you are plunged into chastisement; you, who are placed “top of the class,”[9] are ascribed to the ranks of the chastised. You had best not use clever means to show off your petty tricks. Can your short-sightedness truly perceive God, who sees through from eternity to eternity? Can your superficial experiences allow you to fully see through to the intentions of God? Do not be conceited. God, after all, is not of the world—so how could His work be as you expected?

Footnotes:

1. “Ringleader of all evil” refers to the old devil. This phrase expresses extreme dislike.
2. “Making groundless accusations” refers to the methods by which the devil harms people.

3. “Heavily guarded” indicates that the methods by which the devil afflicts people are especially vicious, and control people so much that they have no room to move.

4. “Distant” is used mockingly.

5. “Ordered, gentle guidance” is used mockingly.

6. “Favored” is used to mock people who seem wooden and have no self-awareness.

7. “Suffers mishap after mishap” indicates that the people were born in the land of the great red dragon, and they are unable to hold their heads up high.

8. “Lay down your entire life” is meant in a derogatory sense.

9. “Top of the class” is used to mock those who fervently pursue God.

Work and Entry (9)

Entrenched ethnic traditions and mental outlook have long since cast a shadow over the pure and childlike spirit of man, and they have attacked the soul of man without the slightest humanity, as if bereft of emotion or any sense of self. The methods of these demons are extremely cruel, and it is as if "education" and "nurturing" have become the traditional methods by which the king of devils slays man. Using its "profound teaching" it completely covers its ugly soul, dressing in sheep's clothing to gain man's trust and then seizing the opportunity when man slumbers in lethargy to devour him completely. Poor mankind—how could they know that the land upon which they were raised is the land of the devils, that the ones who raised them are actually enemies who hurt them. Yet man does not awaken at all; having sated his hunger and thirst, he prepares to repay the "kindness" of his "parents" in bringing him up. That is how man is. Today, he still does not know that the king who raised him is his enemy. The earth is littered with the bones of the dead, the devils make manic merry without cease, and carry on devouring the flesh of man in the "netherworld," sharing a grave with human skeletons and vainly attempting to consume the last remnants of the tattered body of man. Yet man is ever ignorant, and has never treated the devils as his enemies, but instead serves them with all his heart. Such a depraved people is simply incapable of knowing God. Is it easy for God to become flesh and come among them, carrying out all His work of salvation? How could man, who has already plunged into Hades, be able to satisfy God's requirements? Many are the sleepless nights that God has endured for the sake of the work of mankind. From up high to the lowest depths, He has descended to the living hell in which man lives to pass His days with man, He has never complained of the shabbiness among

man, and He has never reproached man for his rebelliousness, but endures the greatest humiliation as He personally carries out His work. How could God belong to hell? How could He spend His life in hell? But for the sake of all mankind, so that the whole of mankind can find rest sooner, He has endured humiliation and suffered injustice to come to earth, and personally entered into "hell" and "Hades," into the tiger's den, to save man. How is man qualified to oppose God? What reason does he have to complain about God? How can he have the gall to look upon God? God of heaven has come to this most filthy land of vice, and has never vented His grievances, or complained about man, but instead quietly accepts the ravages[1] and oppression of man. Never has He hit back at the unreasonable demands of man, never has He made excessive demands of man, and never has He made unreasonable demands of man; He merely does all the work required by man without complaint: teaching, enlightening, reproaching, the refinement of words, reminding, exhorting, consoling, judging, and revealing. Which of His steps has not been for the life of man? Though He has removed the prospects and fate of man, which of the steps carried out by God has not been for the fate of man? Which of them has not been for the sake of man's survival? Which of them has not been to free man from this suffering and from the oppression of dark forces that are as black as night? Which of them is not for the sake of man? Who can understand God's heart, which is as the heart of a loving mother? Who can comprehend God's eager heart? God's passionate heart and ardent expectations have been repaid with cold hearts, with callous, indifferent eyes, and with the repeated reprimands and insults of man; they have been repaid with cutting remarks, and sarcasm, and belittlement; they have been repaid with man's ridicule, with his trampling and rejection, with his miscomprehension, and moaning, and estrangement, and avoidance, and with nothing but deceit,

attacks, and bitterness. Warm words have been met with fierce brows and the cool defiance of a thousand wagging fingers. God can but endure, head bowed, serving people like a willing ox.[2] So many suns and moons, so many times has He faced the stars, so many times has He departed at dawn and returned at dusk, and tossed and turned, enduring agony a thousand times greater than the pain of His departure from His Father, enduring the attacks and breaking of man, and the pruning of man. God's humility and hiddenness has been repaid with the prejudice[3] of man, with the unfair views and unfair treatment of man, and the soundless way God works in obscurity, His forbearance, and His tolerance have been repaid with man's greedy gaze; man tries to stomp God to death, without compunction, and tries to trample God into the ground. Man's attitude in his treatment toward God is one of "rare cleverness," and God, who is bullied and disdained by man, is crushed flat beneath the feet of tens of thousands of people, while man himself stands up high, as if he would be the king of the hill, as if he wants to take absolute power,[4] to hold court from behind a screen, to make God the conscientious and rule-abiding director behind the scenes, who is not allowed to fight back or cause trouble. God must play the part of the Last Emperor, He must be a puppet,[5] devoid of all freedom. The deeds of man are untellable, so how is he qualified to demand this or that of God? How is he qualified to propose suggestions to God? How is he qualified to demand that God sympathize with his weaknesses? How is he fit to receive God's mercy? How is he fit to receive God's magnanimity time and time again? How is he fit to receive God's forgiveness time and time again? Where is his conscience? He broke God's heart long ago, he has long since left God's heart in pieces. God came among man bright-eyed and bushy-tailed, hoping that man would be charitable toward Him, even if only with a little warmth. Yet God's heart is slow to be comforted by man, all He has

received are snowballing[6] attacks and torment. Man's heart is too greedy, his desire is too great, he can never be sated, he is always mischievous and foolhardy, he never allows God any freedom or right of speech, and leaves God with no option but to submit to humiliation, and allow man to manipulate Him however he wishes.

From creation until now, God has endured so much pain, and suffered so many attacks. Yet even today, still man does not relax his demands of God, still he scrutinizes God, still he has no tolerance toward Him, and does nothing but give Him advice, and criticize Him, and discipline Him, as if deeply fearful that God will take the wrong path, that God on earth is brutish and unreasonable, or running riot, or that He will not amount to anything. Man always has this kind of attitude toward God. How could it not sadden God? In becoming flesh, God has endured tremendous pain and humiliation; how much worse, then, to make God accept the teachings of man? His arrival among man has stripped Him of all freedom, such as if He were imprisoned in Hades, and He has accepted being dissected by man without the slightest resistance. Is this not shameful? In coming among the family of a normal man, "Jesus" has suffered the greatest injustice. Even more humiliating is that He has come to this dusty world and humbled Himself to the very lowest depths, and has assumed a flesh of supreme ordinariness. In becoming a meager human being, does God Most High not suffer hardship? And does He not do so for mankind? Have there been any times when He was thinking of Himself? After He was rejected and put to death by the Jews, and derided and mocked by the people, He never complained to Heaven or protested to earth. Today, this millennia-old tragedy has reappeared among this Jew-like people. Do they not commit the same sins? What makes man qualified to receive God's promises? Does he not oppose God and then accept His blessings? Why does man never face

justice, or search for the truth? Why is he never interested in what God does? Where is his righteousness? Where is his fairness? Has he the gall to represent God? Where is his sense of justice? How much of that which is beloved of man is beloved of God? Man cannot tell chalk from cheese,[7] he always confuses black with white,[8] he suppresses justice and truth, and holds unfairness and unrighteousness high up in the air. He drives away the light, and cavorts amid the darkness. Those who seek the truth and justice instead chase away the light, those who seek God trample Him beneath their feet, and hoist themselves into the sky. Man is no different from a bandit.[9] Where is his reason? Who can tell right from wrong? Who can uphold justice? Who is willing to suffer for the truth? People are vicious and diabolical! Having nailed God to the cross they clap and cheer, their wild cries are without cease. They are like chickens and dogs, they collude and connive, they have established their own kingdom, their meddling has left no place undisturbed, they shut their eyes and madly howl on and on, all cooped up together, and a turbid atmosphere pervades, bustling and lively, and those who blindly attach themselves to others keep emerging, all holding up the “illustrious” names of their forefathers. These dogs and chickens long ago put God to the back of their minds and have never paid any attention to the state of God’s heart. Small wonder that God says man is like a dog or a chicken, a barking dog that sets a hundred others howling; this way, with much ballyhoo he has brought God’s work into the present day, heedless of what God’s work is like, of whether there is justice, of whether God has a place on which to set His feet, of what tomorrow is like, of his own lowliness, and of his own filthiness. Man has never thought about things that much, he has never worried himself over tomorrow, and has gathered all that is beneficial and precious into his own embrace, leaving nothing to God except scraps and leftovers.[10] How cruel mankind

is! He spares no feelings for God, and after secretly devouring everything of God, he tosses God far behind him, paying no further heed to His existence. He enjoys God, yet opposes God, and tramples Him underfoot, while his mouth gives thanks to and praises God; he prays to God, and depends on God, while also deceiving God; he "exalts" the name of God, and looks up to the face of God, yet he also brazenly and unashamedly sits upon the throne of God and judges the "unrighteousness" of God; from his mouth come the words that he is indebted to God, and he looks at God's words, yet in his heart he hurls invective at God; he is "tolerant" toward God yet oppresses God, and his mouth says it is for the sake of God; in his hands he holds the things of God, and in his mouth he chews the food that God has given him, yet his eyes fix a cold and emotionless stare upon God, as if he wishes to gobble all of Him up; he looks upon the truth but insists on saying that it is Satan's trickery; he looks upon justice but forces it to become self-denial; he looks upon the deeds of man and insists they are what God is; he looks upon man's natural gifts and insists they are the truth; he looks upon God's deeds and insists they are arrogance and conceitedness, bluster and self-righteousness; when man looks upon God, he insists upon labeling Him as human, and tries hard to put Him on the seat of a created being who is in cahoots with Satan; he knows full well they are the utterances of God, yet will call them nothing other than the writings of a man; he knows full well that the Spirit is realized in the flesh, that God has become flesh, but says only that this flesh is the descendant of Satan; he knows full well that God is humble and hidden, yet says only that Satan has been shamed, and God has won. What good-for-nothings! Man is not even worthy of serving as guard dogs! He does not distinguish between black and white, and even deliberately twists black into white. Can the forces of man and the beleaguering of man brook the day of God's emancipation? After

deliberately opposing God, man could not care less, or even goes so far as to put Him to death, giving God no leave to show Himself. Where is the righteousness? Where is the love? He sits beside God, and pushes God to his knees to beg for forgiveness, to obey all of his arrangements, to acquiesce to all of his maneuverings, and he makes God take His cue from him in all He does, or else he is incensed[11] and flies into a rage. How could God not be grief-stricken under such influence of darkness, which twists black into white? How could He not worry? Why is it said that when God began His latest work, it was like the work of creating the heavens and earth? The deeds of man are so "rich," the "ever-flowing wellspring of living water" ceaselessly "replenishes" the field of man's heart, while man's "wellspring of living water" competes against God without scruple;[12] the two are irreconcilable, and it provides to people in God's stead with impunity, while man cooperates with it without any consideration of the dangers involved. And to what effect? He coldly casts God to one side, and places Him far away, where people will pay Him no heed, deeply fearful that He will attract their attention, and profoundly afraid that God's wellspring of living water will entice man, and gain man. Thus, after experiencing many years of worldly concerns, he connives and intrigues against God, and even makes God the target of his castigation. It is as if God has become like a log in his eye, and he is desperate to grab God and place Him in the fire to be refined and cleansed. Seeing God's discomfort, man beats his chest and laughs, he dances for joy, and says that God has also been plunged into refinement, and says he will scorch clean the filthy impurities of God, as if only this is rational and sensible, as if only these are the fair and reasonable methods of Heaven. This violent behavior of man seems both deliberate and unconscious. Man reveals both his ugly face and his hideous, filthy soul, as well as the pitiable look of a beggar; after

rampaging far and wide, he adopts a pathetic appearance and begs for Heaven's forgiveness, resembling a supremely pitiable pug. Man always acts in unexpected ways, he always "rides on the back of a tiger to scare others,"[a] he is always acting a part, he gives not the slightest consideration to God's heart, nor does he make any comparison to his own status. He merely silently opposes God, as if God has wronged him, and ought not to treat him like that, and as if Heaven is without eyes and deliberately making things difficult for him. Thus does man ever secretly carry out vicious plots, and he does not relax his demands of God in the slightest, looking on with predatory eyes, glaring furiously at God's every move, never thinking that he is the enemy of God, and hoping that the day will come when God parts the fog, makes things clear, saves him from the "tiger's mouth," and redresses his grievances. Even today, people still do not think they are playing the role of opposing God that has been played by so many throughout the ages; how could they know that, in all they do, they have long since gone astray, that all they understood has long since been engulfed by the seas.

Who has ever accepted the truth? Who has ever welcomed God with open arms? Who has ever happily wished for the appearance of God? Man's behavior has long since decayed, and his defilement has long since left the temple of God unrecognizable. Man, meanwhile, still carries on with his own work, ever looking down his nose at God. It is as if his opposition to God has become set in stone, and unchangeable, and as a result, he would rather be cursed than suffer any more mistreatment of his words and actions. How could people such as this know God? How could they find rest with God? And how could they be fit to come before God? There is, undoubtedly, nothing wrong with devoting oneself to God's management plan—but why do people always put God's work and God's

entirety to the back of their minds while selflessly devoting their own blood and tears? People's spirit of selfless devotion is, undoubtedly, precious—but how could they know that the "silk" they spin is utterly incapable of representing what God is? People's good intentions are, undoubtedly, precious and rare—but how could they swallow the "priceless treasure"?[13] Each among you should think over your past: Why have you never been apart from heartless chastisement and curses? Why are people always on such "intimate terms" with majestic words and righteous judgment? Is God really trying them? Is God deliberately refining them? And how do people enter amidst refinement? Do they truly know God's work? What lessons have people learned from God's work and their own entry? May people not forget God's exhortation, and may they have insight into God's work, identify it clearly, and properly manage their own entry.

Footnotes:

1. "Ravages" is used to expose the rebelliousness of mankind.

2. "Met with fierce brows and the cool defiance of a thousand wagging fingers, head bowed, serving people like a willing ox" was originally a single sentence, but here is split into two in order to make things clearer. The first part of the sentence refers to the actions of man, whilst the second indicates the suffering undergone by God, and that God is humble and hidden.

3. "Prejudice" refers to people's rebellious behavior.

4. "Take absolute power" refers to people's rebellious behavior. They hold themselves up high, enshackle others, making them follow them and suffer for them. They are the forces that are hostile to God.

5. "Puppet" is used to ridicule those who do not know God.

6. "Snowballing" is used to highlight people's lowly behavior.

7. "Cannot tell chalk from cheese" indicates when people twist God's intentions into satanic things, broadly referring to behavior in which people reject God.

8. "Confuses black with white" refers to mixing up the truth with illusions, and justice with ugliness.

9. "Bandit" is used to indicate that people are senseless and lack insight.

10. "Scraps and leftovers" is used to indicate behavior in which people oppress God.

11. "Incensed" refers to the ugly face of man that is irate and exasperated.

12. "Without scruple" refers to when people are reckless, and have not the slightest reverence toward God.

13. “Priceless treasure” refers to the entirety of God.

a. This is translated based on the source text “hú jiǎ hǔ wēi,” which is a Chinese idiom. It refers to a story in which a fox scares away other animals by walking in a tiger’s company, thus “borrowing” the fear and prestige that the tiger commands. This is a metaphor, used here to refer to people “borrowing” someone else’s prestige to frighten or oppress other people.

Work and Entry (10)

For mankind to have progressed this far is a situation without precedent. God's work and the entry of man advance shoulder to shoulder, and thus God's work, too, is a spectacular event without parallel. Man's entry to date is a wonder never before imagined by man. God's work has reached its zenith—and, subsequently, man's "entry"[1] has also reached its peak. God has lowered Himself as far as He possibly could, and never has He protested to mankind or to the universe and all things. Man, meanwhile, stands upon God's head, and man's oppression of God has reached its peak; all has reached its peak, and it is time for the day of righteousness to appear. Why continue to let gloom cover the land, and darkness cloak all peoples? God has watched for several thousand years—for tens of thousands of years, even—and His tolerance has long since reached its limit. He has been watching mankind's every move, He has been observing how long man's unrighteousness would run riot, and yet man, who has long since grown numb, feels nothing. And who has ever observed the deeds of God? Who has ever raised their eyes and looked into the distance? Who has ever listened carefully? Who has ever been in the hands of the Almighty? People are all plagued by imaginary fears.[2] What use has a pile of hay and straw? The only thing they can do is torture the incarnate God to death. Though they are but heaps of hay and straw, there is still one thing that they do "best of all":[3] torturing God to death and then crying that "it gladdens the people's hearts." What a bunch of shrimp soldiers and crab generals! Remarkably, amidst an unceasing stream of people, they focus their attention on God, encircling Him with an impenetrable blockade. Their fervor burning ever hotter,[4] they have surrounded God in hordes, so that He cannot move an inch. In their hands, they hold all manner of weapons,

and look upon God as if looking at an enemy, their eyes full of anger; they are itching to "tear God limb from limb." How perplexing! Why have man and God become such irreconcilable enemies? Could it be that there is rancor between God, the most lovely, and man? Could it be that God's actions are of no benefit to man? Do they harm man? Man fixes an unwavering glare upon God, deeply fearful that He will break through man's blockade, return to the third heaven, and once more cast man into the dungeon. Man is wary of God, he is on tenterhooks, and squirms across the ground at a distance, holding a "machine gun" aimed at the God among man. It is as if, at the slightest stirrings of God, man will wipe away everything of Him—His whole body and all that He wears—leaving nothing behind. The relationship between God and man is beyond repair. God is incomprehensible to man; man, meanwhile, deliberately shuts his eyes and fools around, totally unwilling to see My existence, and unforgiving of My judgment. Thus, when man does not expect it, I quietly float away, and no longer will I compare who is high and who is low with man. Mankind is the lowliest "animal" of all, and I wish to heed him no longer. I have long since taken the entirety of My grace back to the place where I peacefully reside; since man is so rebellious, what reason has he to enjoy any more of My precious grace? I am not willing to vainly bestow My grace upon the forces that are hostile to Me. I would confer My precious fruits upon those farmers of Canaan who are diligent, and welcome My return with eager assiduousness. I wish only for the heavens to last for eternity, and, more than that, for man to never grow old, for the heavens and man to be forever at rest, and those evergreen "pines and cypresses" to forever accompany God, and forever accompany the heavens in entering the ideal era together.

I have spent many days and nights with man, I have resided in the world together with man, and I have never made any more requirements of man; I merely guide man ever onward, I do nothing but guide man, and, for the sake of mankind's destiny, I ceaselessly carry out the arrangement work. Who has ever understood the will of the heavenly Father? Who has traversed between heaven and earth? I do not wish to spend man's "old age" with him any longer, for man is too old-fashioned, he understands nothing; the only thing he knows is gorging himself on the feast that I have laid out, aloof from all else, never giving thought to any other matter. Mankind is too miserly, the clamor, gloom, and danger among man is too great, and thus I do not wish to share the precious fruits of overcoming gained during the last days. Let man enjoy the rich blessings that he himself has created, for man does not welcome Me—why should I force mankind to feign a smile? Every corner of the world is bereft of warmth, there is no trace of spring throughout all the world's landscapes, for, like a water-dwelling creature, man has not the slightest warmth, he is like a corpse, and even the blood that courses through his veins is like frozen ice that chills the heart. Where is the warmth? Man nailed God to the cross without reason, and afterward he felt not the slightest misgivings. Never has anyone felt regret, and these cruel tyrants are still planning to "capture alive"[5] the Son of man once more and bring Him before a firing squad, to put an end to the hate within their hearts. What benefit is there in Me remaining in this dangerous land? If I remain, the only thing I will bring man is conflict and violence, and no end of trouble, for I have never brought man peace, only war. The last days of mankind must be filled with war, and the destination of man must topple amid violence and conflict. I am unwilling to share in the "delight" of the war, I would not accompany the bloodshed and sacrifice of man, for man's rejection has driven Me to "despondency," and I have not the heart to look

upon the wars of man—let man fight to his heart's content. I wish to rest, I wish to sleep; let demons be mankind's companion during his last days! Who knows My intentions? Because I am not welcomed by man, and he has never awaited Me, I can only bid him farewell, and I bestow mankind's destination unto him, I leave all My riches to man, sow My life among man, plant the seed of My life in the field of man's heart, leave him everlasting memories, leave all My love to mankind, and give all that man cherishes in Me to man, as the gift of love with which we long for each other. I would that we love each other forever, that our yesterday is the fine thing we give to each other, for I have already bestowed My entirety upon mankind—what complaints could man have? I have already left the entirety of My life to man, and without a word, I have toiled hard to plow the beautiful land of love for mankind; I have never made any equitable demands of man, and have done nothing but simply obey the arrangements of man and create a more beautiful tomorrow for mankind.

Though God's work is rich and plentiful, man's entry is very much wanting. Of the joint "enterprise" between man and God, almost all of it is the work of God; as for how much man has entered, he has almost nothing to show of it. Man, who is so impoverished and blind, even measures his strength against God of today with "ancient weapons" in his hands. These "primitive apes" are barely able to walk upright, and they find no shame in their "naked" bodies. What qualifies them to evaluate the work of God? The eyes of many of these four-limbed apes become filled with rage, and they pit themselves against God with ancient stone weapons in their hands, trying to initiate a contest of the ape men the likes of which the world has never seen before, to hold a contest of the last days between the ape men and God that will become famous throughout the land. Many of these half-upright ancient ape men, moreover, brim with complacency. The hair

covering their faces matted together, full of murderous intent, and they raise their front legs. They have yet to fully evolve into modern man, so sometimes they stand upright, and sometimes they crawl, beads of sweat covering their forehead like closely-packed dewdrops—their eagerness is self-evident. Looking at the pristine, ancient ape man, their companion, standing on all fours, its four limbs bulky and slow, barely able to ward off blows and without the strength to fight back, they can barely contain themselves. In the blink of an eye—before there is time to see what happened—the "hero" in the ring tumbles to the ground, limbs in the air. Those limbs, postured wrongly upon the ground for all those years, have been suddenly flipped upside down, and the ape man no longer has any desire to resist. From this time onward, the most ancient of ape men is wiped from the face of the earth—it is truly "grievous." This ancient ape man came to such a sudden end. Why did it have to hasten from the wonderful world of man so soon? Why did it not discuss the next step of strategy with its companions? What a pity it bid farewell to the world without leaving the secret of measuring one's strength against God! How thoughtless it was for such an old ape man to have died without a whisper, leaving without passing on the "ancient culture and arts" to its descendants. There was no time for it to call those closest to it to its side to tell them of its love, it left no message upon a stone tablet, it did not discern the heavensun, and said nothing of its unspeakable hardship. As it breathed its last breath, it did not call its descendants to the side of its dying body to tell them "do not climb into the ring to challenge God" before it closed its eyes, four rigid limbs forever sticking upward like tree branches pointing skyward. It would seem it died a bitter death…. Suddenly, a roaring laugh erupts from beneath the ring; one of the half-upright ape men is beside itself; holding a "stone cudgel" for hunting antelopes or other wild prey that

is more advanced than that of the old ape man, it leaps into the ring, full of rage, a well thought out plan in its mind.[6] It is as if it has done something meritorious. Using the "strength" of its stone cudgel it manages to stand up straight for "three minutes." How great the "might" of this third "leg"! It held the big, clumsy, foolish half-upright ape man standing for three minutes—no wonder this venerable[7] old ape man is so domineering. Sure enough, the ancient stone implement "lives up to its reputation": There is a knife handle, edge, and tip, the only flaw being the lack of luster to the edge —how lamentable that is. Look again at the "little hero" of ancient times, standing in the ring regarding those below with a contemptuous gaze, as if they are impotent inferiors, and it is the gallant hero. In its heart, it secretly detests those before the stage. "The country's in trouble and each of us is responsible, why are you shying away? Could it be that you see the country faces catastrophe, but won't engage in bloody battle? The country is on the verge of catastrophe—why are you not the first to show concern, and the last to enjoy yourselves? How can you stand to watch the country fail and its people fall into decay? Are you willing to bear the shame of national subjugation? What a bunch of good-for-nothings!" As it thinks this, brawls break out before the stage and its eyes grow even more incensed, as if about to shoot[8] flames. It is itching for God to fail before the fight, desperate to put God to death to make the people happy. Little does it know that, though its stone implement may be of deserved fame, it could never antagonize God. Before it has had time to defend itself, before it has had time to lie down and get to its feet, it rocks back and forth, the sight lost from both eyes. It tumbles down to its old ancestor and does not rise again; tightly clutching the ancient ape man, it cries out no more, and acknowledges its inferiority, no longer possessed of any desire to resist. Those two poor ape men die before the ring. How unfortunate it is that mankind's ancestors,

who have survived until the present day, died in ignorance on the day when the Sun of righteousness appeared! How foolish it is that they have let such a great blessing pass them by—that, on the day of their blessing, the ape men who have waited for thousands of years have taken the blessings to Hades to "enjoy" with the king of devils! Why not keep these blessings in the world of the living to enjoy with their sons and daughters? They are just asking for trouble! What a waste it is that, for the sake of a little status, reputation, and vanity, they suffer the misfortune of being slain, scrambling to be the first to open the gates of hell and become its sons. Such a price is so unnecessary. What a pity such old ancestors, who were so "full of national spirit," could be so "strict on themselves but so tolerant of others," shutting themselves in hell, and shutting those impotent inferiors outside. Where can the "people's representatives" such as this be found? For the sake of the "well-being of their offspring" and the "peaceful lives of future generations," they do not allow God to disturb, and so they do not pay any heed to their own lives. Without restraint, they dedicate themselves to the "national cause," entering Hades without a word. Where can such nationalism be found? Battling with God, they do not fear death, nor bloodletting, much less do they worry about tomorrow. They simply take to the battlefield. What a pity that the only thing they get for their "spirit of devotion" is eternal regret and being consumed by the ever-burning flames of hell!

How intriguing! Why has the incarnation of God always been rejected and reviled by people? Why do people never have any understanding of God's incarnation? Could it be that God has come at the wrong time? Could it be that God has come to the wrong place? Could it be that this happens because God has acted alone, without man's "signature of approval"? Could it be because God made up His own mind without man's permission? The

facts state that God gave prior notice. God did no wrong in becoming flesh—does He have to ask for man's consent? Moreover, God reminded man long ago, perhaps people have forgotten. They are not to blame, for man has long since been so corrupted by Satan that he can understand nothing of what goes on beneath the heavens, to say nothing of the happenings of the spiritual realm! What a shame it is that man's ancestors, the ape men, died in the ring, but this is not surprising: Heaven and earth have never been compatible, and how could the ape men, whose minds are made of stone, conceive that God could become flesh again? How sad that an "old man" such as this who is in "its sixtieth year" died on the day of God's appearance. Is it not a marvel that it left the world unblessed at the advent of such a great blessing? The incarnation of God has sent shockwaves through all religions and spheres, it has "thrown into disarray" the original order of religious circles, and it has shaken the hearts of all of those who yearn for the appearance of God. Who is not adoring? Who does not long to see God? God has personally been among man for many years, yet man has never realized it. Today, God Himself has appeared, and shown forth His identity to the masses—how could this not bring delight to man's heart? God once shared joys and sorrows, partings and reunions, with man, and today He has been reunited with mankind, and shares tales of times gone by with him. After He walked out of Judea, people could find no trace of Him. They yearn to once more meet with God, little knowing that today they have again met with Him and have been reunited with Him. How could this not stir thoughts of yesterday? Two thousand years ago today, Simon Barjona, the descendant of the Jews, beheld Jesus the Savior, ate at the same table as Him, and after following Him for many years felt a deeper affection for Him: He loved Him from the bottom of his heart; he loved the Lord Jesus profoundly. The Jewish people knew nothing of how this

golden-haired baby, born into a chilly manger, was the first image of God's incarnation. They all thought that He was the same as them, no one thought Him any different—how could people recognize this common and ordinary Jesus? The Jewish people thought of Him as a Jewish son of the times. No one looked upon Him as a lovely God, and people did nothing but blindly make demands of Him, asking that He give them rich and plentiful graces, and peace, and joy. They knew only that, like a millionaire, He had everything one could ever wish for. Yet people never treated Him as one who was beloved; the people of that time did not love Him, and only protested against Him, and made irrational demands of Him. He never resisted, but constantly gave graces to man, even though man did not know Him. He did nothing but silently give man warmth, love, and mercy, and even more, He gave man new means of practice, leading man out of the bonds of the law. Man did not love Him, he only envied Him and recognized His exceptional talents. How could blind mankind know how great the humiliation suffered by the lovely Jesus the Savior when He came among mankind? No one considered His distress, no one knew of His love for God the Father, and no one could know of His loneliness; even though Mary was His birth mother, how could she know the thoughts in the heart of the merciful Lord Jesus? Who knew of the unspeakable suffering endured by the Son of man? After making requests of Him, the people of that time coldly put Him to the back of their minds and cast Him outside. He therefore wandered the streets, day after day, year after year, drifting for many years until He had lived for thirty-three hard years, years which had been both long and brief. When people needed Him, they invited Him into their homes with smiling faces, trying to make demands of Him—and after He had made His contribution to them, they immediately shoved Him out the door. People ate what was provided from His mouth, they drank His

blood, they enjoyed the graces He bestowed upon them, yet they also opposed Him, for they had never known who had given them their lives. Ultimately, they nailed Him upon the cross, yet still He made no sound. Even today, He remains silent. People eat His flesh, they drink His blood, they eat the food He makes for them, and they walk the way He has opened up for them, yet they still intend to reject Him; they actually treat the God who has given them their lives as the enemy, and instead treat those who are slaves just like them as the heavenly Father. In this, do they not deliberately oppose Him? How did Jesus come to die upon the cross? Do you know? Was He not betrayed by Judas, who was closest to Him and had eaten Him, drunk Him, and enjoyed Him? Did Judas not betray Jesus because He was nothing more than an insignificant, normal teacher? If people had really seen that Jesus was extraordinary, and One who was of heaven, how could they have nailed Him alive to the cross for twenty-four hours, until He had no breath left in His body? Who can know God? People do nothing but enjoy God with insatiable greed, but they have never known Him. They were given an inch and have taken a mile, and they make “Jesus” totally obedient to their commands, to their orders. Who has ever shown anything of the way of mercy toward this Son of man, who has nowhere to lay His head? Who has ever thought of joining forces with Him to fulfill God the Father’s commission? Who has ever spared a thought for Him? Who has ever been considerate of His difficulties? Without the slightest love, man wrenches Him back and forth; man knows not where his light and life came from and does nothing but secretly plan how to once more crucify the “Jesus” of two thousand years ago, who has experienced pain among man. Does “Jesus” really inspire such hate? Has all that He did long been forgotten? The hate that coalesced for thousands of years will finally shoot outward. You, the ilk of the Jews! When has “Jesus” ever been hostile to

you, that you should hate Him so much? He has done so much, and spoken so much—is none of it to your benefit? He has given His life to you without asking for anything in return, He has given you His entirety—do you really still want to eat Him alive? He has given His all to you without holding anything back, without ever enjoying worldly glory, the warmth among man, the love among man, or all of the blessings among man. People are so mean toward Him, He has never enjoyed all of the riches on earth, He devotes the entirety of His sincere, passionate heart to man, He has devoted His entirety to mankind—and who has ever given Him warmth? Who has ever given Him comfort? Man has piled all pressure upon Him, he has handed all misfortune to Him, he has forced the most unfortunate experiences among man on Him, he blames Him for all injustice, and He has tacitly accepted it. Has He ever protested to anyone? Has He ever asked for a little recompense from anyone? Who has ever shown any sympathy toward Him? As normal people, who of you did not have a romantic childhood? Who did not have a colorful youth? Who does not have the warmth of loved ones? Who is without the love of relatives and friends? Who is without the respect of others? Who is without a warm family? Who is without the comfort of their confidants? And has He ever enjoyed any of this? Who has ever given Him a little warmth? Who has ever given Him a shred of comfort? Who has ever shown Him a little human morality? Who has ever been tolerant of Him? Who has ever been with Him during difficult times? Who has ever passed the hard life with Him? Man has never relaxed his requirements of Him; he merely makes demands of Him without any scruples, as if, having come to the world of man, He has to be man's ox or horse, his prisoner, and has to give His all to man; if not, man will never forgive Him, will never go easy on Him, will never call Him God, and will never hold Him in high esteem. Man is too severe in his attitude toward

God, as if he is set upon tormenting God unto death, only after which will he loosen his requirements of God; otherwise man will never lower the standards of his requirements of God. How could man such as this not be despised by God? Is this not the tragedy of today? Man's conscience is nowhere to be seen. He keeps saying he will repay God's love, but he dissects God and tortures Him to death. Is this not the "secret recipe" to his faith of God, handed down from his ancestors? There is nowhere that the "Jews" are not found, and today they still do the same work, they still carry out the same work of opposing God, and yet believe they are holding God up high. How could man's own eyes know God? How could man, who lives in the flesh, treat as God the God incarnate who has come from the Spirit? Who among man could know Him? Where is the truth among man? Where is true righteousness? Who is able to know the disposition of God? Who can compete with the God in heaven? No wonder that, when He has come among man, no one has known God, and He has been rejected. How can man tolerate the existence of God? How can he allow the light to drive out darkness of the world? Is this all not of the honorable devotion of man? Is this not the upright entry of man? And is the work of God not centered around the entry of man? I would that you conflate God's work with man's entry, and establish a good relationship between man and God, and perform the duty that ought to be performed by man to the best of your abilities. In this way, God's work will subsequently come to an end, with His gaining glory as its conclusion!

Footnotes:

1. "Man's 'entry'" here indicates man's rebellious behavior. Rather than referring to people's entry into life—which is positive—it refers to their negative behavior and actions. It is broadly referring to all of the deeds of man that are in opposition to God.

2. "Plagued by imaginary fears" is used to mock man's misguided life of humanity. It refers to the ugly state of the life of mankind, in which people live together with demons.

3. "Best of all" is said mockingly.

4. “Fervor burning ever hotter” is said mockingly, and it refers to the ugly state of man.

5. “Capture alive” refers to the violent and despicable behavior of man. Man is brutal and not the slightest bit forgiving toward God, and makes absurd demands of Him.

6. “A well thought out plan in its mind” is said mockingly, and this refers to how people do not know themselves and are ignorant of their real stature. This is a derogatory statement.

7. “Venerable” is said mockingly.

8. “Shoot” indicates the ugly state of people who fume with rage when they are defeated by God. It indicates the extent of their opposition to God.

The Vision of God's Work (1)

John worked seven years for Jesus, and had already paved the way when Jesus arrived. Before this, the gospel of the kingdom of heaven as preached by John was heard throughout the land, so that it spread across Judea, and everyone called him a prophet. At the time, King Herod wished to kill John, yet he did not dare, for the people held John in high regard, and Herod feared that if he killed John they would revolt against him. The work done by John took root among the common people, and he made believers of the Jews. For seven years he paved the way for Jesus, right until the time that Jesus began to perform His ministry. For this reason, John was the greatest of all the prophets. It was only after John was imprisoned that Jesus began His official work. Before John, there had never been a prophet who had paved the way for God, because prior to Jesus, God had never before become flesh. So, of all the prophets up until John, he was the only one to pave the way for God incarnate, and in this way, John became the greatest prophet of the Old and New Testaments. John began to spread the gospel of the kingdom of heaven seven years before the baptism of Jesus. To the people, the work he did seemed above the subsequent work of Jesus, yet he was, nevertheless, still only a prophet. He worked and spoke not within the temple, but in the towns and villages outside of it. This he did, of course, among the people of the Jewish nation, particularly those who were impoverished. Rarely did John come into contact with people from the upper echelons of society, and he would only spread the gospel among the ordinary people of Judea. This was in order to prepare the right people for the Lord Jesus, and to prepare suitable places for Him to work in. With a prophet such as John to pave the way, the Lord Jesus was able to directly embark upon His way of the cross as soon as He arrived. When God

became flesh to do His work, He did not have to do the work of choosing people, and nor did He need to personally seek people, or a place in which to work. He did not do such work when He came; the right person had already prepared such things for Him before He arrived. John had already completed this work before Jesus began His work, for when God incarnate arrived to do His work, He got straight to work on those who had long been waiting for Him. Jesus had not come to do man's work of rectification. He had come only to perform the ministry that was His to perform; everything else bore no relation to Him. When John came, he did nothing but bring out from the temple and among the Jews a group of those who accepted the gospel of the kingdom of heaven, in order that they might become the objects of the work of the Lord Jesus. John worked for seven years, which is to say he spread the gospel for seven years. During his work, John did not perform many miracles, for his work was to pave the way; his work was the work of preparation. All other work, the work Jesus was going to do, was unrelated to him; he only asked man to confess his sins and repent, and baptized people, so that they could be saved. Though he did new work and opened a path that man had never walked upon before, still he only paved the way for Jesus. He was merely a prophet that did the preparation work, and he was incapable of doing the work of Jesus. Though Jesus was not the first to preach the gospel of the kingdom of heaven, and though He continued along the path that John had embarked upon, still there was no one else who could do His work, and it was above the work of John. Jesus could not prepare His own way; His work was carried out directly on behalf of God. And so, no matter how many years John worked, he was still a prophet, and still one who paved the way. The three years of work done by Jesus surpassed the seven years of work by John, for the essence of His work was not the same. When Jesus began to perform His ministry, which

is also when the work of John came to an end, John had prepared enough people and places for use by the Lord Jesus, and they were sufficient for the Lord Jesus to begin three years of work. And so, as soon as the work of John was finished, the Lord Jesus officially began His own work, and the words spoken by John were cast aside. That is because the work done by John was only for the sake of the transition, and his words were not the words of life that would lead man to new growth; ultimately, his words were only of temporary use.

The work that Jesus did was not supernatural; there was a process to it, and it all progressed according to the normal laws of things. By the last six months of His life, Jesus knew with certainty that He had come to do this work, and He knew that He had come to be nailed to the cross. Before He was crucified, Jesus continually prayed to God the Father, just as He prayed three times in the Garden of Gethsemane. After He was baptized, Jesus performed His ministry for three and a half years, and His official work lasted two and a half years. During the first year, He was accused by Satan, disturbed by man, and subjected to the tests of man. He overcame many tests while He carried out His work. In the last six months, when Jesus was soon to be crucified, from the mouth of Peter came the words that He was the Son of the living God, that He was Christ. Only then did His work become known to all, and only then was His identity revealed to the public. After that, Jesus told His disciples that He was to be crucified for the sake of man, and that three days later He would rise again; that He had come to carry out the work of redemption, and He was the Savior. Only in the last six months did He reveal His identity and the work that He intended to do. This was also the time of God, and this was how the work was to be carried out. At the time, part of Jesus' work was in accordance with the Old Testament, as well as with the laws of Moses and the words of Jehovah

during the Age of Law. All these things, Jesus used to do part of His work. He preached to the people and taught them in the synagogues, and He employed the predictions of the prophets in the Old Testament to rebuke the Pharisees that were in enmity with Him, and used the words from the Scriptures to reveal their rebelliousness and thus condemn them. For they despised what Jesus had done; in particular, much of Jesus' work was not done according to the laws in the Scriptures, and, furthermore, what He taught was higher than their own words, and even higher than that which had been foretold by the prophets in the Scriptures. The work of Jesus was only for the sake of man's redemption and for the crucifixion, and so there was no need for Him to say more words in order to conquer any man. Much of what He taught man was drawn from the words of the Scriptures, and even if His work did not exceed the Scriptures, still He was able to accomplish the work of the crucifixion. His was not the work of the word, nor work done for the sake of conquering mankind, but work done in order to redeem mankind. He only acted as the sin offering for mankind, and did not act as the source of the word for mankind. He did not do the work of the Gentiles, which was the work of conquering man, but the work of the crucifixion, work that was done among those who believed there was a God. Even though His work was carried out upon the foundation of the Scriptures, and even though He used that which had been foretold by the old prophets to condemn the Pharisees, this was sufficient to complete the work of the crucifixion. If the work of today were still carried out upon the foundation of the predictions of the old prophets in the Scriptures, then it would be impossible to conquer you, for the Old Testament contains no record of the rebelliousness and sins of you Chinese people, and there is no history of your sins. So, if this work still lingered in the Bible, you would never yield. The Bible records only a limited history of the Israelites, one

which is incapable of establishing whether you are evil or good, or of judging you. Imagine that I were to judge you according to the history of the Israelites—would you still follow Me as you do today? Do you know how difficult you are? If no words were spoken during this stage, then it would be impossible to complete the work of conquest. Because I have not come to be nailed to the cross, I must speak words that are separate from the Bible, so that you may be conquered. The work done by Jesus was merely a stage higher than the Old Testament; it was used to begin an age, and to lead that age. Why did He say, "I have not come to destroy the law, but to fulfill the law"? Yet in His work there was much that differed from the laws practiced and the commandments followed by the Israelites of the Old Testament, for He did not come to obey the law, but to fulfill it. The process of fulfilling it included many practical things: His work was more practical and realistic, and, furthermore, it was more alive, and was not blind adherence to rules. Did the Israelites not keep the Sabbath? When Jesus came, He did not observe the Sabbath, for He said that the Son of man was the Lord of the Sabbath, and when the Lord of the Sabbath arrived, He would do as He wished. He had come to fulfill the laws of the Old Testament and to change the laws. All that is done today is based upon the present, yet it still rests upon the foundation of the work of Jehovah in the Age of Law, and it does not transgress this scope. To watch your tongue, and not commit adultery, for example—are these not the laws of the Old Testament? Today, what is required of you is not only limited to the Ten Commandments, but consists of commandments and laws of a higher order than those that came before. Yet this does not mean that what came before has been abolished, for each stage of God's work is carried out upon the foundation of the stage that came before. As for the work that Jehovah then did in Israel, such as requiring people to offer up sacrifices, honor their

parents, not to worship idols, not to assault or curse others, not to commit adultery, not to smoke or drink, and not to eat dead things or drink blood—does this not form the foundation for your practice even today? It is upon the foundation of the past that the work has been carried out up until today. Though the laws of the past are no longer mentioned and new demands have been made of you, these laws, far from being abolished, have instead been raised higher. To say that they have been abolished means that the previous age is outdated, whereas there are some commandments that you must honor for all eternity. The commandments of the past have already been put into practice, have already become the being of man, and there is no need to place special emphasis on such commandments as "Do not smoke," and "Do not drink," and so on. Upon this foundation, new commandments are laid down according to your needs today, according to your stature, and according to the work of today. Decreeing commandments for the new age does not mean abolishing the commandments of the old age, but lifting them higher upon this foundation, to make the actions of man more complete, and more in line with reality. If, today, you were only required to follow the commandments and abide by the laws of the Old Testament in the same way as the Israelites, and if you were even required to memorize the laws laid down by Jehovah, there would be no possibility that you could change. If you were only to abide by those few limited commandments or memorize innumerable laws, your old disposition would remain deeply embedded, and there would be no way to uproot it. Thus you would become increasingly depraved, and not one of you would become submissive. This is to say that a few simple commandments or countless laws are incapable of helping you know the deeds of Jehovah. You are not the same as the Israelites: By following the laws and memorizing the commandments, they were able to witness the deeds of Jehovah and give

their devotion to Him alone. But you are unable to achieve this, and a few commandments of the Old Testament age are not only incapable of making you give over your heart, or of protecting you, but will instead make you lax, and will make you fall down into Hades. For My work is the work of conquest, and it is aimed at your rebelliousness and your old disposition. The kind words of Jehovah and Jesus fall far short of the severe words of judgment today. Without such severe words, it would be impossible to conquer you "experts," who have been rebellious for thousands of years. The laws of the Old Testament lost their power on you long ago, and the judgment of today is far more formidable than the old laws. What is most suitable for you is judgment, and not the trifling restrictions of laws, for you are not the mankind of the very beginning, but a mankind that has been corrupt for thousands of years. What man must achieve now is in line with the real state of man today, according to the caliber and actual stature of present-day man, and it does not require that you follow rules. This is so that changes may be achieved in your old disposition, and in order that you may cast aside your notions. Do you think the commandments are rules? They are, it can be said, normal requirements of man. They are not rules that you must follow. Take prohibiting smoking, for example—is that a rule? It is not a rule! It is required by normal humanity; it is not a rule, but something stipulated for the whole of mankind. Today, the dozen or so commandments that have been set forth are also not rules; they are what is required to achieve normal humanity. People did not possess or know of such things in the past, and so people are required to achieve them today, and such things do not count as rules. Laws are not the same as rules. The rules that I speak of are in reference to ceremonies, formalities or the distorted practices of man; they are the regulations that are of no help to man, no benefit to him; they form a course of action that holds no meaning.

This is the epitome of rules, and such rules must be discarded, for they offer no benefit to man. It is that which is of benefit to man that must be put into practice.

The Vision of God's Work (2)

The gospel of repentance was preached in the Age of Grace, and provided that man believed, then he would be saved. Today, in place of salvation, there is only talk of conquest and perfection. Never is it said that if one person believes, their whole family will be blessed, or that once saved always saved. Today, no one speaks these words, and such things are outdated. At the time, Jesus' work was the work to redeem all mankind. The sins of all who believed in Him were forgiven; as long as you believed in Him, He would redeem you; if you believed in Him, you were no longer of sin, you were relieved of your sins. This is what it meant to be saved, and to be justified by faith. Yet in those who believed, there remained that which was rebellious and opposed God, and which still had to be slowly removed. Salvation did not mean man had been completely gained by Jesus, but that man was no longer of sin, that he had been forgiven his sins. Provided you believed, you would never more be of sin. At the time, Jesus did much work that was incomprehensible to His disciples and said much that people did not understand. This is because, at the time, He did not give any explanation. Thus, several years after He departed, Matthew created a genealogy for Jesus, and others also did much work that was of the will of man. Jesus did not come to perfect and gain man, but to do one stage of work: bringing forth the gospel of the kingdom of heaven and completing the work of the crucifixion. And so, once Jesus was crucified, His work came to a complete end. But in the current stage—the work of conquest—more words must be spoken, more work must be done, and there must be many processes. So too must the mysteries of the work of Jesus and Jehovah be revealed, so that all people may have understanding and clarity in their belief, for this is the work of the last days, and the last days are the

end of God's work, the time of the work's conclusion. This stage of work will elucidate for you the law of Jehovah and the redemption of Jesus, and is principally so that you may understand the entire work of God's six-thousand-year management plan, and appreciate all the significance and essence of this six-thousand-year management plan, and understand the purpose of all the work done by Jesus and the words He spoke, and even your blind credence in and adoration of the Bible. All this it will allow you to understand thoroughly. You will come to understand both the work done by Jesus, and the work of God today; you will understand and behold all of the truth, the life, and the way. In the stage of work done by Jesus, why did Jesus depart without doing the concluding work? Because the stage of Jesus' work was not the work of conclusion. When He was nailed to the cross, His words also came to an end; after His crucifixion, His work completely finished. The current stage is different: Only after the words are spoken to the end and God's entire work is concluded will His work have finished. During Jesus' stage of work, there were many words that remained unsaid, or which were not fully articulated. Yet Jesus cared not what He did or did not say, for His ministry was not a ministry of words, and so after He was nailed to the cross, He departed. That stage of work was chiefly for the sake of the crucifixion, and is unlike the current stage. This current stage of work is principally for the sake of completion, of clearing up, and of bringing all work to a conclusion. If the words are not spoken to their very end, there will be no way of concluding this work, for in this stage of work all work is brought to an end and accomplished using words. At the time, Jesus did much work that was incomprehensible to man. He departed quietly, and today there are still many who do not understand His words, whose understanding is erroneous yet still they believe it to be correct, and do not know that they are wrong. The final stage will bring God's work to a

complete end and will provide its conclusion. All will come to understand and know of God's management plan. The notions within man, his intentions, his fallacious understanding, his notions about the work of Jehovah and Jesus, his views about the nonbelievers, and all his other distortions will be corrected. And man will understand all the right paths of life, and all the work done by God, and the entire truth. When that happens, this stage of work will come to an end. The work of Jehovah was the creation of the world, it was the beginning; this stage of work is the end of work, and it is the conclusion. At the start, God's work was carried out among the chosen ones of Israel, and it was the dawn of a new epoch in the most holy of all places. The last stage of work is carried out in the most impure of all countries, to judge the world and bring the age to an end. In the first stage, God's work was done in the brightest of all places, and the last stage is carried out in the darkest of all places, and this darkness will be driven out, the light brought forth, and all the people conquered. When the people of this most impure and darkest of all places have been conquered, and the entire population has acknowledged that there is a God, who is the true God, and every person has been utterly convinced, then this fact will be used to carry out the work of conquest throughout the entire universe. This stage of work is symbolic: Once the work of this age has been finished, the work of six thousand years of management will come to a complete end. Once those in the darkest of all places have been conquered, it goes without saying that it will also be so everywhere else. As such, only the work of conquest in China carries meaningful symbolism. China embodies all forces of darkness, and the people of China represent all those who are of the flesh, of Satan, and of flesh and blood. It is the Chinese people who have been most corrupted by the great red dragon, who have the strongest opposition to God, whose humanity is most base and impure, and so they

are the archetype of all corrupt humanity. This is not to say that other countries have no problems at all; the notions of man are all the same, and although the people of these countries may be of good caliber, if they do not know God, then it must be that they oppose Him. Why did the Jews also oppose and rebel against God? Why did the Pharisees also oppose Him? Why did Judas betray Jesus? At the time, many of the disciples did not know Jesus. Why, after Jesus was crucified and rose again, did people still not believe in Him? Is man's rebelliousness not all the same? It is merely that the people of China are made an example of, and when they are conquered they will become models and specimens, and will serve as references for others. Why have I always said that you are an adjunct to My management plan? It is in the people of China that corruption, impurity, unrighteousness, opposition, and rebelliousness are manifested most completely and revealed in all their varied forms. On the one hand, they are of poor caliber, and on the other, their lives and mindset are backward, and their habits, social environment, family of birth—all are poor and the most backward. Their status, too, is low. The work in this place is symbolic, and after this test work has been carried out in its entirety, God's subsequent work will be much easier. If this step of work can be completed, then the subsequent work goes without saying. Once this step of work has been accomplished, great success will have been fully achieved, and the work of conquest throughout the entire universe will have come to a complete end. In fact, once the work among you has been successful, this will be equivalent to the success throughout the entire universe. This is the significance of why I have you act as a model and a specimen. Rebelliousness, opposition, impurity, unrighteousness—all are found in these people, and in them is represented all the rebelliousness of mankind. They are really something. Thus, they are held up as the epitome of

conquest, and once they have been conquered they will naturally become specimens and models for others. Nothing was more symbolic than the first stage being carried out in Israel: The Israelites were the most holy and least corrupt of all peoples, and so the dawn of the new epoch in this land held the utmost significance. It can be said that mankind's forefathers came from Israel, and that Israel was the birthplace of God's work. In the beginning, these people were the most holy, and they all worshiped Jehovah, and God's work in them was able to yield the greatest results. The entire Bible records the work of two ages: One was the work of the Age of Law, and one was the work of the Age of Grace. The Old Testament records Jehovah's words to the Israelites and His work in Israel; the New Testament records Jesus' work in Judea. But why does the Bible not contain any Chinese names? Because the first two parts of God's work were carried out in Israel, because the people of Israel were the chosen ones—which is to say that they were the first to accept the work of Jehovah. They were the least corrupt of all mankind, and in the beginning, they were of a heart to look up to God and fear Him. They obeyed the words of Jehovah, and always served in the temple, and wore priestly robes or crowns. They were the earliest people to worship God, and the earliest object of His work. These people were the specimens and models for the whole of mankind. They were specimens and models of holiness, of righteous men. People such as Job, Abraham, Lot, or Peter and Timothy—they were all Israelites, and the most holy of specimens and models. Israel was the earliest country to worship God among mankind, and more righteous people came from here than anywhere else. God worked in them in order that He could better manage mankind throughout the land in the future. Their achievements and their righteous deeds in worshiping Jehovah were recorded, so that they could serve as specimens and models to the people beyond Israel during the

Age of Grace; and their actions have upheld several thousand years of work, right up until today.

After the foundation of the world, the first stage of God's work was carried out in Israel, and thus Israel was the birthplace of God's work on earth, and the base of God's work on earth. The scope of Jesus' work covered the whole of Judea. During His work, very few of those outside of Judea knew of it, for He did not do any work beyond Judea. Today, God's work has been brought to China, and it is carried out purely within this scope. During this phase, no work is launched outside of China; its spread beyond China is work that will come later. This stage of work follows on from the stage of Jesus' work. Jesus did the work of redemption, and this stage is the work that follows on from that work; the work of redemption has been completed, and in this stage there is no need for conception by the Holy Spirit, because this stage of work is unlike the last stage, and, moreover, because China is unlike Israel. Jesus did one stage of the work of redemption. Man beheld Jesus, and not long after, His work began to spread to the Gentiles. Today, there are many who believe in God in America, the UK and Russia, so why are there fewer people who believe in China? Because China is the most closed nation. As such, China was the last to accept the way of God, and even now it has been less than a hundred years since it did—much later than America and the UK. The last stage of God's work is carried out in the land of China in order to bring His work to an end, and in order that all His work may be accomplished. The people in Israel all called Jehovah their Lord. At the time, they considered Him the head of their family, and the whole of Israel became a great family in which everyone worshiped their Lord Jehovah. The Spirit of Jehovah often appeared to them, and He spoke and uttered His voice to them, and used a pillar of cloud and sound to guide their lives. At that time, the Spirit

provided His guidance in Israel directly, speaking and uttering His voice to the people, and they beheld the clouds and heard the peals of thunder, and in this way He guided their lives for several thousands of years. Thus, only the people of Israel have always worshiped Jehovah. They believe that Jehovah is their God, and that He is not the God of the Gentiles. This is not surprising: Jehovah, after all, had worked among them for close to four thousand years. In the land of China, after thousands of years of lethargic slumber, only now have the degenerates come to know that the heavens and earth and all things were not formed naturally, but made by the Creator. Because this gospel has come from abroad, those feudal, reactionary minds believe that all those who accept this gospel are treacherous, they are the curs who have betrayed the Buddha, their ancestor. Moreover, many of these feudal minds ask, “How can Chinese people believe in the God of foreigners? Are they not betraying their ancestors? Are they not committing evil?” Today, people have long since forgotten that Jehovah is their God. They have long since pushed the Creator to the back of their minds, and they instead believe in evolution, meaning that man evolved from apes, and that the natural world came about as a matter of course. All the good food enjoyed by mankind is provided by nature, there is order to the life and death of man, and there does not exist a God who rules over it all. Moreover, there are many atheists who believe that God ruling over everything is superstition and is not scientific. But can science replace the work of God? Can science rule over mankind? Preaching the gospel in a country ruled by atheism is no easy task, and it involves great obstacles. Today, are there not many who oppose God in this way?

When Jesus came to do His work, many people compared His work against the work of Jehovah, and, finding them inconsistent, they nailed Jesus to the cross. Why did they find no consistencies between Their work?

It was, in part, because Jesus did new work, and also because, before Jesus began His work, no one had written His genealogy. It would have been good if someone had—who would then have nailed Jesus to the cross? If Matthew had written Jesus' genealogy several decades earlier, then Jesus would not have suffered such great persecution. Is this not so? As soon as people read of Jesus' genealogy—that He was the son of Abraham, and the progeny of David—then they would have ceased their persecution of Him. Is it not a pity that His genealogy was written too late? And what a pity it is that the Bible only records two stages of God's work: one stage that was the work of the Age of Law, and one that was the work of the Age of Grace; one stage that was the work of Jehovah, and one that was the work of Jesus. How much better it would have been if a great prophet had foretold the work of today. There would have been an extra section to the Bible entitled "The Work of the Last Days"—would that not have been much better? Why should man be subjected to so much hardship today? You have had such a difficult time! If anyone deserves to be hated, it is Isaiah and Daniel for not foretelling the work of the last days, and if anyone is to blame, it is the apostles of the New Testament who did not list the genealogy of the second incarnation of God earlier. What a shame that is! You have to search all over for evidence, and even after finding some fragments of small words you still cannot tell whether they really are proof. How embarrassing! Why is God so secretive in His work? Today, many people have yet to find conclusive evidence, yet they are also unable to deny it. So what should they do? They cannot resolutely follow God, yet neither can they move forward in such doubt. And so, many "clever and gifted scholars" embrace an attitude of "try and see" when they follow God. This is too much trouble! Would things not have been so much easier if Matthew, Mark, Luke and John had been able to foretell the future? It would have been

better if John had beheld the inner truth of life in the kingdom—what a pity that he only saw visions and did not see real, material work on earth. It is such a shame! What is wrong with God? Why, after His work went so well in Israel, has He now come to China, and, why did He have to become flesh, and personally work and live among the people? God is too inconsiderate to man! Not only did He not tell people in advance, but suddenly He brought His chastisement and judgment. It really makes no sense! The first time God became flesh, He suffered much hardship as a result of not telling man in advance of all the inner truth. Surely He cannot have forgotten that? And so why does He still not tell man this time? Today, how unfortunate it is that there are only sixty-six books in the Bible. There just needs to be one more foretelling the work of the last days! Do you not think? Even Jehovah, Isaiah and David made no mention of the work of today. They were further removed from the present, separated in time by over four thousand years. Neither did Jesus fully foretell the work of today, speaking just a little of it, and still man finds insufficient evidence. If you compare the work of today with before, how can the two tally with each other? Jehovah's stage of work was directed at Israel, so if you compare the work of today with it there will be even greater dissonance; the two of them simply cannot be compared. Neither are you of Israel, nor are you a Jew; your caliber and everything about you are lacking—how can you compare yourself against them? Is this possible? Know that today is the Age of Kingdom, and it is different from the Age of Law and the Age of Grace. In any case, do not try and apply a formula; God cannot be found in any such formulas.

How did Jesus live during the 29 years after His birth? The Bible records nothing of His childhood and youth; do you know what they were like? Could it be that He had no childhood or youth, and that when He was

born He was already 30 years old? You know too little, so do not be so careless in airing your views. It does you no good! The Bible only records that before Jesus' 30th birthday, He was baptized and was led by the Holy Spirit into the wilderness to undergo the devil's temptation. And the Four Gospels record His three and a half years of work. There is no record of His childhood and youth, but this does not prove that He had no childhood and youth; it is just that, in the beginning, He did not do any work, and was a normal person. Could you say, then, Jesus had lived for 33 years without a youth or a childhood? Could He have suddenly reached the age of 33 and a half? All this man thinks about Him is supernatural and unrealistic. There is no doubt that God incarnate is possessed of ordinary and normal humanity, but when He carries out His work it is directly with His incomplete humanity and complete divinity. It is because of this that people have doubts about the work of today, and even about the work of Jesus. Although God's work differs between the two times He became flesh, His essence does not. Of course, if you read the records of the Four Gospels, the differences are great. How can you return to Jesus' life during His childhood and youth? How can you comprehend the normal humanity of Jesus? Maybe you have a strong understanding of the humanity of today's God, yet you have no grasp of Jesus' humanity, much less do you understand it. If it had not been recorded by Matthew, you would have no inkling of the humanity of Jesus. Maybe, when I tell you of Jesus' stories during His life, and tell you of the inner truths of Jesus' childhood and youth, you will shake your head and say, "No! He couldn't be like that. He can't have any weakness, much less should He possess any humanity!" You will even shout and scream. It is because you do not understand Jesus that you have notions about Me. You believe Jesus to be too divine, to have nothing of the flesh about Him. But the facts are still the facts. No one

wishes to speak in defiance of the truth of the facts, for when I speak it is in relation to the truth; it is not speculation, nor is it prophecy. Know that God can rise to great heights, and, moreover, that He can hide in great depths. He is not something you concoct in your mind—He is the God of all created beings, not a personal God conceived by one particular person.

The Vision of God's Work (3)

The first time God became flesh was through conception by the Holy Spirit, and this was relevant to the work He intended to do. The Age of Grace began with Jesus' name. When Jesus began to perform His ministry, the Holy Spirit began to testify to the name of Jesus, and the name of Jehovah was no longer spoken of; instead, the Holy Spirit undertook the new work principally under the name of Jesus. The testimony of those who believed in Him was borne for Jesus Christ, and the work they did was also for Jesus Christ. The conclusion of the Old Testament Age of Law meant that the work principally conducted under the name of Jehovah had come to an end. Henceforth, the name of God was no longer Jehovah; instead He was called Jesus, and from here on the Holy Spirit began the work principally under the name of Jesus. So, people who still today eat and drink the words of Jehovah, and still do everything according to the work of the Age of Law—are you not blindly conforming to rules? Are you not stuck in the past? You know now that the last days have arrived. Can it be that, when Jesus comes, He will still be called Jesus? Jehovah told the people of Israel that a Messiah would be coming, and yet when He did come, He was not called Messiah but Jesus. Jesus said that He would come again, and that He would arrive as He had departed. These were the words of Jesus, but did you see the way in which Jesus departed? Jesus left riding on a white cloud, but can it be that He will personally return among men on a white cloud? If that were so, would He not still be called Jesus? When Jesus comes again, the age will have already changed, so could He still be called Jesus? Is it that God can only be known by the name of Jesus? May He not be called by a new name in a new age? Can the image of one person and one particular name represent God in His entirety? In each age, God

does new work and is called by a new name; how could He do the same work in different ages? How could He cling to the old? The name of Jesus was taken for the sake of the work of redemption, so would He still be called by the same name when He returns in the last days? Would He still be doing the work of redemption? Why is it that Jehovah and Jesus are one, yet They are called by different names in different ages? Is it not because the ages of Their work are different? Could a single name represent God in His entirety? This being so, God must be called by a different name in a different age, and He must use the name to change the age and to represent the age. For no one name can fully represent God Himself, and each name is able only to represent the temporal aspect of God's disposition in a given age; all it needs to do is to represent His work. Therefore, God can choose whatever name befits His disposition to represent the entire age. Regardless of whether it is the age of Jehovah, or the age of Jesus, each age is represented by a name. At the end of the Age of Grace, the final age has arrived, and Jesus has already come. How could He still be called Jesus? How could He still assume the form of Jesus among men? Have you forgotten that Jesus was no more than the image of a Nazarene? Have you forgotten that Jesus was only the Redeemer of mankind? How could He take on the work of conquering and perfecting man in the last days? Jesus left riding on a white cloud—this is fact—but how could He return on a white cloud among men and still be called Jesus? If He really did arrive on a cloud, how would man fail to recognize Him? Would people all over the world not recognize Him? In that case, would Jesus alone not be God? In that case, the image of God would be the appearance of a Jew and would moreover be the same forever. Jesus said that He would arrive as He had departed, but do you know the true meaning of His words? Can it be that He told this group of you? All you know is that He will arrive as He

departed, riding on a cloud, but do you know exactly how God Himself does His work? If you were truly able to see, then how are the words that Jesus spoke to be explained? He said: When the Son of man comes in the last days, He Himself will not know, the angels will not know, the messengers in heaven will not know, and all humanity will not know. Only the Father will know, that is, only the Spirit shall know. Even the Son of man Himself does not know, yet you are able to see and know? If you were capable of knowing and seeing with your own eyes, would these words not have been spoken in vain? And what did Jesus say at the time? “But of that day and hour knows no man, not the angels of heaven, nor the Son, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be. … Therefore be you also ready: for in such an hour as you think not the Son of man comes.” When that day comes, the Son of man Himself will not know it. The Son of man refers to the incarnate flesh of God, a normal and ordinary person. Even the Son of man Himself does not know, so how could you know? Jesus said that He would arrive as He had departed. When He arrives, even He Himself does not know, so can He inform you in advance? Are you able to see His arrival? Is that not a joke? Each time God comes to earth, He changes His name, His gender, His image, and His work; He does not repeat His work. He is a God who is always new and never old. When He came before, He was called Jesus; can He still be called Jesus this time when He comes again? When He came before, He was male; can He be male again this time? His work when He came during the Age of Grace was to be nailed to the cross; when He comes again, can He still redeem mankind from sin? Can He be nailed to the cross again? Would that not be to repeat His work? Did you not know that God is always new and never old? There are those who say that God is immutable. That is correct, but it refers to the immutability of God’s disposition and His

essence. Changes in His name and work do not prove that His essence has altered; in other words, God will always be God, and this will never change. If you say that the work of God is unchanging, then would it be possible for His six-thousand-year management plan to come to an end? You only know that God is forever unchanging, but do you know that God is always new and never old? If the work of God is unchanging, then could He have led mankind all the way to the present day? If God is immutable, then why is it that He has already done the work of two ages? His work never ceases to move forward, which is to say that His disposition is gradually revealed to man, and what is revealed is His inherent disposition. In the beginning, God's disposition was hidden from man, He never openly revealed His disposition to man, and man simply had no knowledge of Him. Because of this, He uses His work to gradually reveal His disposition to man, but working in this way does not mean that God's disposition changes in every age. It is not the case that God's disposition is constantly changing because His intentions are always changing. Rather, it is that, because the ages of His work are different, God takes His inherent disposition in its entirety and, step by step, reveals it to man, so that man may be able to know Him. But this is by no means proof that God originally has no particular disposition or that His disposition has gradually changed with the passing of the ages—such an understanding would be fallacious. God reveals to man His inherent and particular disposition—what He is—according to the passing of the ages; the work of a single age cannot express the entire disposition of God. And so, the words "God is always new and never old" refer to His work, and the words "God is immutable" refer to what God inherently has and is. Regardless, you cannot make the work of six thousand years hinge upon a single point, or circumscribe it with dead words. Such is the stupidity of man. God is not as simple as man imagines,

and His work cannot linger in any one age. Jehovah, for example, cannot always stand for the name of God; God can also do His work under the name of Jesus. This is a sign that God's work is always progressing in a forward direction.

God is always God, and He will never become Satan; Satan is always Satan, and it will never become God. God's wisdom, God's wondrousness, God's righteousness, and God's majesty shall never change. His essence and what He has and is shall never change. As for His work, however, it is always progressing in a forward direction, always going deeper, for He is always new and never old. In every age God assumes a new name, in every age He does new work, and in every age He allows His created beings to see His new intentions and new disposition. If, in a new age, people fail to see the expression of God's new disposition, would they not nail Him to the cross forever? And by doing so, would they not define God? If God came into the flesh only as a male, people would define Him as male, as the God of men, and would never believe Him to be the God of women. Men would then hold that God is of the same gender as men, that God is the head of men—but what then of women? This is unfair; is it not preferential treatment? If this were the case, then all those whom God saved would be men like Him, and not one woman would be saved. When God created mankind, He created Adam and He created Eve. He did not only create Adam, but made both male and female in His image. God is not only the God of men—He is also the God of women. God enters upon a new stage of work in the last days. He will reveal even more of His disposition, and it will not be the mercy and love of the time of Jesus. Since He has new work in hand, this new work will be accompanied by a new disposition. So, if this work were done by the Spirit—if God did not become flesh, and instead the Spirit spoke directly through thunder so that man had no way to have

contact with Him, would man be able to know His disposition? If it were solely the Spirit that did the work, then man would have no way of coming to know God's disposition. People can only behold God's disposition with their own eyes when He becomes flesh, when the Word appears in the flesh, and He expresses His entire disposition through the flesh. God really and truly lives among men. He is tangible; man can actually engage with His disposition, engage with what He has and is; only in this way can man truly come to know Him. At the same time, God has also completed the work in which "God is the God of men and the God of women," and accomplished the entirety of His work in the flesh. He does not duplicate the work in any age. Since the last days have arrived, He will do the work that He does in the last days and reveal the entire disposition that is His in the last days. In speaking of the last days, this refers to a separate age, one in which Jesus said you will surely encounter disaster, and encounter earthquakes, famines, and plagues, which will show that this is a new age, and is no longer the old Age of Grace. Supposing that, as people say, God is forever unchanging, His disposition is always compassionate and loving, that He loves man as Himself, and He offers every man salvation and never hates man, would His work ever be able to come to an end? When Jesus came and was nailed to the cross, sacrificing Himself for all sinners and offering Himself upon the altar, He had already completed the work of redemption and brought the Age of Grace to an end. So what would be the point of repeating the work of that age in the last days? Would doing the same thing not be a denial of the work of Jesus? If God did not do the work of crucifixion when He came in this stage, but remained loving and merciful, then would He be able to bring the age to an end? Would a loving and merciful God be able to bring the age to an end? In His final work of concluding the age, God's disposition is one of chastisement and judgment, in which He reveals all

that is unrighteous, in order to publicly judge all peoples, and to perfect those who love Him with a sincere heart. Only a disposition such as this can bring the age to an end. The last days have already arrived. All things in creation will be separated according to their kind, and divided into different categories based on their nature. This is the moment when God reveals humanity's outcome and their destination. If people do not undergo chastisement and judgment, then there will be no way of exposing their rebelliousness and unrighteousness. Only through chastisement and judgment can the outcome of all creation be revealed. Man only shows his true colors when he is chastised and judged. Evil shall be put with evil, good with good, and all humanity shall be separated according to their kind. Through chastisement and judgment, the outcome of all creation will be revealed, so that the evil may be punished and the good rewarded, and all people surrender to the dominion of God. All this work must be achieved through righteous chastisement and judgment. Because man's corruption has reached its peak and his rebelliousness become exceedingly severe, only God's righteous disposition, one that is principally compounded of chastisement and judgment and is revealed during the last days, can fully transform and complete man. Only this disposition can expose evil and thus severely punish all the unrighteous. Therefore, a disposition such as this is imbued with the significance of the age, and the revelation and exhibition of His disposition is made manifest for the sake of the work of each new age. It is not that God reveals His disposition arbitrarily and without significance. Supposing that, in revealing the outcome of man during the last days, God were still to bestow upon man infinite compassion and love and continue to be loving toward him, not subjecting man to righteous judgment but rather showing him tolerance, patience, and forgiveness, and pardoning man no matter how grave his sins, without any jot of righteous

judgment: when then would all of God's management ever be brought to a close? When would a disposition such as this be able to lead people into mankind's appropriate destination? Take, for example, a judge who is always loving, a judge with a kindly face and a gentle heart. He loves people irrespective of the crimes they may have committed, and he is loving to and forbearing with them whoever they may be. In that case, when will he ever be able to reach a just verdict? During the last days, only righteous judgment can separate man according to their kind and bring man into a new realm. In this way, the entire age is brought to an end through God's righteous disposition of judgment and chastisement.

The work of God throughout all of His management is perfectly clear: The Age of Grace is the Age of Grace, and the last days are the last days. There are distinct differences between each age, for in each age God does work which is representative of that age. For the work of the last days to be done, there must be burning, judgment, chastisement, wrath, and destruction to bring the age to an end. The last days refer to the final age. During the final age, will God not bring the age to an end? To end the age, God must bring chastisement and judgment with Him. Only in this way can He bring the age to an end. Jesus' purpose was so that man might continue to survive, to live on, and that he might exist in a better way. He saved man from sin so that he might cease his descent into depravity and no longer live in Hades and hell, and by saving man from Hades and hell, Jesus allowed him to go on living. Now, the last days have arrived. God shall annihilate man and completely destroy the human race, that is, He shall transform mankind's rebellion. For this reason, it would be impossible, with the merciful and loving disposition of the past, for God to end the age or to bring His six-thousand-year management plan to fruition. Every age features a special representation of God's disposition, and every age

contains work that should be done by God. So, the work done by God Himself in each age contains the expression of His true disposition, and both His name and the work that He does change along with the age—they are all new. During the Age of Law, the work of guiding mankind was done under the name of Jehovah, and the first stage of work was initiated on earth. At this stage, the work consisted of building the temple and the altar, and using the law to guide the people of Israel and to work in their midst. By guiding the people of Israel, He launched a base for His work on earth. From this base, He expanded His work beyond Israel, which is to say that, starting from Israel, He extended His work outward, so that later generations gradually came to know that Jehovah was God, and that it was Jehovah who created the heavens and earth and all things, and that it was Jehovah who made all created beings. He spread His work through the people of Israel outward beyond them. The land of Israel was the first holy place of Jehovah's work on earth, and it was in the land of Israel that God first went to work on earth. That was the work of the Age of Law. During the Age of Grace, Jesus was the God who saved man. What He had and was was grace, love, compassion, forbearance, patience, humility, care, and tolerance, and so much of the work that He did was for the sake of the redemption of man. His disposition was one of compassion and love, and because He was compassionate and loving, He had to be nailed to the cross for man, in order to show that God loved man as Himself, so much so that He offered up Himself in His entirety. During the Age of Grace, the name of God was Jesus, that is to say, God was a God who saved man, and He was a compassionate and loving God. God was with man. His love, His compassion, and His salvation accompanied each and every person. Only by accepting the name of Jesus and His presence was man able to gain peace and joy, to receive His blessing, His vast and numerous graces, and

His salvation. Through the crucifixion of Jesus, all those who followed Him received salvation and were forgiven their sins. During the Age of Grace, Jesus was the name of God. In other words, the work of the Age of Grace was done principally under the name of Jesus. During the Age of Grace, God was called Jesus. He undertook a stage of new work beyond the Old Testament, and His work ended with the crucifixion. This was the entirety of His work. Therefore, during the Age of Law Jehovah was the name of God, and in the Age of Grace the name of Jesus represented God. During the last days, His name is Almighty God—the Almighty, who uses His power to guide man, conquer man, and gain man, and in the end, bring the age to its close. In every age, at every stage of His work, God's disposition is evident.

In the beginning, guiding man during the Old Testament Age of Law was like guiding the life of a child. Earliest mankind was newly born of Jehovah; they were the Israelites. They had no understanding of how to fear God or how to live on earth. Which is to say, Jehovah created mankind, that is, He created Adam and Eve, but He did not give them the faculties to understand how to fear Jehovah or follow the laws of Jehovah on earth. Without the direct guidance of Jehovah, no one could know this directly, for in the beginning man did not possess such faculties. Man only knew that Jehovah was God, but as for how to fear Him, what kind of conduct could be called fearing Him, with what kind of mind one was to fear Him, or what to offer up in fear of Him, man had absolutely no idea. Man only knew how to enjoy that which could be enjoyed among all the things created by Jehovah, but as for what kind of life on earth was worthy of a created being, man had no inkling whatsoever. Without someone to instruct them, without someone to guide them personally, this mankind would never have led a life properly befitting humanity, but would only have been furtively held

captive by Satan. Jehovah created mankind, that is to say, He created the ancestors of mankind, Eve and Adam, but He did not bestow upon them any further intellect or wisdom. Although they were already living on earth, they understood almost nothing. And so, Jehovah's work in creating mankind was only half finished, and was far from complete. He had only formed a model of man from clay and given it His breath, but without bestowing unto man sufficient willingness to fear Him. In the beginning, man did not possess a heart of fear or fright for Him. Man only knew how to listen to His words but was ignorant of the basic knowledge for life on earth and of the normal rules of human life. And so, although Jehovah created man and woman and finished the project of seven days, He by no means completed the creation of man, for man was but a husk, and lacked the reality of being human. Man only knew that it was Jehovah who had created mankind, but he had no inkling of how to abide by the words or the laws of Jehovah. And so, after mankind came into being, the work of Jehovah was far from over. He still had to fully guide mankind to come before Him, so that they might be able to live together on earth and fear Him, and so that they might be able, with His guidance, to enter upon the right track of a normal human life on earth. Only in this way was the work that had been principally conducted under the name of Jehovah fully completed; that is, only in this way was Jehovah's work of creating the world fully concluded. And so, having created mankind, He had to guide mankind's life on earth for several thousand years, in order that mankind might be able to abide by His decrees and laws, and partake in all the activities of a normal human life on earth. Only then was Jehovah's work fully complete. He undertook this work after creating mankind and continued it until the era of Jacob, at which time He made the twelve sons of Jacob into the twelve tribes of Israel. From that time onward, all the

people of Israel became the human race that was officially led by Him on earth, and Israel became the particular location on earth where He did His work. Jehovah made these people the first group of people on whom He officially did His work on earth, and He made the entire land of Israel the point of origin for His work, using them as the beginning of even greater work, so that all people born from Him on earth would know how to fear Him and how to live on earth. And so, the deeds of the Israelites became an example to be followed by the people of Gentile nations, and that which was said among the people of Israel became words to be listened to by the people of Gentile nations. For they were the first to receive the laws and commandments of Jehovah, and so too were they the first to know how to fear the ways of Jehovah. They were the ancestors of the human race who knew the ways of Jehovah, as well as the representatives of the human race chosen by Jehovah. When the Age of Grace arrived, Jehovah no longer guided man in this way. Man had sinned and abandoned himself to sin, and so He began to rescue man from sin. In this way, He reproached man until man had been thoroughly delivered from sin. In the last days, man has sunk to such a degree of depravity that the work of this stage can only be carried out through judgment and chastisement. Only in this way can the work be accomplished. This has been the work of several ages. In other words, God uses His name, His work, and the different images of God to divide age from age and make the transition between them; the name of God and His work represent His age and represent His work in every age. Supposing that the work of God in every age is always the same, and He is always called by the same name, how would man know Him? God must be called Jehovah, and apart from a God called Jehovah, anyone called by any other name is not God. Or else God can only be Jesus, and apart from the name of Jesus He may not be called by any other name; apart from Jesus, Jehovah is

not God, and Almighty God is not God either. Man believes it is true that God is almighty, but God is a God who is with man, and He must be called Jesus, for God is with man. To do this is to conform to doctrine, and to confine God to a certain scope. So, in every age, the work that God does, the name by which He is called, and the image that He assumes—the work He does in every stage all the way down to today—these do not follow a single regulation, and are not subject to any limitations whatsoever. He is Jehovah, but He is also Jesus, as well as Messiah, and Almighty God. His work can undergo gradual transformation, with corresponding changes in His name. No single name can fully represent Him, but all the names by which He is called are able to represent Him, and the work that He does in every age represents His disposition. Suppose that, when the last days arrive, the God that you behold is still Jesus, and He is moreover riding upon a white cloud, and He still has the appearance of Jesus, and the words that He speaks are still the words of Jesus: "You should love your neighbor as yourselves, you should fast and pray, love your enemies as you cherish your own life, forbear with others, and be patient and humble. You must do all of these things before you can become My disciples. And by doing all of these things, you may enter My kingdom." Would this not belong to the work of the Age of Grace? Would what He says not be the way of the Age of Grace? How would you feel if you were to hear these words? Would you not feel that this is still the work of Jesus? Would this not be duplicating it? Could man find enjoyment in this? You would feel that the work of God can only remain as it is now and progress no further. He has only so much power, and there is no more new work to do, and He has taken His power to its limit. Two thousand years before now was the Age of Grace, and two thousand years later He is still preaching the way of the Age of Grace, and is still making people repent. People would say, "God, You have only so

much power. I believed You to be so wise, and yet You know only forbearance and are concerned only with patience. You know only how to love Your enemy, and nothing more." In the mind of man, God would forever be as He was in the Age of Grace, and man would always believe that God is loving and compassionate. Do you think the work of God will always tread the same old ground? And so, in this stage of His work He shall not be crucified, and everything that you see and touch shall be unlike anything you have imagined or heard tell of. Today, God does not engage with the Pharisees, nor does He allow the world to know, and those who know Him are only you who follow Him, for He will not be crucified again. During the Age of Grace, Jesus preached openly throughout the land for the sake of His gospel work. He engaged with the Pharisees for the sake of the work of crucifixion; if He had not engaged with the Pharisees and those in power had never known of Him, how could He have been condemned, and then betrayed and nailed to the cross? And so, He engaged with the Pharisees for the sake of the crucifixion. Today, He does His work in secret in order to avoid tests. In the two incarnations of God, the work and the significance are different, and the setting is also different, so how could the work He does be entirely the same?

Could the name of Jesus—"God with us"—represent God's disposition in its entirety? Could it fully articulate God? If man says that God can only be called Jesus and may not have any other name because God cannot change His disposition, these words are blasphemy indeed! Do you believe that the name Jesus, God with us, alone can represent God in His entirety? God may be called by many names, but among these many names, there is not one that is able to encapsulate all of God, not one that can fully represent God. And so, God has many names, but these many names cannot fully articulate God's disposition, for God's disposition is so rich that it

simply exceeds man's capacity to know Him. There is no way for man, using the language of mankind, to encapsulate God fully. Mankind has but a limited vocabulary with which to encapsulate all that they know of God's disposition: great, honored, wondrous, unfathomable, supreme, holy, righteous, wise, and so on. So many words! This limited vocabulary is incapable of describing the little that man has witnessed of God's disposition. Over time, many others added words that they thought better able to describe the fervor in their hearts: God is so great! God is so holy! God is so lovely! Today, human sayings such as these have reached their peak, yet man is still incapable of clearly expressing himself. And so, for man, God has many names, yet He has no one name, and this is because God's being is so bountiful, and the language of man so impoverished. One particular word or name does not have the capacity to represent God in His entirety, so do you think His name can be fixed? God is so great and so holy, yet you will not permit Him to change His name in each new age? Therefore, in every age in which God personally does His own work, He uses a name that befits the age in order to encapsulate the work that He intends to do. He uses this particular name, one that possesses temporal significance, to represent His disposition in that age. This is God using the language of mankind to express His own disposition. Even so, many people who have had spiritual experiences and have personally seen God nevertheless feel that this one particular name is incapable of representing God in His entirety—alas, this cannot be helped—so man no longer addresses God by any name, but simply calls Him "God." It is as though the heart of man is full of love and yet also beset with contradictions, for man does not know how to explain God. What God is is so bountiful that there is simply no way to describe it. There is no single name that can summarize God's disposition, and there is no single name that can describe all that God

has and is. If someone asks Me, “Exactly what name do You use?” I will tell them, “God is God!” Is that not the best name for God? Is it not the best encapsulation of God’s disposition? This being so, why do you spend so much effort seeking after the name of God? Why should you cudgel your brains, going without food and sleep, all for the sake of a name? The day will arrive when God is not called Jehovah, Jesus, or Messiah—He will simply be the Creator. At that time, all the names that He has taken on earth shall come to an end, for His work on earth will have come to an end, after which His names shall be no more. When all things come under the dominion of the Creator, what need has He of a highly appropriate yet incomplete name? Are you still seeking after God’s name now? Do you still dare to say that God is only called Jehovah? Do you still dare to say that God can only be called Jesus? Are you able to bear the sin of blasphemy against God? You should know that God originally had no name. He only took on one, or two, or many names because He had work to do and had to manage mankind. Whatever name He is called by—did He not freely choose it Himself? Would He need you—a created being—to decide it? The name by which God is called is a name that accords with what man is capable of apprehending, with the language of mankind, but this name is not something that man can encompass. You can only say that there is a God in heaven, that He is called God, that He is God Himself with great power, who is so wise, so exalted, so wondrous, so mysterious, and so almighty, and then you can say no more; this little bit is all you can know. This being so, can the mere name of Jesus represent God Himself? When the last days come, even though it is still God who does His work, His name has to change, for it is a different age.

God being the greatest throughout the universe and in the realm above, could He fully explain Himself using the image of a flesh? God clothes

Himself in this flesh in order to do one stage of His work. There is no particular significance to this image of the flesh, it bears no relation to the passing of ages, nor does it have anything to do with God's disposition. Why did Jesus not allow the image of Him to remain? Why did He not let man paint His image so that it could be passed on to later generations? Why did He not allow people to acknowledge that His image was the image of God? Although the image of man was created in the image of God, would it have been possible for the appearance of man to represent the exalted image of God? When God becomes flesh, He merely descends from heaven into a particular flesh. It is His Spirit that descends into a flesh, through which He does the work of the Spirit. It is the Spirit that is expressed in the flesh, and it is the Spirit who does His work in the flesh. The work done in the flesh fully represents the Spirit, and the flesh is for the sake of the work, but that does not mean that the image of the flesh is a substitute for the true image of God Himself; this is not the purpose or the significance of God become flesh. He becomes flesh only so that the Spirit may find a place to reside that suits His working, the better to achieve His work in the flesh, so that people can see His deeds, understand His disposition, hear His words, and know the wonder of His work. His name represents His disposition, His work represents His identity, but He has never said that His appearance in the flesh represents His image; that is merely a notion of man. And so, the crucial aspects of the incarnation of God are His name, His work, His disposition, and His gender. These are used to represent His management in this age. His appearance in the flesh bears no relation to His management, being merely for the sake of His work at the time. Yet it is impossible for God incarnate to have no particular appearance, and so He chooses the appropriate family to determine His appearance. If the appearance of God were to have representative significance, then all those who possess facial

features similar to His would also represent God. Would that not be an egregious mistake? The portrait of Jesus was painted by man in order that man might worship Him. At the time, the Holy Spirit gave no special instructions, and so man passed that imagined portrait on until today. In truth, according to God's original intention, man should not have done this. It is only the zeal of man that has caused the portrait of Jesus to remain until this day. God is Spirit, and man will never be capable of encompassing what His image is in the final analysis. His image can only be represented by His disposition. As for the appearance of His nose, of His mouth, of His eyes, and of His hair, these are beyond your capacity to encompass. When revelation came to John, he beheld the image of the Son of man: Out of His mouth was a sharp double-edged sword, His eyes were like flames of fire, His head and hair were white like wool, His feet were like polished bronze, and there was a golden sash around His chest. Although his words were extremely vivid, the image of God he described was not the image of a created being. What he saw was only a vision, and not the image of a person from the material world. John had seen a vision, but he had not witnessed the true appearance of God. The image of God's incarnate flesh, being the image of a created being, is incapable of representing God's disposition in its entirety. When Jehovah created mankind, He said He did so in His own image and created male and female. At that time, He said He made male and female in the image of God. Although the image of man resembles the image of God, this cannot be construed as meaning that the appearance of man is the image of God. Nor can you use the language of mankind to fully epitomize the image of God, for God is so exalted, so great, so wondrous and unfathomable!

When Jesus came to do His work, it was under the direction of the Holy Spirit; He did as the Holy Spirit wanted, and not according to the Old

Testament Age of Law or according to the work of Jehovah. Although the work that Jesus came to do was not to abide by the laws of Jehovah or the commandments of Jehovah, Their source was one and the same. The work that Jesus did represented the name of Jesus, and it represented the Age of Grace; as for the work done by Jehovah, it represented Jehovah, and it represented the Age of Law. Their work was the work of one Spirit in two different ages. The work that Jesus did could only represent the Age of Grace, and the work that Jehovah did could only represent the Old Testament Age of Law. Jehovah only guided the people of Israel and of Egypt, and of all the nations beyond Israel. The work of Jesus in the New Testament Age of Grace was the work of God under the name of Jesus as He guided the age. If you say that the work of Jesus was based upon that of Jehovah, that He did not initiate any new work, and that all He did was according to the words of Jehovah, according to the work of Jehovah and the prophecies of Isaiah, then Jesus would not be God become flesh. If He had conducted His work in this way, He would have been an apostle or a worker of the Age of Law. If it is as you say, then Jesus could not have launched an age, nor could He have done any other work. In the same way, the Holy Spirit must principally do His work through Jehovah, and except through Jehovah the Holy Spirit could not have done any new work. It is wrong for man to understand the work of Jesus in this way. If man believes that the work done by Jesus was done according to the words of Jehovah and the prophecies of Isaiah, then was Jesus God incarnate, or was He one of the prophets? According to this view, there would be no Age of Grace, and Jesus would not be the incarnation of God, for the work that He did could not represent the Age of Grace and could only represent the Old Testament Age of Law. There could only be a new age when Jesus came to do new work, to launch a new age, to break through the work previously

done in Israel, and to conduct His work not in accordance with the work done by Jehovah in Israel, or with His old rules, or in conformity to any regulations, but rather to do the new work that He should do. God Himself comes to launch the age, and God Himself comes to bring the age to an end. Man is incapable of doing the work of beginning the age and concluding the age. If Jesus did not bring the work of Jehovah to an end after He came, then that would be proof that He was merely a man and incapable of representing God. Precisely because Jesus came and concluded the work of Jehovah, continued the work of Jehovah and, moreover, carried out His own work, a new work, it proves that this was a new age, and that Jesus was God Himself. They did two distinctly different stages of work. One stage was carried out in the temple, and the other was conducted outside of the temple. One stage was to lead the life of man according to the law, and the other was to offer up a sin offering. These two stages of work were markedly different; this divides the new age from the old, and it is absolutely correct to say that they are two different ages. The location of Their work was different, and the content of Their work was different, and the objective of Their work was different. As such, they can be divided into two ages: the New and the Old Testaments, which is to say, the new and the old ages. When Jesus came He did not go into the temple, which proves that the age of Jehovah had ended. He did not enter the temple because the work of Jehovah in the temple had finished, and did not need to be done again, and to do it again would be to repeat it. Only by leaving the temple, beginning a new work and launching a new path outside of the temple, was He able to bring God's work to its zenith. If He had not gone out of the temple to do His work, the work of God would have stagnated upon the foundations of the temple, and there would never have been any new changes. And so, when Jesus came, He did not enter the temple, and did not

do His work in the temple. He did His work outside of the temple, and, leading the disciples, went about His work freely. God's departure from the temple to do His work meant that God had a new plan. His work was to be conducted outside of the temple, and it was to be new work that was unconstrained in the manner of its implementation. As soon as Jesus arrived, He brought the work of Jehovah during the age of the Old Testament to an end. Although They were called by two different names, it was the same Spirit that accomplished both stages of work, and the work that was done was continuous. As the name was different, and the content of the work was different, the age was different. When Jehovah came, that was the age of Jehovah, and when Jesus came, that was the age of Jesus. And so, with each coming, God is called by one name, it represents one age, and He launches a new path; and on each new path, He assumes a new name, which shows that God is always new and never old, and that His work never ceases to progress in a forward direction. History is always moving forward, and the work of God is always moving forward. For His six-thousand-year management plan to reach its end, it must keep progressing in a forward direction. Each day He must do new work, each year He must do new work; He must launch new paths, launch new eras, begin new and greater work, and along with these, bring new names and new work. From moment to moment, the Spirit of God is doing new work, never clinging to old ways or regulations. Nor has His work ever stopped, but is coming to pass with each passing moment. If you say that the work of the Holy Spirit is immutable, then why did Jehovah ask the priests to serve Him in the temple, yet Jesus did not enter the temple despite the fact that, when He came, people also said that He was the high priest, and that He was of the house of David and also the high priest and the great King? And why did He not offer sacrifices? Entering the temple or not entering the

temple—is all this not the work of God Himself? If, as man imagines, Jesus will come again and, in the last days, still be called Jesus, and still come on a white cloud, descending among men in the image of Jesus: would that not be a repetition of His work? Is the Holy Spirit capable of clinging to the old? All that man believes are notions, and all that man understands is according to the literal meaning, and also according to his imagination; they are at odds with the principles of the work of the Holy Spirit, and do not accord with the intentions of God. God would not work in that way; God is not so foolish and stupid, and His work is not so simple as you imagine. Based on everything that man imagines, Jesus will come riding on a cloud and descend in your midst. You shall behold Him who, riding a cloud, shall tell you that He is Jesus. You shall also behold the nail marks in His hands, and shall know Him to be Jesus. And He shall save you again, and shall be your mighty God. He shall save you, bestow upon you a new name, and give each of you a white stone, after which you shall be allowed to enter the kingdom of heaven and be received into paradise. Are such beliefs not the notions of man? Does God work according to the notions of man, or does He work counter to the notions of man? Do not the notions of man all derive from Satan? Has not all of man been corrupted by Satan? If God did His work according to the notions of man, would He not then become Satan? Would He not be of the same kind as created beings? Since created beings have now been so corrupted by Satan that man has become Satan's embodiment, if God were to work in accordance with the things of Satan, would He not then be in league with Satan? How can man fathom the work of God? Therefore, God would never work according to the notions of man, and would never work in the ways you imagine. There are those who say that God Himself said that He would arrive on a cloud. It is true that God said so Himself, but do you not know that no man can fathom the mysteries

of God? Do you not know that no man can explain the words of God? Are you certain, beyond a shadow of a doubt, that you were enlightened and illuminated by the Holy Spirit? Surely it was not that the Holy Spirit showed you in such a direct manner? Was it the Holy Spirit who instructed you, or did your own notions lead you to think so? You said, "This was said by God Himself." But we cannot use our own notions and minds to measure the words of God. As for the words spoken by Isaiah, can you with absolute certainty explain his words? Do you dare to explain his words? Since you do not dare to explain the words of Isaiah, why do you dare to explain the words of Jesus? Who is more exalted, Jesus or Isaiah? Since the answer is Jesus, why do you explain the words spoken by Jesus? Would God tell you of His work in advance? Not a single created being can know, not even the messengers in heaven, nor the Son of man, so how could you know? Man is too lacking. What is crucial for you now is to know the three stages of work. From the work of Jehovah to that of Jesus, and from the work of Jesus to that of this current stage, these three stages cover in a continuous thread the entire gamut of God's management, and they are all the work of one Spirit. Since the creation of the world, God has always been at work managing mankind. He is the Beginning and the End, He is the First and the Last, and He is the One who begins an age and the One who brings the age to an end. The three stages of work, in different ages and different locations, are unmistakably the work of one Spirit. All those who separate these three stages stand in opposition to God. Now, it behooves you to understand that all the work from the first stage until today is the work of one God, the work of one Spirit. Of this there can be no doubt.

Concerning the Bible (1)

How should the Bible be approached in the belief in God? This is a question of principle. Why are we communing this question? Because in the future you will spread the gospel and widen the work of the Age of Kingdom, and it is not enough to merely be able to talk of God's work today. To broaden His work, it is more important that you are able to resolve people's old religious notions and old means of belief and leave them utterly convinced—and getting to that point involves the Bible. For many years, people's traditional means of belief (that of Christianity, one of the world's three major religions) has been to read the Bible; departure from the Bible is not a belief in the Lord, departure from the Bible is heterodoxy and heresy, and even when people read other books, the foundation of these books must be the explanation of the Bible. Which is to say, if you believe in the Lord, then you must read the Bible, and outside the Bible you must not worship any book that does not involve the Bible. If you do, then you are betraying God. From the time when there was the Bible, people's belief in the Lord has been the belief in the Bible. Instead of saying people believe in the Lord, it is better to say they believe in the Bible; rather than saying they have begun reading the Bible, it is better to say they have begun believing in the Bible; and rather than saying they have returned before the Lord, it would be better to say they have returned before the Bible. In this way, people worship the Bible as if it were God, as if it were their lifeblood, and losing it would be the same as losing their life. People see the Bible as being as high as God, and there are even those who see it as higher than God. If people are without the work of the Holy Spirit, if they cannot feel God, they can carry on living—but as soon as they lose the Bible, or lose the famous chapters and sayings from the Bible, then it is as if they have

lost their life. And so, as soon as people believe in the Lord they begin reading the Bible, and memorizing the Bible, and the more of the Bible they are able to memorize, the more this proves that they love the Lord and are of great faith. Those who have read the Bible and can speak of it to others are all good brothers and sisters. For all these years, people's faith and loyalty to the Lord has been measured according to the extent of their understanding of the Bible. Most people simply do not understand why they should believe in God, nor how to believe in God, and do nothing but search blindly for clues to decipher the chapters of the Bible. People have never pursued the direction of the work of the Holy Spirit; all along, they have done nothing but desperately study and investigate the Bible, and no one has ever found newer work of the Holy Spirit outside of the Bible. No one is able to depart from the Bible, nor has anyone ever dared to do so. People have studied the Bible for all these years, they have come up with so many explanations, and put in so much work; they also have many differences of opinion about the Bible, which they debate endlessly, such that over two thousand different denominations have been formed today. They all want to find some special explanations, or more profound mysteries in the Bible, they want to explore it, and to find in it the background to Jehovah's work in Israel, or the background to Jesus' work in Judea, or more mysteries that no one else knows. People's approach to the Bible is one of obsession and faith, and no one can be entirely clear about the inside story or essence of the Bible. So, today people still have an indescribable sense of wonder when it comes to the Bible, and they are even more obsessed with it, and have even more faith in it. Today, everyone wants to find the prophecies of the work of the last days in the Bible, they want to discover what work God does during the last days, and what signs there are for the last days. In this way, their worship of the Bible becomes

more fervent, and the closer it gets to the last days, the more blind credence they give to the prophecies of the Bible, particularly those about the last days. With such blind faith in the Bible, with such trust in the Bible, they have no desire to seek the work of the Holy Spirit. In people's notions, they think that only the Bible can bring the work of the Holy Spirit; only in the Bible can they find the footsteps of God; only in the Bible are hidden the mysteries of God's work; only the Bible—not other books or people—can clarify God's everything and the entirety of His work; the Bible can bring the work of heaven to earth; and the Bible can both begin and conclude the ages. With these notions, people have no inclination to search for the work of the Holy Spirit. So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God's latest work. Without the Bible, people can search for the footsteps of God elsewhere, yet today, His footsteps have been contained by the Bible, and extending His latest work has become doubly difficult, and an uphill struggle. This is all because of the famous chapters and sayings from the Bible, as well as the various prophecies of the Bible. The Bible has become an idol in people's minds, it has become a puzzle in their brains, and they are simply incapable of believing that God can work outside of the Bible, they are incapable of believing that people can find God outside of the Bible, much less are they able to believe that God could depart from the Bible during the final work and start anew. This is unthinkable to people; they cannot believe it, and neither can they imagine it. The Bible has become a great obstacle to people's acceptance of God's new work, and a difficulty to God's broadening this new work. Thus, if you do not understand the inside story of the Bible, you will be unable to successfully spread the gospel, nor will you be able to bear testimony to the new work. Although, today, you do not read the Bible, you are still extremely amiable toward it, which is to say, the

Bible might not be in your hands, but many of your notions come from it. You do not understand the origins of the Bible or the inside story about the previous two stages of God's work. Although you do not often read the Bible, you must understand the Bible, you must achieve the correct knowledge of the Bible, and only in this way will you be able to know what God's six-thousand-year management plan is all about. You will use these things to win people over, to make them acknowledge that this stream is the true way, to make them acknowledge that the path you walk today is the path of truth, that it is guided by the Holy Spirit, and that it has not been launched by any human.

After God did the work of the Age of Law, the Old Testament was produced, and it was then that people began to read the Bible. After Jesus came, He did the work of the Age of Grace, and His apostles wrote the New Testament. Thus were the Old and New Testaments of the Bible produced, and even unto today, all those who believe in God have been reading the Bible. The Bible is a book of history. Of course, it also contains some of the foretelling of prophets, and such foretelling is by no means history. The Bible includes several parts—there is not just prophecy, or only the work of Jehovah, nor are there only the Pauline epistles. You must know how many parts the Bible includes; the Old Testament contains Genesis, Exodus…, and there are also the books of prophecy that the prophets wrote. At the end, the Old Testament finishes with the Book of Malachi. It records the work of the Age of Law, which was led by Jehovah; from Genesis to the Book of Malachi, it is a comprehensive record of all the work of the Age of Law. Which is to say, the Old Testament records all that was experienced by the people who were guided by Jehovah in the Age of Law. During the Old Testament Age of Law, the great number of prophets raised up by Jehovah spoke prophecy for Him, they gave instructions to various tribes and

nations, and foretold the work that Jehovah would do. These people who had been raised up had all been given the Spirit of prophecy by Jehovah: They were able to see the visions from Jehovah, and hear His voice, and thus they were inspired by Him and wrote prophecy. The work they did was the expression of the voice of Jehovah, the expression of the prophecy of Jehovah, and Jehovah's work at the time was simply to guide people using the Spirit; He did not become flesh, and people saw nothing of His face. Thus, He raised up many prophets to do His work, and gave them oracles that they passed on to every tribe and clan of Israel. Their work was to speak prophecy, and some of them wrote down Jehovah's instructions to them to show to others. Jehovah raised these people up to speak prophecy, to foretell the work of the future or the work still to be done during that time, so that people could behold the wondrousness and wisdom of Jehovah. These books of prophecy were quite different from the other books of the Bible; they were words spoken or written by those who had been given the Spirit of prophecy—by those who had gained the visions or voice from Jehovah. Apart from the books of prophecy, everything else in the Old Testament is made up of records made by people after Jehovah had finished His work. These books cannot stand in for the foretelling spoken by the prophets raised up by Jehovah, just as Genesis and Exodus cannot be compared to the Book of Isaiah and the Book of Daniel. The prophecies were spoken before the work had been carried out; the other books, meanwhile, were written after the work had been finished, which was what people were capable of. The prophets of that time were inspired by Jehovah and spoke some prophecy, they spoke many words, and they prophesied the things of the Age of Grace, as well as the destruction of the world in the last days—the work that Jehovah planned to do. The remaining books all record the work done by Jehovah in Israel. Thus, when you read the Bible, you are

mainly reading about what Jehovah did in Israel; the Bible's Old Testament primarily records Jehovah's work of guiding Israel, His use of Moses to guide the Israelites out of Egypt, who rid them of the Pharaoh's shackles, and took them out into the wilderness, after which they entered Canaan and everything following this was their life in Canaan. All apart from this is made up of records of Jehovah's work throughout Israel. Everything recorded in the Old Testament is Jehovah's work in Israel, it is the work Jehovah did in the land in which He made Adam and Eve. From when God officially began to lead the people on earth after Noah, all that is recorded in the Old Testament is the work of Israel. And why is there not recorded any work beyond Israel? Because the land of Israel is the cradle of mankind. In the beginning, there were no other countries apart from Israel, and Jehovah did not work in any other place. In this way, what is recorded in the Old Testament of the Bible is purely God's work in Israel at that time. The words spoken by the prophets, by Isaiah, Daniel, Jeremiah, and Ezekiel … their words foretell His other work on earth, they foretell the work of Jehovah God Himself. All this came from God, it was the work of the Holy Spirit, and apart from these books of the prophets, everything else is a record of people's experiences of Jehovah's work at the time.

The work of creation happened before there was mankind, but the Book of Genesis only came after there was mankind; it was a book written by Moses during the Age of Law. It is like the things that happen among you today: After they happen, you write them down to show to people in the future, and for the people of the future, what you have recorded are things that happened in times past—they are nothing more than history. The things recorded in the Old Testament are Jehovah's work in Israel, and that which is recorded in the New Testament is the work of Jesus during the Age of Grace; they document the work done by God in two different ages. The

Old Testament documents the work of God during the Age of Law, and thus the Old Testament is a historical book, while the New Testament is the product of the work of the Age of Grace. When the new work began, the New Testament also became out of date—and thus, the New Testament is also a historical book. Of course, the New Testament is not as systematic as the Old Testament, nor does it record as many things. All of the many words spoken by Jehovah are recorded in the Old Testament of the Bible, whereas only some of the words of Jesus are recorded in the Four Gospels. Of course, Jesus also did a lot of work, but it was not recorded in detail. There is less recorded in the New Testament because of how much work Jesus did; the amount of work He did during three-and-a-half years on earth and the work of the apostles was far less than the work of Jehovah. And thus, there are fewer books in the New Testament than the Old Testament.

What kind of book is the Bible? The Old Testament is the work of God during the Age of Law. The Old Testament of the Bible records all the work of Jehovah during the Age of Law and His work of creation. All of it records the work done by Jehovah, and it ultimately ends the accounts of Jehovah's work with the Book of Malachi. The Old Testament records two pieces of work done by God: One is the work of creation, and one is the decreeing of the law. Both were the work done by Jehovah. The Age of Law represents the work under the name of Jehovah God; it is the entirety of the work carried out primarily under the name of Jehovah. Thus, the Old Testament records the work of Jehovah, and the New Testament records the work of Jesus, work which was carried out primarily under the name of Jesus. The significance of Jesus' name and the work He did are mostly recorded in the New Testament. During the Old Testament Age of Law, Jehovah built the temple and the altar in Israel, He guided the life of the Israelites on earth, proving that they were His chosen people, the first group

of people that He selected on earth and who were in line with His intentions, the first group that He had personally led. The twelve tribes of Israel were Jehovah's first chosen ones, and so He always worked in them, right up until the work of Jehovah of the Age of Law was concluded. The second stage of work was the work of the Age of Grace of the New Testament, and it was carried out among the Jewish people, among one of the twelve tribes of Israel. The scope of this work was smaller because Jesus was God become flesh. Jesus worked only throughout the land of Judea, and only did three-and-a-half years of work; thus, what is recorded in the New Testament is far from able to surpass the amount of work recorded in the Old Testament. The work of Jesus of the Age of Grace is primarily recorded in the Four Gospels. The path walked by the people of the Age of Grace was that of the most superficial changes in their life disposition, most of which is recorded in the epistles. The epistles show how the Holy Spirit worked at the time. (Of course, regardless of whether Paul was chastised or struck by misfortune, in the work he did he was instructed by the Holy Spirit, he was someone used by the Holy Spirit at the time; Peter, too, was used by the Holy Spirit, but he did not do as much work as Paul. Though the work of Paul contained the impurities of man, from the epistles written by Paul it can be seen how the Holy Spirit worked at the time. The path Paul led was the right one, it was correct, and it was the path of the Holy Spirit.)

If you wish to see the work of the Age of Law, and to see how the Israelites followed the way of Jehovah, then you must read the Old Testament; if you wish to understand the work of the Age of Grace, then you must read the New Testament. But how do you see the work of the last days? You must accept God's leadership today, and enter into the work of today, for this is the new work, and no one has previously recorded it in the

Bible. Today, God has become flesh and selected other chosen ones in China. God works in these people, He continues on from His work on earth, and continues on from the work of the Age of Grace. The work of today is a path that man has never walked, and a way that no one has ever seen. It is work that has never been done before—it is God's latest work on earth. Thus, work that has never been done before is not history, because now is now, and has yet to become the past. People do not know that God has done greater, newer work on earth, and outside of Israel, that it has already gone beyond the scope of Israel, and beyond the foretelling of the prophets, that it is new and marvelous work outside of the prophecies, and newer work beyond Israel, and work that people can neither perceive nor imagine. How could the Bible contain explicit records of such work? Who could have recorded every single bit of today's work, without omission, in advance? Who could have recorded this greater, wiser work that defies convention, in that moldy old book? The work of today is not history, and as such, if you wish to walk the new path of today, then you must depart from the Bible, you must go beyond the books of prophecy or history in the Bible. Only then will you be able to walk the new path properly, and only then will you be able to enter into the new realm and the new work. You must understand why, today, you are asked not to read the Bible, why there is another work that is separate from the Bible, why God does not look for newer, more detailed practice in the Bible, and why there is instead mightier work outside of the Bible. This is all what you should understand. You must know the difference between the old and new work, and even though you do not read the Bible, you must be able to dissect it; if not, you will still worship the Bible, and it will be difficult for you to enter into the new work and undergo new changes. Since there is a higher way, why study that low, outdated way? Since there are newer utterances, and newer work, why live

amid old historical records? The new utterances can provide for you, which proves that this is the new work; the old records cannot sate you, or satisfy your current needs, which proves that they are history, and not the work of the here and now. The highest way is the newest work, and with the new work, no matter how high the way of the past, it is just history that people are looking back on, and no matter its value as reference, it is still the old way. Even though it is recorded in the "holy book," the old way is history; even though there is no record of it in the "holy book," the new way is of the here and now. This way can save you, and this way can change you, for this is the work of the Holy Spirit.

You must understand the Bible—this work is of the utmost necessity! Today, you need not read the Bible, for there is nothing new in it; it is all old. The Bible is a historical book, and if you had eaten and drunk the Old Testament during the Age of Grace—if you had put into practice what was required in the time of the Old Testament during the Age of Grace—Jesus would have rejected you, and condemned you; if you had applied the Old Testament to the work of Jesus, you would have been a Pharisee. If, today, you put the Old and New Testament together to eat and drink, and practice, then the God of today will condemn you; you will have fallen behind the Holy Spirit's work of today! If you eat and drink the Old Testament and the New Testament, then you are outside the stream of the Holy Spirit! During the time of Jesus, Jesus led the Jews and all those who followed Him according to the Holy Spirit's work in Him at the time. He did not take the Bible as the basis of what He did, but spoke according to His work; He paid no heed to what the Bible said, nor did He search in the Bible for a path to lead His followers. Right from when He began to work, He spread the way of repentance—a word of which there was absolutely no mention in the prophecies of the Old Testament. Not only did He not act according to the

Bible, but He also led a new path, and did new work. Never did He refer to the Bible when He preached. During the Age of Law, no one had ever been able to perform His miracles of healing the sick and casting out demons. So, too, were His work, His teachings, and the authority and power of His words beyond any man in the Age of Law. Jesus simply did His newer work, and even though many people condemned Him using the Bible—and even used the Old Testament to crucify Him—His work surpassed the Old Testament; if this were not so, why did people nail Him to the cross? Was it not because it said nothing in the Old Testament of His teaching, and His ability to heal the sick and cast out demons? His work was done to lead a new path, it was not to deliberately pick a fight against the Bible, or to deliberately dispense with the Old Testament. He simply came to perform His ministry, to bring the new work to those who yearned for and sought Him. He did not come to explain the Old Testament or uphold its work. His work was not in order to allow the Age of Law to continue developing, for His work gave no consideration to whether it had the Bible as its base; Jesus simply came to do the work that He ought to do. Thus, He did not explain the prophecies of the Old Testament, nor did He work according to the words of the Old Testament Age of Law. He ignored what the Old Testament said, He cared not whether it agreed with His work or not, and cared not what others knew of His work, or how they condemned it. He simply kept doing the work that He ought to do, even though many people used the foretelling of the prophets of the Old Testament to condemn Him. To people, it appeared as if His work had no basis, and there was much of it that was at odds with the records of the Old Testament. Was this not man's fallaciousness? Do regulations need to be applied to the work of God? And must God work according to the foretelling of prophets? After all, which is greater: God or the Bible? Why must God work according to the Bible?

Could it be that God has no right to exceed the Bible? Can God not depart from the Bible and do other work? Why did Jesus and His disciples not keep the Sabbath? If He were to practice in light of the Sabbath and according to the commandments of the Old Testament, why did Jesus not keep the Sabbath after He came, but instead washed feet, covered head, broke bread, and drank wine? Is this not all absent from the commandments of the Old Testament? If Jesus honored the Old Testament, why did He break with these regulations? You should know which came first, God or the Bible! Being the Lord of the Sabbath, could He not also be the Lord of the Bible?

The work done by Jesus during the time of the New Testament began new work: He did not work according to the work of the Old Testament, nor did He apply the words spoken by Jehovah of the Old Testament. He did His own work, and He did newer work, and work that was higher than the law. Thus, He said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” Thus, in accordance with what He accomplished, much doctrine was broken with. On the Sabbath when He took the disciples through the grain fields, they picked and ate the heads of grain; He did not keep the Sabbath and said “the Son of man is Lord even of the sabbath day.” At the time, according to the rules of the Israelites, whosoever did not keep the Sabbath would be stoned to death. Jesus, however, neither entered the temple nor kept the Sabbath, and His work had not been done by Jehovah during the time of the Old Testament. Thus, the work done by Jesus exceeded the law of the Old Testament, it was higher than it, and was not in accordance with it. During the Age of Grace, Jesus did not work according to the law of the Old Testament, and had already broken with those doctrines. But the Israelites clung fiercely to the Bible and condemned Jesus—was this not denying the work of Jesus?

Today, the religious world also clings fiercely to the Bible, and some people say, “The Bible is a holy book, and it must be read.” Some people say, “God’s work must be upheld forever, the Old Testament is God’s covenant with the Israelites, and cannot be dispensed with, and the Sabbath must always be kept!” Are they not ridiculous? Why did Jesus not keep the Sabbath? Was He sinning? Who can thoroughly understand such things? No matter how people read the Bible, it will be impossible to know the work of God using their comprehension ability. Not only will they not gain a pure knowledge of God, but their notions will become ever more egregious, such that they will begin to oppose God. If it were not for the incarnation of God today, people would be ruined by their own notions, and they would die amid God’s chastisement.

Concerning the Bible (2)

The Bible is also called the Old and New Testament. Do you know what “testament” refers to? The “testament” in the Old Testament comes from Jehovah’s covenant with the people of Israel when He killed the Egyptians and saved the Israelites from the Pharaoh. Of course, the proof of this covenant was the lamb’s blood daubed on lintels, through which God established a covenant with man, one in which it was said that all those who had lamb’s blood on the top and sides of the doorframe were Israelites, they were God’s chosen people, and they would all be spared by Jehovah (for Jehovah was then about to kill all the firstborn sons of Egypt and firstborn sheep and cattle). This covenant has two levels of meaning. None of the people or livestock of Egypt would be delivered by Jehovah; He would kill all of their firstborn sons and firstborn sheep and cattle. Thus, in many books of prophecy it was foretold that the Egyptians would be severely chastised as a result of the covenant of Jehovah. This is the covenant’s first level of meaning. Jehovah killed the firstborn sons of Egypt and all its firstborn livestock, and He spared all the Israelites, which meant that all those who were of the land of Israel were cherished by Jehovah, and would all be spared; He wished to do long-term work in them, and established the covenant with them using lamb’s blood. From then onward, Jehovah would not kill the Israelites, and said that they would forever be His chosen ones. Among the twelve tribes of Israel, He would embark upon His work for the entire Age of Law, He would unveil all His laws to the Israelites, and choose among them prophets and judges, and they would be at the center of His work. Jehovah made a covenant with them: Unless the age changed, He would work only among the chosen ones. Jehovah’s covenant was immutable, for it was made in blood, and was established with His chosen

people. More importantly, He had chosen an appropriate scope and target through which to embark upon His work for the whole age, and so people saw the covenant as especially important. This is the covenant's second level of meaning. With the exception of Genesis, which was before the establishment of the covenant, all the other books in the Old Testament record God's work among the Israelites after the establishment of the covenant. Of course, there are occasional accounts of the Gentiles, but overall, the Old Testament documents God's work in Israel. Because of Jehovah's covenant with the Israelites, the books written during the Age of Law are called the Old Testament. They are named after Jehovah's covenant with the Israelites.

The New Testament is named after the blood shed by Jesus on the cross and His covenant with all those who believed in Him. Jesus' covenant was this: People had but to believe in Him for their sins to be forgiven because of the blood He shed, and thus they would be saved, and reborn through Him, and would no longer be sinners; people had but to believe in Him to receive His grace, and would not suffer in hell after they died. All of the books written during the Age of Grace came after this covenant, and they all document the work and utterances contained in it. They go no further than the salvation of the Lord Jesus' crucifixion or the covenant; they are all books written by the brothers in the Lord who had experiences. Thus, these books are also named after a covenant: They are called the New Testament. These two testaments include only the Age of Law and the Age of Grace, and have no connection with the final age. Thus, the Bible is of no great use for today's people of the last days. At most, it serves as a provisional reference, but it basically has little use value. Yet religious people still treasure it the most. They do not know the Bible; they know only how to explain the Bible, and are fundamentally unaware of its origins.

Their attitude toward the Bible is: Everything in the Bible is right, it contains no inaccuracies or errors. Because they have first determined that the Bible is right and without error, they study and examine it with great interest. Today's stage of work was not foretold in the Bible. There was never any mention of the conquest work in the darkest of all places, for this is the latest work. Because the age of work is different, even Jesus Himself was unaware that this stage of work would be done during the last days—and so how could the people of the last days find this stage of work in the Bible by examining it?

Most of those who explain the Bible employ logical inference, and have no actual background. They merely employ logic to infer many things. For year upon year, no one has dared to dissect the Bible, or to say "no" to the Bible, because this book is the "holy book," and people worship it as God. This has gone on for several thousand years. God has paid no heed, and no one has discovered the inside story of the Bible. We say that treasuring the Bible is idol worship, yet none of those devout believers dare to see it this way, and they will say to you: "Brother! Don't say that, that's awful! How could you blaspheme against God?" Next they will adopt a pained expression: "Oh merciful Jesus, Lord of salvation, I beg You to forgive his sins, for You are the Lord that loves man, and we have all sinned, please show us great compassion, amen." This is how "pious" they are; how could it be easy for them to accept the truth? Your saying that will scare them silly. No one would dare to think that the Bible could be tainted with human ideas and human notions, and no one can see this flaw. Some of what is in the Bible is the experiences and knowledge of individuals, some of it is the enlightenment of the Holy Spirit, and there is also adulteration by human intellect and thought. God has never interfered in these things, but there is a limit: These things cannot exceed normal people's thinking, and if

they do, they are disturbing and disrupting God's work. That which exceeds normal people's thinking is the work of Satan, for it strips people of their duty, it is the work of Satan, and directed by Satan, and at this moment the Holy Spirit will not allow you to act in that way. Sometimes, some brothers and sisters ask: "Is it OK for me to work in such-and-such a way?" I look at their stature and say: "OK!" There are also some people who say: "If I work in such-and-such a way, is my state normal?" And I say: "Yes! It is normal, especially normal!" Others say: "Is it OK for me to work in this way?" And I say: "No!" They say: "Why is it OK for him and not for me?" And I say: "Because what you are doing comes from Satan, it is a disturbance, and the source of your motivation goes wrong." There are also times when the work does not go far enough, and the brothers and sisters are unaware of it. Some ask Me if it is OK to work in a certain way, and when I see that their actions will not disrupt the work of the future, I say that it is fine. The work of the Holy Spirit gives people a scope; people do not have to follow the wishes of the Holy Spirit to the letter, for people are possessed of normal thinking and weakness, and they have some fleshly needs, they have real problems, and in their brains are thoughts that they basically have no means of controlling. Everything I ask of people has a limit. Some believe My words to be ambiguous, that I am telling them to act in any which way—that is because you do not understand that there is a suitable scope to My requirements. If it were as you imagine—if I made the same demands of all people without exception and required them to all achieve the same stature—then this would not work. This is asking the impossible, and it is the principle of human work, not the principle of God's work. God's work is carried out according to people's actual circumstances and is based on their innate caliber. This is also the principle of spreading the gospel: You must proceed slowly, letting nature take its course; only when you speak the truth to

someone clearly will they understand, and only at that time will they be able to put aside the Bible. If God did not do this stage of work, who would be able to break with convention? Who would be able to do the new work? Who would be able to find a new path outside the Bible? Because people's traditional notions and feudal ethics are so egregious, they have no ability of casting off these things by themselves, nor do they have the courage to do so. That is to say nothing of how the people of today have been seized by a few dead words in the Bible, words which have taken possession of their hearts. How could they be willing to give up the Bible? How could they so easily accept a way that is outside the Bible? That is unless you can speak clearly of the inside story of the Bible and the principles of the work of the Holy Spirit, so that all people are utterly convinced—which is of the utmost necessity. This is because everyone within religion venerates the Bible, and worships it as God, they also try to constrain God within the Bible, and it is even the case that they only achieve their aims once they have nailed God to the cross once more.

Concerning the Bible (3)

Not everything in the Bible is a record of the words personally spoken by God. The Bible simply documents the previous two stages of God's work, of which one part is a record of the foretelling of the prophets, and one part is the experiences and knowledge written by people used by God throughout the ages. Human experiences are tainted with human opinions and knowledge, and this is something which is unavoidable. In many of the books of the Bible are human notions, human biases, and humans' distorted comprehension. Of course, most of the words are the result of the enlightenment and illumination of the Holy Spirit, and they are correct understandings—yet it still cannot be said that they are entirely accurate expressions of the truth. Their views on certain things are nothing more than knowledge derived from personal experience, or the enlightenment of the Holy Spirit. The foretelling of the prophets was personally instructed by God: The prophecies of the like of Isaiah, Daniel, Ezra, Jeremiah, and Ezekiel came from the direct instruction of the Holy Spirit; these people were seers, they had received the Spirit of prophecy, and they were all prophets of the Old Testament. During the Age of Law, these people, who had received the inspirations of Jehovah, spoke many prophecies, which were directly instructed by Jehovah. And why did Jehovah work in them? Because the people of Israel were God's chosen people, and the work of prophets had to be done among them; that is why the prophets were able to receive such revelations. In fact, they themselves did not understand God's revelations to them. The Holy Spirit spoke those words through their mouths so that the people of the future could comprehend those things, and see that they really were the work of the Spirit of God, of the Holy Spirit, and did not come from man, and to give them confirmation of the Holy

Spirit's work. During the Age of Grace, Jesus Himself did all this work in their stead, and so people no longer spoke prophecy. So was Jesus a prophet? Jesus was, of course, a prophet, but He was also able to do the work of the apostles—He could both speak prophecy and preach and teach people across the land. Yet the work He did and the identity He represented were not the same. He came to redeem all mankind, to redeem man from sin; He was a prophet, and an apostle, but more than that He was Christ. A prophet may speak prophecy, but it cannot be said that such a prophet is Christ. At that time, Jesus spoke much prophecy, and so it can be said that He was a prophet, but it cannot be said that He was a prophet and so not Christ. That is because He represented God Himself in carrying out a stage of work, and His identity was different from that of Isaiah: He came to complete the work of redemption, and He also provided for the life of man, and the Spirit of God came unto Him directly. In the work He did, there were no inspirations from the Spirit of God or instructions from Jehovah. Instead, the Spirit worked directly—which is enough to prove that Jesus was not the same as a prophet. The work He did was the work of redemption, second to which came the speaking of prophecy. He was a prophet, an apostle, but more than that He was the Redeemer. The foretellers, meanwhile, could only speak prophecy, and were incapable of representing God's Spirit in doing any other work. Because Jesus did much work that had never before been done by man, and did the work of redeeming mankind, He was thus different from the likes of Isaiah. That some people do not accept the stream of today is because this has created an obstacle for them. They say: "In the Old Testament many prophets also spoke many words—so why weren't they God become flesh? The God of today speaks words—is that enough to prove that He is God incarnate? You do not exalt the Bible, nor do you study it—so what basis do you have for

saying that He is the incarnation of God? You say that they are instructed by the Holy Spirit, and you believe that this stage of work is work personally done by God—but what is your basis for this? You focus your attention on the words of God today, and it seems as if you have denied the Bible, and put it to one side." And so they say that you believe in heresy and heterodoxy.

If you wish to bear witness to God's work during the last days, then you must understand the inside story of the Bible, the structure of the Bible, and the essence of the Bible. Today, people believe the Bible is God, and that God is the Bible. So, too, do they believe that all the words of the Bible were the only words God spoke, and that they were all said by God. Those who believe in God even think that, although all of the sixty-six books of the Old and New Testament were written by people, they were all given by inspiration of God, and a record of the utterances of the Holy Spirit. This is the distorted comprehension of man, and it does not completely accord with the facts. In fact, apart from the books of prophecy, most of the Old Testament is a historical record. Some of the epistles of the New Testament come from people's experiences, and some come from the enlightenment of the Holy Spirit; the Pauline epistles, for example, arose from the work of a man, they were all the result of the Holy Spirit's enlightenment, and they were written for the churches, and were words of exhortation and encouragement for the brothers and sisters of the churches. They were not words spoken by the Holy Spirit—Paul could not speak on behalf of the Holy Spirit, and neither was he a prophet, much less did he see the visions that John beheld. His epistles were written for the churches of Ephesus, Corinth, Galatia, and other churches of that time. And thus, the Pauline epistles of the New Testament are epistles that Paul wrote for the churches, and not inspirations from the Holy Spirit, nor are they the direct utterances

of the Holy Spirit. They are merely words of exhortation, comfort, and encouragement that he wrote for the churches during the course of his work. So, too, are they a record of much of Paul's work at the time. They were written for all who are brothers and sisters in the Lord, so that the brothers and sisters of the churches at that time would obey his advice and follow the way of repentance of the Lord Jesus. By no means did Paul say that, be they the churches of that time or of the future, all must eat and drink the things he wrote, nor did he say that his words all came from God. According to the circumstances of the church at that time, he simply communed with the brothers and sisters, and exhorted them, and inspired belief in them, and he simply preached or reminded people and exhorted them. His words were based upon his own burden, and he supported the people through these words. He did the work of an apostle of the churches of that time, he was a worker who was used by the Lord Jesus, and thus he must take on the responsibility for the churches, and must undertake the work of the churches, he had to learn about the states of the brothers and sisters—and because of this, he wrote epistles for all of the brothers and sisters in the Lord. All he said that was edifying and positive to people was right, but it did not represent the utterances of the Holy Spirit, and it could not represent God. It is an egregious understanding, and a tremendous blasphemy, for people to treat the records of a man's experiences and a man's epistles as the words spoken by the Holy Spirit to the churches! That is particularly true when it comes to the epistles that Paul wrote for the churches, for his epistles were written for the brothers and sisters based on the circumstances and situation of each church at the time, and were in order to exhort the brothers and sisters in the Lord, so that they could receive the grace of the Lord Jesus. His epistles were in order to rouse the brothers and sisters of that time. It can be said that this was his own burden,

and was also the burden given to him by the Holy Spirit; after all, he was an apostle who led the churches of the time, who wrote epistles for the churches and exhorted them—that was his responsibility. His identity was merely that of a working apostle, and he was merely an apostle who was sent by God; he was not a prophet, nor a foreteller. To him, his own work and the lives of the brothers and sisters were of the utmost importance. Thus, he could not speak on behalf of the Holy Spirit. His words were not the words of the Holy Spirit, much less could they be said to be the words of God, for Paul was nothing more than a created being, and was certainly not the incarnation of God. His identity was not the same as that of Jesus. The words of Jesus were the words of the Holy Spirit, they were the words of God, for His identity was that of Christ—the Son of God. How could Paul be His equal? If people see the epistles or words like Paul's as the utterances of the Holy Spirit, and worship them as God, then it can only be said that they are too indiscriminating. To speak more harshly, is this not simply blasphemy? How could a man talk on behalf of God? And how could people bow down before the records of his epistles and of the words he spoke as if they were a holy book, or a heavenly book? Could the words of God be casually uttered by a man? How could a man talk on behalf of God? And so, what say you—could the epistles that he wrote for the churches not be tainted with his own ideas? How could they not be tainted with human ideas? He wrote epistles for the churches based on his personal experiences and his own knowledge. For instance, Paul wrote an epistle to the Galatian churches which contained a certain opinion, and Peter wrote another, which had another view. Which of them came from the Holy Spirit? No one can say for sure. Thus, it can only be said that they both bore a burden for the churches, yet their letters represent their stature, they represent their provision and support for the brothers and sisters, and their

burden toward the churches, and they only represent human work—they were not entirely of the Holy Spirit. If you say that his epistles are the words of the Holy Spirit, then you are absurd, and you are committing blasphemy! The Pauline epistles and the other epistles of the New Testament are equivalent to the memoirs of the more recent spiritual figures: They are on a par with the books of Watchman Nee or the experiences of Lawrence, and so on. It is simply that the books of recent spiritual figures are not compiled into the New Testament, yet the essence of these people was the same: They were people who were used by the Holy Spirit during a certain period, and they could not directly represent God.

The Gospel of Matthew of the New Testament documents Jesus' genealogy. At the start, it says that Jesus was a descendant of Abraham and of David, and the son of Joseph; next it says that Jesus was conceived by the Holy Spirit, and born of a virgin—which would mean He was not the son of Joseph or the descendant of Abraham and of David. The genealogy, though, insists on associating Jesus with Joseph. Next, the genealogy begins to record the process by which Jesus was born. It says Jesus was conceived by the Holy Spirit, that He was born of a virgin, and not the son of Joseph. Yet in the genealogy it is clearly written that Jesus was the son of Joseph, and because the genealogy is written for Jesus, it records forty-two generations. When it goes to the generation of Joseph, it hurriedly says that Joseph was the husband of Mary, words which are given in order to prove that Jesus was the descendant of Abraham. Is this not a contradiction? The genealogy clearly documents Joseph's ancestry, it is obviously the genealogy of Joseph, but Matthew insists that it is the genealogy of Jesus. Does this not deny the fact of Jesus' conception by the Holy Spirit? Thus, is the genealogy by Matthew not a human idea? It is ridiculous! This is how

you can know that this book did not come entirely from the Holy Spirit. There are, perhaps, some people who think that God must have a genealogy on earth, as a result of which they assign Jesus as the forty-second generation of Abraham. That is really ridiculous! After arriving on earth, how could God have a genealogy? If you say that God has a genealogy, do you not rank Him among the created beings? For God is not of the earth, He is the Lord of creation, and although He is of flesh, He is not of the same substance as man. How could you rank God as being of the same kind as a created being? Abraham cannot represent God; he was the object of Jehovah's work at the time, he was merely a faithful servant approved of by Jehovah, and he was one of the people of Israel. How could he be an ancestor of Jesus?

Who wrote the genealogy of Jesus? Did Jesus Himself write it? Did Jesus personally say to them, "Write My genealogy"? It was recorded by Matthew after Jesus was nailed to the cross. At the time, Jesus had done much work that was incomprehensible to His disciples, and had not provided any explanation. After He left, the disciples began to preach and work everywhere, and for the sake of that stage of work, they began writing the epistles and the books of gospel. The books of gospel of the New Testament were recorded twenty to thirty years after Jesus was crucified. Before, the people of Israel only read the Old Testament. That is to say, at the beginning of the Age of Grace people read the Old Testament. The New Testament only appeared during the Age of Grace. The New Testament did not exist when Jesus worked; the people after He was resurrected and ascended to heaven recorded His work. Only then were there the Four Gospels, in addition to which were also the epistles of Paul and Peter, as well as the Book of Revelation. More than three hundred years after Jesus ascended to heaven, subsequent generations collated these documents

selectively, and only then was there the New Testament of the Bible. Only after this work had been completed was there the New Testament; it did not exist previously. God had done all that work, and Paul and the other apostles had written so many epistles to the churches at various locations. People after them combined their epistles, and appended the greatest vision recorded by John on the island of Patmos, in which was prophesied God's work of the last days. People made this sequence, which is different from the utterances of today. What is recorded today is according to the steps of God's work; what people engage with today is the work personally done by God, and the words personally uttered by Him. You—mankind—do not need to interfere; the words, which come directly from the Spirit, have been arranged step by step, and are different from the arrangement of man's records. What they recorded, it can be said, was according to their level of education and human caliber. What they recorded was the experiences of men, and each had their own means of recording and knowing, and each record was different. Thus, if you worship the Bible as God you are extremely ignorant and stupid! Why do you not seek the work of the God of today? Only the work of God can save man. The Bible cannot save man, people could read it for several thousand years and still there would not be the slightest change in them, and if you worship the Bible you will never gain the work of the Holy Spirit. The two stages of God's work in Israel are both recorded in the Bible, and so among these records all the names are of Israel, and all the occurrences are of Israel; even the name "Jesus" is an Israelite name. If you keep reading the Bible today, are you then not abiding by convention? What is recorded in the New Testament of the Bible are the matters of Judea. The original text was both in Greek and Hebrew, and the name by which He was called and the words of Jesus at the time all belong to the language of man. When He was nailed to the cross, Jesus said: "Eli,

Eli, lama sabachthani?" Is this not Hebrew? This is simply because Jesus was incarnated in Judea, but it does not prove that God is Jewish. Today, God has become flesh in China, and so everything He says is undoubtedly in Chinese. Yet it cannot be compared with the Chinese translated from the Bible, for the source of these words is different: One comes from the Hebrew recorded by men, and one comes from the direct utterances of the Spirit. How could there be no difference at all?

Concerning the Bible (4)

Many people believe that understanding and being able to interpret the Bible is the same as finding the true way—but in fact, are things really so simple? No one knows the reality of the Bible: that it is nothing more than a historical record of God's work, and a testament to the previous two stages of God's work, and that it offers you no understanding of the aims of God's work. Everyone who has read the Bible knows that it documents the two stages of God's work during the Age of Law and the Age of Grace. The Old Testament chronicles the history of Israel and Jehovah's work from the time of creation until the end of the Age of Law. The New Testament records Jesus' work on earth, which is in the Four Gospels, as well as the work of Paul—are these not historical records? Bringing up the things of the past today makes them history, and no matter how true or real they might be, they are still history—and history cannot address the present, for God does not look back on history! And so, if you only understand the Bible, and understand nothing of the work God intends to do today, and if you believe in God but do not seek the work of the Holy Spirit, then you do not understand what it means to seek God. If you read the Bible in order to study the history of Israel, to research the history of God's creation of all the heavens and earth, then you do not believe in God. But today, since you believe in God, and pursue life, since you pursue the knowledge of God, and do not pursue dead words and doctrines or an understanding of history, you must seek God's intentions of today, and you must look for the direction of the Holy Spirit's work. If you were an archeologist you could read the Bible—but you are not, you are one of those who believe in God, and you had best seek God's intentions of today. By reading the Bible, at most you will understand a little of the history of Israel, you will learn

about the lives of Abraham, David, and Moses, you will find out about how they feared Jehovah, how Jehovah burned those who opposed Him, and how He spoke to the people of that age. You will only find out about God's work in the past. The records of the Bible relate to how the early people of Israel feared God and lived under the guidance of Jehovah. Because the Israelites were God's chosen people, in the Old Testament you can see all the people of Israel's loyalty to Jehovah, how all those who submitted to Jehovah were cared for and blessed by Him; you can learn that when God worked in Israel He was full of mercy and love, as well as possessed of consuming flames, and that all the Israelites, from the lowly to the mighty, feared Jehovah, and so the whole country was blessed by God. Such is the history of Israel recorded in the Old Testament.

The Bible is a historical record of God's work in Israel, and documents many of the foretelling of ancient prophets as well as some of the utterances of Jehovah in His work at that time. Thus, people all look upon this book as holy (for God is holy and great). Of course, this is all a result of their hearts of fear for Jehovah and their hearts of adoration for God. People refer to this book in this way only because the created beings are so fearing and adoring of their Creator, and there are even those who call this book a heavenly book. In fact, it is merely a human record. It was not personally named by Jehovah, nor did Jehovah personally guide its creation. In other words, the author of this book is not God, but men. The Holy Bible is only the respectful title given to it by man. This title was not decided by Jehovah and Jesus after They had a discussion amongst each other; it is nothing more than a human idea. For this book was not written by Jehovah, much less by Jesus. Instead, it is the accounts given by many ancient prophets, apostles, and seers, which were compiled by later generations into a book of ancient writings that, to people, seems especially holy, a book that they

believe contains many unfathomable and profound mysteries that are waiting to be unlocked by future generations. As such, people are even more disposed to believe that this book is a heavenly book. With the addition of the Four Gospels and the Book of Revelation, people's attitude toward it is particularly different from any other book, and thus no one dares to dissect this "heavenly book" because it is too "sacred."

Why, as soon as they read the Bible, are people able to find a proper path to practice in it? Why are they able to gain much that was incomprehensible to them? Today, I am dissecting the Bible in this way and it does not mean that I hate it, or that I deny its value for reference. I am explaining and clarifying the inherent value and origins of the Bible to you to stop you being kept in the dark. For people have so many views about the Bible, and most of them are wrong; reading the Bible in this way not only prevents them from gaining what they ought to, but, more important, it hinders the work I intend to do. It tremendously disrupts the work of the future, and offers only drawbacks, not advantages. Thus, what I am teaching you is simply the essence and inside story of the Bible. I am not asking that you do not read the Bible, or that you go around proclaiming that it is devoid of value, only that you have the correct knowledge and view of the Bible. Do not be too one-sided! Although the Bible is a history book that was written by men, it also documents many of the principles by which the ancient saints and prophets served God, as well as the recent apostles' experiences in serving God—all of which were really seen and known by these people, and can serve as reference for the people of this age in pursuing the true way. Thus, in reading the Bible people can also gain many ways of life that cannot be found in other books. These ways are the ways of life of the work of the Holy Spirit experienced by prophets and apostles in ages past, and many of the words are precious, and can provide

what people need. Thus, people all like to read the Bible. Because there is so much hidden in the Bible, people's views toward it are unlike those toward the writings of great spiritual figures. The Bible is a record and collection of the experiences and knowledge of people who served Jehovah and Jesus in the old and new age, and so later generations have been able to gain much enlightenment, illumination, and paths to practice from it. The reason why the Bible is higher than the writings of any great spiritual figure is because all of their writings are drawn from the Bible, their experiences all come from the Bible, and they all explain the Bible. And so, although people can gain provision from the books of any great spiritual figure, they still worship the Bible, for it seems so high and profound to them! Although the Bible brings together some of the books of the words of life, such as the Pauline epistles and Petrine epistles, and although people can be provided for and assisted by these books, these books are still out of date, they still belong to the old age, and no matter how good they are, they are only suitable for one period, and are not everlasting. For God's work is always developing, and it cannot simply stop at the time of Paul and Peter, or always remain in the Age of Grace in which Jesus was crucified. And so, these books are only suitable for the Age of Grace, not for the Age of Kingdom of the last days. They can only provide for the believers of the Age of Grace, not for the saints of the Age of Kingdom, and no matter how good they are, they are still obsolete. It is the same with Jehovah's work of creation or His work in Israel: No matter how great this work was, it would still become outdated, and the time would still come when it passed. God's work is also the same: It is great, but there will come a time when it ends; it cannot always remain amidst the work of the creation, nor among that of the crucifixion. No matter how convincing the work of the crucifixion, no matter how effective it was in defeating Satan, work is, after all, still work,

and the ages are, after all, still ages; work cannot always stay on the same foundation, nor can times never change, because there was the creation and there must be the last days. This is inevitable! Thus, today the words of life in the New Testament—the epistles of the apostles, and the Four Gospels—have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you. Not only can they not bring you into the new work, and into new entry, but they take you into old religious churches—and if that were the case, would you not be regressing in your belief in God?

What the Bible documents is God's work in Israel, including some of what was done by the chosen people of Israel. Despite the fact that there was some selection of parts to be included or omitted, even though the Holy Spirit did not approve, yet He laid no blame. The Bible is purely a history of Israel, which is also a history of God's work. The people, matters, and things it records were all real, and nothing about them had symbolic meaning—apart from, of course, the prophecies of Isaiah, Daniel, and other prophets, or John's book of visions. The early people of Israel were knowledgeable and cultured, and their ancient knowledge and culture was fairly advanced, and so what they wrote was at a higher level than what the people of today write. As a result, that they could write these books should come as no surprise, for Jehovah had done so much work among them, and they had seen so much. David beheld the deeds of Jehovah with his own eyes, he personally experienced them, and saw many of the signs and

wonders, and so he wrote all those psalms in praise of the deeds of Jehovah. They were able to write these books under certain circumstances, not because they had exceptional talent. They praised Jehovah because they had seen Him. If you have seen nothing of Jehovah, and are unaware of His existence, how could you praise Him? If you have not beheld Jehovah, then you will not know to praise Him, nor to worship Him, much less will you be able to write songs extolling Him, and even if you were asked to invent some deeds of Jehovah, you would not be able to do so. That, today, you can praise God and love God is also because you have seen Him, and have also experienced His work—and if your caliber improves, will you, too, not also be able to write poems in praise of God like David?

To understand the Bible, to understand history, but not to understand what the Holy Spirit is doing today—that is wrong! You have done very well in studying history, you have done a terrific job, but you understand nothing of the work the Holy Spirit does today. Is this not foolishness? Other people ask you: “What is God doing today? What should you enter into today? How is your pursuit of life going? Do you understand God’s intentions?” You will have no answer for what they ask—so what do you know? You will say: “I’m only aware that I must rebel against the flesh and know myself.” And if they then ask, “What else are you aware of?” you will say you also know to submit to all of God’s arrangements, and that you understand a little of the history of the Bible, and that is all. Is that all you have gained from believing in God all these years? If that is all you understand, then you lack so much. Thus, your current stature is fundamentally incapable of achieving what I require of you, and the truths you understand are too meager, along with your powers of differentiation—which is to say, your belief is too superficial! You must be equipped with

more truths, you need more knowledge, you must see more, and only then will you be able to spread the gospel, for this is what you ought to achieve!

Practice (1)

In the past, there were a lot of deviations and even absurdities in the ways people experienced. They simply did not understand the standards of God's requirements, so there were many areas in which people's experiences went awry. What God requires of man is for them to be able to live out normal humanity. For example, it is all right for people to follow modern conventions with regard to food and clothing, to wear a suit and a tie, to learn a bit about modern art, and in their spare time they can enjoy arts, culture and entertainment. They can take some memorable photos, they can read and gain some useful knowledge, and have a relatively good living environment. These are all things that befit a life of normal humanity, and yet people see them as things detested by God and they hold themselves back from doing them. Their practice consists of merely following a few rules, which leads to a life that is as dull as ditchwater and entirely devoid of meaning. In fact, God has never demanded that people do things in this way. People all wish to curtail their own dispositions, praying unceasingly within their spirits to be closer to God, their minds constantly mulling over what God intends, their eyes constantly observing this or that, in great fear that their connection to God will somehow be severed. These are all conclusions that people have come to on their own; they are rules set by people for themselves. If you do not know your own nature essence and you do not understand what level your own practice can reach, then you will have no way to be certain exactly what standards God requires of man, and neither will you have an accurate path of practice. Since you cannot understand what it is exactly that God requires of man, your mind is always churning, you rack your brains analyzing God's intentions and fumble about searching for some way to be moved and enlightened by the Holy Spirit. As

a result, you develop some ways of practice that you believe to be suitable. You simply have no idea what it is exactly that God requires of man; you just blithely carry out your own set of practices, caring little about the outcome and even less about whether there are distortions in your practice. In this way, your practice naturally lacks accuracy and is unprincipled. What it particularly lacks are normal human reason and conscience, as well as God's commendation and the corroboration of the Holy Spirit. It becomes entirely too easy to simply take your own road. This kind of practice is just following rules or intentionally taking up more of a burden in order to restrict yourself and control yourself. Yet you think that you have your practice down to a tee, not knowing that the majority of your practice consists of unnecessary processes or observances. There are many who practice like this for years with basically no change in their dispositions, no new understanding, and no new entry. They unknowingly recommit the same old mistakes and give full play to their brutish natures, even to the point where there are many times when they commit unreasonable, inhumane acts, and behave in ways that leave people scratching their heads and completely baffled. Could such people be said to have experienced dispositional transformation?

Now, belief in God has entered into the Age of God's Word. Relatively speaking, people do not pray as much as they once did; God's words have explicitly communicated all aspects of the truth and ways of practice, so there is no longer any need for people to seek and grope about. In the life of the Age of Kingdom, God's words lead people onward, and it is a life in which everything is made clear for them to see—for God has laid everything out explicitly, and man is no longer left to feel their way through life. Regarding marriage, worldly affairs, life, food, clothing and shelter, interpersonal relationships, how one can serve in a way that satisfies God's

intentions, how one should rebel against the flesh, and so forth, which of these things has God not explained to you? Do you still need to go praying and seeking? There really is no need! If you still do these things, you are just acting superfluously. It is ignorant and foolish, and wholly unnecessary! Only those who are too lacking in caliber and are unable to understand God's words incessantly say foolish prayers. The key to practicing the truth is whether or not you possess resolve. Some people insist on following their fleshly preferences in their actions even when they know it is not in line with the truth. This then hinders their own progress in life, and even after praying and seeking they still want to act in obeisance to the flesh. By doing this, are they not knowingly committing sins? Like those who covet the pleasures of the flesh and long for money, and who then pray to God, saying: "God! Will You allow me to covet the pleasures of the flesh and to covet wealth? Is it Your intention for me to earn money in this way?" Is this a suitable way to pray? People who do this know perfectly well that God takes no delight in these things, and that they should relinquish them, but the things they hold in their hearts have already been determined, and when they pray and seek they are trying to compel God to allow them to behave in this way. In their hearts, they may even demand that God say something to corroborate this—this is what is called rebelliousness. There are also those who bring brothers and sisters of the church over to their side and set up their own independent kingdoms. You know very well that these actions oppose God, but once you are determined to do something like this you still go seeking and praying to God, calm and undaunted. How shameless and brazen you are! As for leaving behind worldly things, this has been spoken of long ago. There are some who clearly know that God hates worldly things, yet still pray, saying: "Oh God! I understand that You would not have me go along with worldly things, but

I do this so that shame may not be brought upon Your name; I do it so that worldly people can see Your glory in me." What kind of prayer is this? Can you tell? It is a prayer intended to coerce and put pressure on God. Do you not feel ashamed of praying in this way? People who pray in this way intentionally oppose God, and this kind of prayer is entirely a matter of questionable motives; it is truly an expression of a satanic disposition. God's words are crystal-clear, particularly those uttered regarding His intentions, His disposition, and how He treats different kinds of people. If you do not understand the truth, then you should read God's words more—the results of doing this are much better than blindly praying and seeking. There are many instances in which seeking and praying should be replaced with reading God's words more and fellowshipping on the truth. In your regular prayers, you should reflect on and try to know yourself more from within God's words. This is more beneficial for your progress in life. If, now, you still seek by raising your eyes to heaven, does that not show that you are still believing in a vague God? Before, you saw results from your seeking and praying, and the Holy Spirit moved your spirit somewhat because that was the time of the Age of Grace. You could not see God, so you had no choice but to feel your way forward and seek in that way. Now God has come among man, the Word has appeared in the flesh, and you have seen God; thus the Holy Spirit no longer works as He did before. The age has changed and so has the way in which the Holy Spirit works. Though people may not pray as much as they once did, because God is on earth, man now has an opportunity to love God. Mankind has entered the age of loving God and can normally draw closer to God within themselves: "Oh God! You are indeed so good, and I wish to love You!" Just a few clear and simple words give voice to the love for God within people's hearts; this prayer is spoken only for the sake of deepening the love between man and

God. Sometimes you may see yourself manifesting some rebelliousness, and say: “Oh God! Why am I so corrupt?” You feel a strong urge to hit yourself a few times, and tears well up in your eyes. At such times, you feel regret and distress in your heart, but you have no way to express these feelings. This is the current work of the Holy Spirit, but only those who pursue life can attain it. You feel that God has great love for you and you have a special kind of feeling. Although you do not have the words to pray clearly, you always feel that God’s love is as deep as the ocean. There are no suitable words to express this state of being, and this is a state that often arises within the spirit. This sort of prayer and fellowship, which aims to draw one closer to God in one’s heart, is normal.

Although the time when people had to fumble about and seek is now past, that does not mean they do not need to pray and seek anymore, nor is it the case that people need not wait for God’s intentions to be revealed before going on with the work; these are just the misconceptions of man. God has come amongst man to live with them, to be their light, their life, and their way: This is a fact. Of course, in God’s coming to earth, He surely brings mankind a practical way and life that suits their stature for them to enjoy—He has not come to break all the ways of man’s practice. Man no longer lives by groping and seeking because these have been replaced by God’s coming to earth to work and to speak His word. He has come to free man from the life of darkness and obscurity that they have been leading and enable them to have a life filled with light. The current work is to point things out clearly, to speak clearly, inform directly, and to define things explicitly, so that people can put these things into practice, just as Jehovah God led the people of Israel, telling them how to offer sacrifices and how to build the temple. Therefore, you no longer need to live a life of earnest seeking like you did after the Lord Jesus left. Should you have to feel your

way through the work of spreading the gospel in the future? Should you have to fumble about trying to find a proper way to live? Must you grope about to discern how you should perform your own duties? Is it necessary for you to prostrate yourselves on the ground, seeking, in order to know how you should bear witness? Is it necessary for you to fast and pray to know how you should dress or live? Is it necessary for you to pray unceasingly to God in heaven to know how you should accept being conquered by God? Is it necessary for you to pray constantly, day and night, to know how you should submit to God? There are many among you who say that you are unable to practice because you do not understand. People are simply not paying attention to God's work in the present day! Many words I have said long ago, but you never paid the least attention to reading them, so it is no wonder that you do not know how to practice. Of course, in today's age the Holy Spirit still moves people to allow them to feel enjoyment, and He lives together with man. This is the source of those[a] special, pleasurable feelings that often occur in your life. Every once in a while, a day comes when you feel that God is so lovely and you cannot help but pray to Him: "Oh God! Your love is so beautiful and Your image is so great. I wish to love You more deeply. I wish to devote all of myself to expend the entirety of my life. I will dedicate everything to You, as long as it is for You, as long as in doing this I am able to love You…." This is a feeling of pleasure given to you by the Holy Spirit. It is not enlightenment, nor is it illumination; it is the experience of being moved. Experiences similar to this will happen now and then: Sometimes when you are on your way to work, you will pray and draw close to God, and you will be moved to the point where tears will wet your face and you will lose all self-control, and you will be anxious to find a suitable place where you can express all of the fervor inside your heart…. There will be times when you are in some

public place, and you will feel that you enjoy so much of God's love, that your lot is anything but ordinary, and even more that you are living your life with more meaning than anyone else. You will know deeply that God has exalted you and that this is God's great love for you. In the deepest recesses of your heart you will feel that there is a kind of love in God that is inexpressible and unfathomable for man, as if you know it but have no way to describe it, always giving you pause for thought but leaving you unable to express it completely. At times like this, you will even forget where you are, and you will call out: "Oh God! You are so unfathomable and so beloved!" This will leave people puzzled, but all such things occur quite frequently. You have experienced this sort of thing so many times. This is the life that the Holy Spirit has given to you today and the life that you should now be living. It is not to stop you from living life, but rather to change the way your life is lived. It is a feeling that cannot be described or expressed. It is also the true feeling of man and, even more so, it is the work of the Holy Spirit. You may understand it in your heart, but you have no way to express it clearly to anyone at all. This is not because you are slow of speech or that you stutter, but because it is a kind of feeling that cannot be described in words. You are allowed to enjoy these things today, and this is the life you should be living. Of course, the other aspects of your life are not empty; it is just that this experience of being moved becomes a sort of joy in your life that makes you always willing to enjoy such experiences from the Holy Spirit. But you should know that being moved in this way does not happen so that you may transcend the flesh and go to the third heaven or travel all over the world. Rather, it is so that you may feel and taste the love of God that you enjoy today, experience the significance of God's work today, and reacquaint yourself with God's care and protection.

All of these things are so that you may come to have a greater knowledge of the work God does today—this is God's goal in doing this work.

Seeking and groping about was the mode of life prior to God's incarnation. At that time people could not see God and so had no choice but to seek and grope about. Today you have seen God and He tells you directly how you should practice; this is why you no longer need to grope about or seek. The path He leads man along is the way of truth, and the things He tells to man and that man receives are the life and the truth. You have the way, the life and the truth, so what need is there to go seeking everywhere? The Holy Spirit will not do two stages of work simultaneously. If, when I have finished speaking My word, people do not eat and drink God's words carefully and pursue the truth properly, still acting as they did in the Age of Grace, groping about as if they were blind, constantly praying and seeking, would that not mean that this stage of My work—the work of words—is being done in vain? Though I may have finished speaking My word, people still do not completely understand, and this is because they are lacking in caliber. This problem can be resolved by living the church life and through fellowshipping with each other. Before, in the Age of Grace, though God was incarnated, He did not do the work of words, which is why the Holy Spirit worked that way at the time in order to maintain the work. At that time it was primarily the Holy Spirit that did the work, but now it is the incarnate God Himself that is doing it, having taken the place of the work of the Holy Spirit. Before, as long as people prayed frequently, they experienced peace and joy; there was reproach as well as discipline. This was all the work of the Holy Spirit. Now these states are few and far between. The Holy Spirit can only do one kind of work in any one age. If He did two kinds of work simultaneously, with the flesh doing one kind and the Holy Spirit doing another within people, and if what the flesh said did

not count and only what the Spirit did counted, then Christ would not have any truth, way, or life to speak of. This would be a self-contradiction. Could the Holy Spirit work like this? God is almighty and all-wise, holy and righteous, and He absolutely does not make any mistakes.

There were too many distortions in people's past experiences. There were some things that people of normal humanity were meant to have or do, or there were mistakes that were difficult to avoid in human life, and when these things were handled poorly, people put the responsibility for it onto God. There was a sister who had guests over to her home. Her steamed buns were not steamed right, so she thought: "This is probably God's discipline. God is pruning my vain heart again; my vanity really is too strong." Actually, as far as man's normal way of thinking is concerned, when guests come over, you get excited and rush about, disorganized in everything you are doing, and so it is just a matter of course that either the rice gets burnt or the dishes end up too salty. This comes about from being too worked up, but people end up putting it down to "God's discipline." In fact, these are all just mistakes made in human life. Would you not also frequently encounter this kind of thing if you did not believe in God? The problems that occur are often the result of mistakes made by people—it is just not the case that such mistakes are the doing of the Holy Spirit. Such mistakes have nothing to do with God. Like when you bite your tongue while eating—could that be God's discipline? God's discipline has principles and is usually seen when you knowingly commit offense. Only when you do things involving God's name or concerning His testimony or work will He discipline you. People understand enough of the truth now to have inner awareness of the things they do. For example: Could you possibly feel nothing if you embezzled the church's money or you spent it recklessly? You would feel something when doing that. It is not possible to

only feel something once the deed is done. You are clear in your heart on the things you do that go against your conscience. Because people have their own likes and preferences, they simply indulge themselves even though they clearly know how to put the truth into practice. As such, after they do something, they feel no apparent reproach or undergo any obvious discipline. This is because they have knowingly committed an offense, so God does not discipline them; once the time of righteous judgment comes, God's retribution will be brought upon each according to their actions. There are currently some people in the church who embezzle money, some who do not keep clear boundaries between men and women, and some who judge, defy and try to demolish God's work in secret. Why is all yet well with them? When doing such things, they possess awareness and feel reproach in their hearts and because of this they sometimes suffer chastisement and refinement, but they are just too shameless! Just like when people engage in promiscuity—they are aware of what they are doing at the time, but their lust is too great and they cannot control themselves. Even if the Holy Spirit disciplines them, it will be to no avail, so the Holy Spirit will not administer discipline. If the Holy Spirit does not discipline them then, if they feel no reproach and nothing happens to their flesh, what reproach could there be afterward? The deed is done—what discipline could there be? It only proves that they are too shameless and lacking in humanity, and that they are deserving of curses and punishment! The Holy Spirit does not work needlessly. If you know the truth very well but do not put it into practice, if you are capable of committing any evil, then all you can await is the coming of that day when you will be punished along with the evil one. This is the best end for you! Now I have repeatedly preached about conscience, which is the minimum criterion. If people lack conscience, then they have lost the discipline of the Holy Spirit; they can do

whatever they wish and God pays them no mind. Those who truly have conscience and reason will be aware of it when they do something wrong. They will feel uneasy once they feel a bit of reproach in their conscience; they will undergo an inner battle and ultimately rebel against the flesh. They will not reach the point where they do something that opposes God too gravely. Regardless of whether the Holy Spirit disciplines and chastises them, people will all have some feeling when they do something wrong. Therefore, people now understand all kinds of truths and if they do not practice them then that is a human issue. I do not react to people like this at all, nor do I hold onto any hope for them. You can do as you please!

When some people get together, they place God's word to one side and are always talking about what this person or that person is like. Of course it is good to be a little discerning, so that no matter where you go you will not be easily misled, nor easily duped or fooled—this is also an aspect that people should possess. But you must not focus solely on this aspect. This pertains to the negative side of things, and you cannot always keep your eyes fixed on other people. You now have too little knowledge of how the Holy Spirit works, your belief in God is too superficial, and you possess too few positive things. The one you believe in is God, and the one you need to understand is God, not Satan. If you only recognize how Satan works and all the ways in which evil spirits work, but have no knowledge of God whatsoever, what would be the point in that? Is it not God you believe in today? Why does your knowledge not include these positive things? You simply do not pay attention to the positive aspect of entry, nor do you have a grasp on it, so what on earth is it you want to gain in your faith? Do you not know how you should be pursuing? You know a lot about the negative aspects, but you draw a blank on the positive aspect of entry, so how can your stature ever grow? What future prospects for development will a

person like you have who talks of nothing but the war with Satan? Would your entry not be too outdated? What would you be able to gain from the current work by doing this? What is now key is for you to understand what God wants to do now, how man should cooperate, how they should love God, how they should understand the work of the Holy Spirit, how they should enter into all the words that God says today, how they should eat and drink, experience, and understand them, how they should satisfy God's intentions, be completely conquered by God and submit before God…. These are the things which you should focus on and which should be entered into now. Do you understand? What use is it to focus solely on discernment of other people? You can discern Satan here, discern evil spirits there—you can have a complete understanding of evil spirits, but if you are unable to say anything about the work of God, can such discernment act as a substitute for understanding God? I have previously fellowshipped about the expressions of the work of evil spirits, but this has not been the bulk of it. Of course people should have some discernment and this is an aspect that those who serve God should possess in order to avoid doing foolish things and disrupting God's work. However, the most important thing remains having knowledge of God's work and understanding God's intentions. What knowledge of this stage of God's work is there within you? Can you talk about what it is that God does, what God's intentions are, what your own shortcomings are and what things you should equip yourself with? Can you say what your newest entry is? You should be able to reap fruit and achieve understanding in the new entry. Do not feign confusion; you must make more effort in the new entry to deepen your own experience and knowledge, and even more so you must gain a grasp of the current newest entries and the most correct way of experiencing. What is more, through the new work and new entries, you

should possess discernment with regard to your previous outdated and distorted practices, and seek how to cast them off in order to enter into new experiences. These are things that you now urgently need to understand and enter into. You must understand the differences and the relationship between the old and new entries. If you do not have a grasp on these things, then you will have no way to progress, as you will be unable to keep pace with the work of the Holy Spirit. You must be able to take the normal eating and drinking of God's word and normal fellowship and use them to change your previous outdated ways of practice and your old traditional notions so that you may enter a new practice, and enter into God's new work. These are things you ought to achieve. I am not just asking you now to figure out precisely how you measure up; this is not the goal. Rather I am asking you to take your practice of the truth and your understanding of life entry seriously. Your ability to know yourself is not a representation of your true stature. If you can experience God's work, have experience and understanding of the truths in God's words, and are able to discern your previous personal notions and errors, then this is your true stature and is something that every one of you should achieve.

There are many situations in which you simply do not know how to practice, and you know even less of how the Holy Spirit works. Sometimes you do something that is clearly not submissive to the Holy Spirit. Through your eating and drinking of God's words, you already have a grasp of the principle at hand in the matter, so you have an inner feeling of reproach and disquiet; of course this is a feeling that one will feel only under the premise of knowing some truth. If people do not cooperate or practice in accordance with God's word of today, then they are obstructing the Holy Spirit's work and they will surely feel disquiet within. Say you understand the principle of a certain aspect but you do not practice accordingly, you would therefore

suffer a feeling of reproach within. If you do not understand the principle and do not know this aspect of the truth at all, then you will not necessarily feel a sense of reproach on this matter. The Holy Spirit's reproach is always in context. You think that because you have not prayed and have not cooperated with the Holy Spirit's work that you have delayed the work. In actual fact, it cannot be delayed. The Holy Spirit will move someone else; the Holy Spirit's work is constrained by no one. You feel you have let God down, and this is a feeling you should have in your conscience. Whether you can gain the truth or not is your own business and is unrelated to God. Sometimes it is your own conscience that feels accused, but this is not the enlightenment or illumination of the Holy Spirit, nor is it the reproach of the Holy Spirit. Instead it is a feeling within the human conscience. If you act wantonly in matters that involve the name of God, the testimony of God or the work of God, then God will not let you off. But there is a limit—God will not bother with you in common, small matters. He will ignore you. If you violate principles, and you disrupt and disturb God's work, He will unleash His wrath upon you and absolutely will not let you off. Some of the mistakes you make are unavoidable in the course of human life. For example, you do not steam your buns the right way and say it is God disciplining you—this is an utterly unreasonable thing to say. Before you came to believe in God, did this kind of thing not often happen? You feel that it seems to be the Holy Spirit's discipline, but in fact this is not the case (some exceptional circumstances aside), because this work does not come entirely from the Holy Spirit, but rather from human feelings. However, it is normal for people of faith to think along these lines. You could not have thought like this when you did not believe in God. Once you came to believe in God, you began to spend more time contemplating these things and so you naturally came to think along these lines. This arises from

normal people's thinking and has to do with their mentality. But let Me tell you, such thinking is not within the scope of the work of the Holy Spirit. This is an example of the Holy Spirit giving people a normal reaction through their thoughts; but you must understand that this reaction is not the work of the Holy Spirit. Having this kind of "knowledge" does not prove that you have the work of the Holy Spirit. Your knowledge does not arise from the Holy Spirit's enlightenment, much less is it the work of the Holy Spirit. It is merely the product of normal human thought and it has absolutely no link to the enlightenment or illumination of the Holy Spirit—these are categorically distinct phenomena. Such normal human thought does not derive entirely from the Holy Spirit. When the Holy Spirit works to enlighten people, He generally gives them knowledge of God's work, and of their true entry and true state. He also allows them to understand God's urgent intentions and His requirements for man today, so that they have the resolve to sacrifice everything to satisfy God, love God even if they meet with persecution and adversity, and stand witness for God even if it means shedding their blood or giving their life, and do so without regret. If you have this kind of resolve, it means you have the stirrings and work of the Holy Spirit—but know that you are not possessed of such stirrings at every passing moment. Sometimes at meetings when you pray and eat and drink God's words, you can feel extremely moved and inspired. It feels so new and fresh when others share some fellowship on their experience and understanding of God's words, and your heart is perfectly clear and bright. This is all the work of the Holy Spirit. If you are a leader and the Holy Spirit gives you exceptional enlightenment and illumination when you go down to the church to work, gives you insight into the problems that exist within the church, allows you to know how to share fellowship on the truth

to resolve them, makes you incredibly earnest, responsible and serious in your work, all of this is the work of the Holy Spirit.

Footnotes:

a. The original text reads “These are some.”

Practice (2)

In times past, people trained themselves to be with God and live within the spirit at every single moment. Compared to the practice of today, that is a simple form of spiritual training; it is the shallowest and simplest way of practice before people enter onto the right track of life, and it constitutes the very first stage of practice in people's faith. If people always rely on this kind of practice in their lives, they will have a lot of feelings and will likely make mistakes, and they will be incapable of entering into true life experiences; they will only be able to train their spirits, draw near to God normally in their hearts, and will always find tremendous joy in having God with them. They will limit themselves to the small scope of their togetherness with God, and will be unable to access anything more profound. People who live within these boundaries are incapable of making any great progress. At any time, they are liable to cry out, "Ah! Lord Jesus. Amen!" They are like this practically every day—it is the practice of times past, the practice of living in the spirit at every moment. Is it not vulgar? Today, when it is time to ponder God's words, just focus on pondering God's words; when it is time to put the truth into practice, just focus on putting the truth into practice; when it is time to perform your duty, just perform your duty. This kind of practice is actually quite freeing; it releases you. It is not like how the old religious men pray and say grace. Of course, before, this was the practice of people of faith, but now practicing this way is too backward. God's work is now at a higher level; what is spoken of today, "bringing God into real life," is the most important aspect of practice. This is the normal humanity that people are expected to possess in their real lives, and what people should possess in their normal humanity is all the words God speaks today. Bringing these words of God into real life is the

practical meaning of “bringing God into real life.” Today, people should primarily equip themselves with the following: In one regard, they must improve their caliber, get educated, and improve their reading and comprehension skills; in another, they must lead the life of a normal person. You have just come before God from the world; you must first train your heart to be quiet before God. This is the very beginning of practice, and it is also the first step in achieving change in your life disposition. Some people are relatively adaptable in their practice; they ponder the truth whilst working, figuring out the truths and the principles of practice that they should understand in reality. One aspect is that you must have a normal human life, and the other is that there must be entry into the truth. All of these things constitute the best practice for real life.

Bringing God into people’s real lives primarily requires that they worship God, seek to know God, and perform the duty of a created being within normal humanity. It is not that they absolutely have to pray to God every time they do something, that it is not okay and they should feel indebted to Him if they do not pray. Today’s practice is not like that; it is really relaxed and simple! It does not require people to abide by doctrines. Rather, each person should act according to their individual stature: If your family members do not believe in God, treat them as nonbelievers, and if they believe, treat them as believers. Do not exercise love and patience, rather, exercise wisdom. Some people go out to buy vegetables, and as they are walking along they murmur: “O God! What vegetables would You have me buy today? I beg Your assistance. God asks that we glorify His name in all things and that we all bear testimony, so even if the seller gives me something rotten, I will still give thanks to God—I will endure. We who believe in God cannot pick and choose from among the vegetables.” They think that doing this is testimony, and the result is that they spend money to

buy a bunch of rotten vegetables, but they still pray and say: “O God! I’ll still eat these rotten vegetables as long as You find it acceptable.” Is such practice not distorted? Is it not following a doctrine? Before, people trained to live in the spirit at every moment—this is related to the work previously done in the Age of Grace. Piety, humility, love, patience, giving thanks for all things—these were what were required of every believer in the Age of Grace. At that time, people prayed to God in all things; they would pray when they bought clothes, and when notified of a gathering, they would also pray: “O God! Would You have me go or not? If You would have me go, then prepare a smooth path for me. If You would not have me go, have me trip and fall.” They would beseech God while praying, and after praying they would feel uneasy and would not go. Some sisters, fearing that upon returning home from gatherings they might suffer beatings from their nonbelieving husbands, would feel uneasy when they prayed and therefore would not go to gatherings. They believed this to be God’s intention, when in fact, if they had gone, nothing would have happened. The result was that they missed a gathering. All of this was the result of people’s ignorance. People who practice in this way all live by their own feelings. This way of practicing is so distorted and is colored with vagueness. There are too many of their personal feelings and thoughts. If you are told of a gathering, then go; there is no further need to pray to God. Is this not simple? If you need to buy an item of clothing today, then go right out and do it. Do not pray to God and say: “O God! Would You have me go or not? What if one of the brothers and sisters happens to come around when I’m gone?” You are afraid a brother or a sister might come over so you do not go, yet the result is that evening rolls around and no one has come. Even in the Age of Grace, this way of practicing was deviant and erroneous. Thus, if people practice as in times gone by, there will be no change in their life. They will merely

ignorantly resign themselves to whatever comes, will pay no heed to discernment, and will do nothing but blindly obey and endure. At that time, people focused on glorifying God—but God gained no glory from them, for they had not lived out anything practical. They merely restrained themselves and limited themselves according to their personal notions, and even many years of practice brought no change in their life. They knew only to endure, to be humble, to love, and forgive, but lacked the slightest enlightenment from the Holy Spirit. How could people know God that way? And how could they possibly glorify God?

People can only enter onto the right track of belief in God if they bring God into their real lives, and into their normal human lives. God's words lead you today; there is no need to seek and grope about as in times past. When you can practice according to God's words, and can examine and measure yourself according to the human states that I have revealed, then you will be able to achieve change. This is not doctrine, but what God requires of man. Today, let Me tell you how things are: Concern yourself only with acting according to My words. My requirements of you are based on the needs of a normal person. I have already told you My words; as long as you focus on practicing them, you will be in accord with God's intentions. Now is the time of living within God's words. God's words have explained everything, all has been made clear, and as long as you live by God's words, you will lead a life that is completely free and emancipated. In the past, when people brought God into their real lives, they practiced and went through too much doctrine and ritual; in even minor matters, they would pray and seek, putting the clearly-stated words of God aside and neglecting to read them. Instead, they would devote all their efforts to seeking—with the result that there was no effect. Take the issues of food and clothing, for example: You pray and put these matters in God's hands,

asking that God sort everything out for you. When God hears these words, He will say: “Do I need to concern Myself with such trifling details? Where have the normal humanity and reason that I created for you gone?” Sometimes, someone makes a mistake in their actions; then they believe they have offended God and they become inhibited. Some people’s states are very good, but when they do some small thing incorrectly, they believe that God is chastising them. In fact, this is not God’s doing, but is the influence of people’s own minds. Sometimes, there is nothing wrong with how you are experiencing, but others say you are not experiencing correctly, and so you become ensnared—you become negative, and dark inside. Often, when people are negative in this way, they believe they are being chastised by God, but God says: “I have not done any work of chastisement in you; how could you blame Me thus?” People become negative too easily. They are also frequently oversensitive and often complain about God. God does not require you to suffer in that way, yet you allow yourself to fall into that state. There is no value in that kind of suffering. People do not know the work done by God, and in many things they are ignorant and unable to see clearly, so they become trapped in their own notions and imaginings, growing ever more deeply entangled. Some people say that all things and matters are in God’s hands—so could God not know when people are negative? Of course God knows. When you are ensnared in human notions, the Holy Spirit has no way of working in you. Often times, some people become trapped in a negative state, but I still carry on with My work. Whether you are negative or positive, I am not constrained by you—but you should know that the many words I speak, and the great amount of work I do are closely linked, one to another, according to people’s states. When you are negative, this does not obstruct the work of the Holy Spirit. During the time of chastisement and the trial of death,

people were all ensnared in a negative state, but this did not obstruct My work. When you were negative, the Holy Spirit continued doing what needed to be done in others. You may stop pursuing for a month, but I continue working—whatever you do in the present or the future, it cannot stop the work of the Holy Spirit. Some negative states come from human weakness; when people believe they are truly incapable of meeting God's requirements or grasping them, they become negative. For example, during the time of chastisement, God's words spoke of loving God to a certain point amid chastisement, but people believed themselves incapable. They felt especially sorrowful and lamented that their flesh had been so deeply corrupted by Satan, and that their caliber was so poor. They felt that it was such a pity that they were born into this environment. And some people felt it was too late for them to believe in God and know God, and that they were unworthy of being made perfect. All these are normal human states.

Man's flesh is of Satan, it is full of rebellious dispositions, it is deplorably filthy, and it is something unclean. People covet the enjoyment of the flesh too much and there are too many manifestations of the flesh; this is why God despises man's flesh to a certain extent. When people cast off the filthy, corrupt things of Satan, they gain God's salvation. But if they still do not divest themselves of filth and corruption, then they are still living under the power of Satan. People's conniving, deceitfulness, and crookedness are all things of Satan. God's salvation of you is to extricate you from these things of Satan. God's work cannot be wrong; it is all done in order to save people from darkness. When you have believed to a certain point and can divest yourself of the corruption of the flesh, and are no longer constrained by this corruption, will you not have been saved? When you live under Satan's power you are incapable of manifesting God, you are something filthy, and cannot receive God's inheritance. Once you have been

cleansed and made perfect, you will be holy, you will be a normal person, and you will be blessed by God and delightful to God. The work done by God today is salvation, and, moreover, it is judgment, chastisement, and cursing. It has a number of aspects. You all see that God's utterances contain judgment and chastisement, as well as curses. I speak in order to achieve an effect, to make people know themselves, and not to put people to death. My heart is for your sakes. Speaking is one of the methods by which I work; through words I express God's disposition and allow you to understand God's intentions. Your flesh may die, but you have a spirit and a soul. If people only had flesh, then there would be no meaning in their faith, nor would there be any meaning in all this work I have done. Today, I speak in one way and then another; for a time I am extremely hateful toward people, and then for a time I am supremely loving; I do all of this to achieve change in your dispositions, as well as to transform your notions of God's work.

The last days have arrived and countries across the world are in turmoil. There is political disarray, there are famines, pestilences, floods, and droughts appearing everywhere. There is catastrophe in the world of man; Heaven has also sent down disaster. These are signs of the last days. But to people, it seems like a world of gaiety and splendor; it is becoming more and more so, people's hearts are all drawn to it, and many people are entrapped and unable to extricate themselves from it; great numbers will be misled by those who engage in trickery and sorcery. If you do not strive for progress, are without ideals, and have not rooted yourself in the true way, you will be swept away by the swelling tides of sin. China is the most backward of all countries; it is the land where the great red dragon lies coiled, it has the most people who worship idols and engage in sorcery, the most temples, and it is a place in which filthy demons reside. You were

born of it, you have been educated by it and steeped in its influence; you have been corrupted and tortured by it, but after being awoken you rebel against it and are completely gained by God. This is the glory of God, and this is why this stage of work has great significance. God has done work of such great scale, has spoken so many words, and He will ultimately completely gain you—this is one part of the work of God's management, and you are the "victory spoils" of God's battle with Satan. The more you understand the truth and the better your life of the church is, the more the great red dragon is brought to its knees. These are all matters of the spiritual realm—they are the battles of the spiritual realm, and when God is victorious, Satan shall be shamed and fall down. This stage of God's work has tremendous significance. God does work on such a grand scale and completely saves this group of people so you can escape from the influence of Satan, live in the holy land, live in God's light, and have the light's leadership and guidance. Then there is meaning to your life. What you eat and wear is different from nonbelievers; you enjoy the words of God and lead a life of meaning—and what do they enjoy? They enjoy only their "ancestral heritage" and their "national spirit." They have not the slightest vestige of humanity! Your clothes, words, and actions are all different from theirs. Ultimately, you will completely escape from the filth, no longer be ensnared in the temptation of Satan, and gain God's daily provision. You should always be cautious. Though you live in a filthy place, you are untainted with filth and can live alongside God, receiving His great protection. God has chosen you from among all on this yellow land. Are you not the most blessed people? You are a created being—you should of course worship God and pursue a life of meaning. If you do not worship God but live within your filthy flesh, then are you not just a beast in human attire? Since you are a human being, you should expend yourself for God

and endure all suffering! You should gladly and assuredly accept the little suffering you are subjected to today and live a meaningful life, like Job and Peter. In this world, man wears the devil's clothing, eats food from the devil, and works and serves under the devil's thumb, becoming completely trampled in its filth. If you do not grasp the meaning of life or obtain the true way, then what significance is there in living like this? You are people who pursue the right path, those who seek improvement. You are people who rise up in the nation of the great red dragon, those whom God calls righteous. Is that not the most meaningful life?

The Mystery of the Incarnation (1)

In the Age of Grace, John paved the way for Jesus. John could not do the work of God Himself but merely fulfilled the duty of man. Though John was the forerunner of the Lord, he was unable to represent God; he was only a man used by the Holy Spirit. After Jesus was baptized, the Holy Spirit descended upon Him like a dove. He then began His work, that is, He began to perform the ministry of Christ. That is why He assumed the identity of God, for it was from God that He came. No matter what His faith was like before this—it may have been weak at times, or strong at times—that all belonged to the normal human life He led before performing His ministry. After He was baptized (that is, anointed), the power and the glory of God were immediately with Him, and so He began to perform His ministry. He could work signs and wonders, perform miracles, and He had power and authority, for He was working directly on behalf of God Himself; He was doing the work of the Spirit in His stead and expressing the voice of the Spirit. Therefore, He was God Himself; this is indisputable. John was someone who was used by the Holy Spirit. He could not represent God, nor was it possible for him to represent God. If he had wished to do so, the Holy Spirit would not have allowed it, for he was unable to do the work that God Himself intended to accomplish. Perhaps there was much in him that was of man's will, or something that was deviant; under no circumstances could he directly represent God. His mistakes and absurdity represented only himself, but his work was representative of the Holy Spirit. Yet, you cannot say that all of him represented God. Could his distortions represent God as well? It's normal for there to be distortions in the representation of man, but if there are deviations in the representation of God, then would that not dishonor God? Would that not be blasphemy

against the Holy Spirit? The Holy Spirit does not lightly allow man to stand in God's place, even if he is exalted by others. If he is not God, he would be unable to stand fast in the end. The Holy Spirit does not allow man to represent God as man pleases! For instance, it was the Holy Spirit that bore witness to John and it was also the Holy Spirit that revealed him to be the one to pave the way for Jesus, but the work done upon him by the Holy Spirit was well measured. All that was asked of John was to be the way-paver for Jesus, to prepare the way for Him. That is to say, the Holy Spirit only upheld his work in paving the way and allowed him only to do such work—he was allowed to do no other work. John represented Elijah, and he represented a prophet who paved the way. The Holy Spirit upheld him in this; as long as his work was to pave the way, the Holy Spirit upheld him. However, if he had laid claim to being God Himself and said that he had come to finish the work of redemption, the Holy Spirit would have had to discipline him. No matter how great the work of John, and even though it was upheld by the Holy Spirit, his work was not without boundaries. Granted that the Holy Spirit did indeed uphold his work, the power given him at the time was limited to his paving the way. He could not, at all, do any other work, for he was only John who paved the way, and not Jesus. Therefore, the testimony of the Holy Spirit is key, but the work that the Holy Spirit permits man to do is even more crucial. Had not John received resounding witness at the time? Was his work not also great? But the work he did could not surpass that of Jesus, for he was no more than a man used by the Holy Spirit and could not directly represent God, and so the work he did was limited. After he finished the work of paving the way, the Holy Spirit no longer upheld his testimony, no new work followed him, and he departed as the work of God Himself began.

There are some who are possessed by evil spirits and cry out vociferously, “I am God!” Yet, in the end, they are revealed, for they are wrong in what they represent. They represent Satan, and the Holy Spirit pays them no heed. However highly you exalt yourself or however strongly you cry out, you are still a created being and one that belongs to Satan. I never cry out, “I am God, I am the beloved Son of God!” But the work I do is God’s work. Need I shout? There is no need for exaltation. God does His own work Himself and does not need man to accord Him a status or give Him an honorific title: His work represents His identity and status. Prior to His baptism, was not Jesus God Himself? Was He not the incarnate flesh of God? Surely it cannot be said that it was only after receiving witness that He became the only Son of God? Long before He began His work, was there not already a man by the name of Jesus? You are unable to bring forth new paths or to represent the Spirit. You cannot express the work of the Spirit or the words that He speaks. You are unable to do the work of God Himself, and that of the Spirit you are unable to do. The wisdom, wonder, and unfathomability of God, and the entirety of the disposition by which God chastises man—all of these are beyond your capacity to express. It would therefore be useless to try to claim to be God; you would have only the name and none of the substance. God Himself has come, but no one recognizes Him, yet He continues on in His work and does so in representation of the Spirit. Whether you call Him man or God, the Lord or Christ, or call Her sister, it does not matter. But the work He does is that of the Spirit and represents the work of God Himself. He does not care about the name by which man calls Him. Can that name determine His work? Regardless of what you call Him, as far as God is concerned, He is the incarnate flesh of the Spirit of God; He represents the Spirit and is approved by the Spirit. If you are unable to make way for a new age, or to bring the

old to an end, or to usher in a new age, or to do new work, then you cannot be called God!

Even a man who is used by the Holy Spirit cannot represent God Himself. This is not only to say that such a man cannot represent God, but also that the work he does cannot directly represent God. In other words, human experience cannot be placed directly within the management of God, and it cannot represent the management of God. The work that God Himself does is entirely the work He intends to do in His own management plan and it pertains to the great management. The work done by man consists of supplying their individual experience. It consists of finding out a new path of experience beyond that trodden by those who have gone before, and of guiding their brothers and sisters while under the guidance of the Holy Spirit. What these people supply is their individual experience or the spiritual writings of spiritual people. Although these people are used by the Holy Spirit, the work they do is unrelated to the great work of management in the six-thousand-year plan. They are merely those who have been raised up by the Holy Spirit in different periods to lead the people in the stream of the Holy Spirit, until the functions they can perform are at an end or until their lives come to an end. The work they do is only to prepare an appropriate path for God Himself or to continue a certain aspect of the management of God Himself on earth. In themselves, these people are unable to do the greater work of His management, nor can they open up new ways out, even less can any of them bring to a conclusion all of God's work from the former age. Therefore, the work they do represents only a created being performing his function and cannot represent God Himself performing His ministry. This is because the work they do is unlike that done by God Himself. The work of ushering in a new age is not something that can be done by man in God's place. It cannot be done by any other than

God Himself. All the work done by man consists of performing his duty as a created being and is done when he is moved or enlightened by the Holy Spirit. The guidance that these people provide consists entirely of showing man the path of practice in daily life and how he should act in harmony with the intentions of God. The work of man neither involves the management of God nor represents the work of the Spirit. As an example, the work of Witness Lee and Watchman Nee was to lead the way. Be the way new or old, the work was premised upon the principle of remaining within the Bible. Whether it was to restore the local church or build the local church, their work had to do with establishing churches. The work they did carried on the work that Jesus and His apostles had left unfinished or had not further developed in the Age of Grace. What they did in their work was to restore what Jesus had, in His work of the time, asked of the generations coming after Him, such as keeping their heads covered, receiving baptism, breaking bread, or drinking wine. It could be said that their work was to keep to the Bible and to seek paths within the Bible. They made no new advances of any kind. Therefore, one can see in their work only the discovery of new ways within the Bible, as well as better and more realistic practices. But one cannot find in their work the present intentions of God, much less find the new work that God in the last days plans to do. This is because the path they walked was still an old one—there was no renewal and no advancement. They continued to hold onto the fact of the crucifixion of Jesus, to observe the practice of asking people to repent and confess their sins, to adhere to the sayings that he who endures to the end shall be saved and that man is the head of woman, and woman must obey her husband, and even more to the traditional notion that sisters cannot preach, but only obey. If such manner of leadership had continued to be observed, the Holy Spirit would never have been able to carry out new

work, to set people free from rules, or to lead them into a realm of freedom and beauty. Therefore, this stage of work, which changes the age, requires that God Himself work and speak; otherwise no man can do so in His stead. Thus far, all the work of the Holy Spirit outside of this stream has come to a standstill, and those who were used by the Holy Spirit have lost their bearings. Therefore, since the work of the people used by the Holy Spirit is unlike the work done by God Himself, their identities and the subjects on behalf of whom they act are likewise different. This is because the work the Holy Spirit intends to do is different, and on this account those who alike do work are accorded different identities and statuses. The people used by the Holy Spirit may also do some work that is new and may also eliminate some work done in the former age, but what they do cannot express the disposition and the intentions of God in the new age. They work only to do away with the work of the former age, and not in order to do new work for the purpose of directly representing the disposition of God Himself. Thus, no matter how many outdated practices they abolish or how many new practices they introduce, they still represent man and created beings. When God Himself carries out work, however, He does not openly declare the abolishment of the practices of the old age or directly declare the commencement of a new age. He is direct and straightforward in His work. He is forthright in performing the work He intends to do; that is, He directly expresses the work that He has brought about, directly does His work as originally intended, expressing His being and disposition. As man sees it, His disposition and so too His work differ from those in ages past. However, from the perspective of God Himself, this is merely a continuation and further development of His work. When God Himself works, He expresses His word and directly brings the new work. In contrast, when man works, it is through deliberation and study, or it is an

extension of knowledge and systematization of practice founded on the work of others. That is to say, the essence of the work done by man is to follow an established order and to "walk old paths in new shoes." This means that even the path walked by the people used by the Holy Spirit is built upon that launched by God Himself. So, when all is said and done, man is still man, and God is still God.

John was born by promise, much as Isaac was born to Abraham. He paved the way for Jesus and did much work, but he was not God. Rather, he was one of the prophets, because he only paved the way for Jesus. His work was also great, and it was only after he had paved the way that Jesus officially began His work. In essence, he simply rendered service for Jesus, and the work he did was in service to the work of Jesus. After he had finished paving the way, Jesus began His work, work that was newer, more concrete, and more detailed. John did only the initial portion of the work; the greater part of the new work was done by Jesus. John did new work as well, but he was not the one who ushered in a new age. John was born by promise, and his name was given by the angel. At the time, some wanted to name him after his father Zechariah, but his mother spoke out, saying, "This child cannot be called by that name. He should be called John." This was all at the behest of the Holy Spirit. Jesus was also named at the behest of the Holy Spirit, He was born of the Holy Spirit, and He was promised by the Holy Spirit. Jesus was God, Christ, and the Son of man. But, the work of John also being great, why was he not called God? Exactly what was the difference between the work done by Jesus and that done by John? Was the only reason that John was the one who paved the way for Jesus? Or because this had been predestined by God? Though John also said, "Repent you: for the kingdom of heaven is at hand," and he too preached the gospel of the kingdom of heaven, his work was not further developed and merely

constituted a beginning. In contrast, Jesus ushered in a new age as well as bringing the old to an end, but He also fulfilled the law of the Old Testament. The work He did was greater than that of John, and what is more He came to redeem all mankind—He accomplished that stage of work. As for John, he simply prepared the way. Though his work was great, his words many, and those disciples who followed him numerous, his work did no more than bring to man a new beginning. Never did man receive from him life, the way, or deeper truths, nor did man gain through him an understanding of the intentions of God. John was a great prophet (Elijah) who opened up new ground for Jesus' work and prepared the chosen; he was the forerunner of the Age of Grace. Such matters cannot be discerned simply by observing their normal human appearances. This is all the more apt as John also did work that was quite considerable and, moreover, he was promised by the Holy Spirit, and his work was upheld by the Holy Spirit. This being so, it is only through the work that they do that one can distinguish between their respective identities, for there is no way to tell a man's essence from his outward appearance, nor is there any way for man to ascertain what is the testimony of the Holy Spirit. The work done by John and that done by Jesus were dissimilar and were of different natures. It is from this that one may determine whether or not John was God. The work of Jesus was to initiate, to continue, to conclude, and to bring to fruition. He carried out each of these steps, whereas the work of John was no more than making a beginning. In the beginning, Jesus spread the gospel and preached the way of repentance, and then went on to baptize man, heal the sick, and cast out demons. In the end, He redeemed mankind from sin and completed His work for the entire age. He also went about in every place, preaching to man and spreading the gospel of the kingdom of heaven. In this regard He and John were alike, the difference being that Jesus

ushered in a new age and brought the Age of Grace to man. From His mouth came the word on what man should practice and the way that man should follow in the Age of Grace, and in the end, He finished the work of redemption. John could never have carried out this work. And so it was Jesus who did the work of God Himself, and it is He who is God Himself, and who directly represents God. The notions of man say that all those who are born by promise, born of the Spirit, upheld by the Holy Spirit, and who open up new ways out are God. According to this reasoning, John too would be God, and Moses, Abraham, and David…, they too would all be God. Is this not a consummate joke?

Prior to performing His ministry, Jesus too was only a normal man who acted in accordance with whatever the Holy Spirit did. Regardless of whether He was aware of His own identity at the time, He submitted to all that came from God. The Holy Spirit never revealed His identity before His ministry commenced. It was only after He began His ministry that He abolished those rules and those laws, and it was not until He officially began performing His ministry that His words became imbued with authority and power. Only after He commenced His ministry did His work to bring forth a new age begin. Prior to this, the Holy Spirit remained hidden within Him for 29 years, during which time He represented only a man and was without the identity of God. God's work began with Him working and performing His ministry, He did His work according to His inward plan without regard for how much man knew of Him, and the work He did was the direct representation of God Himself. At that time, Jesus asked those around Him, "Who do you say I am?" They replied, "You are the greatest of prophets and our excellent physician." And some replied, "You are our high priest," and so on. All kinds of answers were given, some even saying that He was John, that He was Elijah. Jesus then turned to

Simon Peter and asked, “Who do you say I am?” Peter replied, “You are the Christ, the Son of the living God.” From then on, the people became aware that He was God. When His identity was made known, it was Peter who first became aware of this and it was from his mouth that it was spoken. Then Jesus stated, “What you said was not revealed by flesh and blood, but by My Father.” Following His baptism, whether or not others knew of this, the work He did was on behalf of God. He came in order to carry out His work, not to reveal His identity. It was only after Peter spoke of it that His identity became openly known. Whether or not you were aware that He was God Himself, when the time came, He began His work. And whether or not you knew of that, He went on with His work as before. Even if you denied it, He would still perform His work and would carry it out when it was time to do so. He came in order to do His work and perform His ministry, not so that man might know His flesh, but for man to understand His work. If you have failed to recognize that the stage of the work on this day is the work of God Himself, it is because you lack vision. Still, you cannot deny this stage of the work; your failure to recognize it does not prove that the Holy Spirit is not working or that His work is wrong. There are those who even check the work of the present against that of Jesus in the Bible and use any inconsistencies to deny this stage of the work. Is this not the action of the blind? The things that are recorded in the Bible are limited; they cannot represent the work of God in its entirety. The Four Gospels have fewer than one hundred chapters altogether, in which are written a finite number of happenings, such as Jesus cursing the fig tree, Peter’s three denials of the Lord, Jesus appearing to the disciples following His crucifixion and resurrection, teaching about fasting, teaching about prayer, teaching about divorce, the birth and genealogy of Jesus, Jesus’ appointment of the disciples, and so forth. However, man values them as treasures, even

comparing the work of today against them. They even believe that all the work Jesus did in His life amounted only to so much, as if God were only capable of doing this much and nothing further. Is this not absurd?

The time that Jesus had on earth was thirty-three and a half years, that is, He lived on earth for thirty-three and a half years. Only three and a half years of this time was spent in performing His ministry; the rest of the time He just lived a normal human life. In the beginning, He attended services in the synagogue and there He listened to the priests' exposition of the Scriptures and to the preaching of others. He gained much knowledge of the Bible: He was not born with such knowledge, and only gained it through reading and listening. It is clearly recorded in the Bible that He asked questions of the teachers in the synagogue at the age of twelve: What were the prophecies of the ancient prophets? What of the laws of Moses? The Old Testament? And what of man serving God in priestly robes in the temple? … He asked many questions, for He had neither knowledge nor understanding. Though He was conceived by the Holy Spirit, He was born as an entirely normal man; notwithstanding certain special characteristics that He had, He was still a normal man. His wisdom grew continuously in proportion with His stature and His age, and He passed through the phases of a normal man's life. In people's imagination, Jesus experienced no childhood and no adolescence; He began to live the life of a thirty-year-old man as soon as He was born, and He was crucified upon the completion of His work. He probably did not pass through the phases in the life of a normal man; He neither ate nor associated with other people, and it was not easy for people to catch a glimpse of Him. He was probably an aberration, who would frighten those who saw Him, because He was God. People believe that God who comes in the flesh definitely does not live as a normal person does; they believe that He is clean without having to brush His teeth

or wash His face, because He is a holy person. Are not these purely the notions of man? The Bible makes no record of the life of Jesus as a man, only of His work, but this does not prove that He did not have normal humanity or that He did not live a normal human life prior to the age of thirty. He officially commenced His work at the age of 29, but you cannot write off His entire life as a man prior to that age. The Bible merely omitted that period from its records; as it was His life as a normal man and not the period of His divine work, there was no need for it to be written down. For prior to the baptism of Jesus, the Holy Spirit did not work directly, but merely maintained Him in His life as a normal man until the day Jesus was due to perform His ministry. Though He was God incarnate, He underwent the process of maturing as a normal man does. This process of maturation was omitted from the Bible. It was omitted because it could provide no great assistance to man's growth in life. The period before His baptism was a hidden period, one in which He worked no signs and wonders. Only after the baptism of Jesus did He begin all the work of mankind's redemption, work that is abundant and full of grace, truth, and of love and mercy. The beginning of this work was precisely also the commencement of the Age of Grace; for this reason, it was written down and passed down to the present. It was to open up a way out and bring all to fruition for those in the Age of Grace to tread the path of the Age of Grace and the path of the cross. Although it comes out of records written down by man, everything is fact, except that here and there small errors are to be found. Even so, these records cannot be said to be untruthful. The matters recorded are entirely factual, only in writing them down did people make errors. There are some who will say that, if Jesus was one with normal and ordinary humanity, how could it be that He was capable of working signs and wonders? The forty days of temptation that Jesus underwent was a miraculous sign, one that a

normal man would have been incapable of achieving. His forty days of temptation was in the nature of the Holy Spirit's working; how then can one say that there was not a bit of the supernatural in Him? His ability to work signs and wonders does not prove that He was a transcendent man and no normal man; it is merely that the Holy Spirit worked in a normal man such as Him, thus making it possible for Him to perform miracles and do even greater work. Prior to Jesus performing His ministry, or as the Bible says, prior to the Holy Spirit descending upon Him, Jesus was but a normal man and in no way supernatural. When the Holy Spirit descended upon Him, that is, when He commenced the performance of His ministry, He became imbued with the supernatural. In this way, man comes to believe that God's incarnate flesh does not have normal humanity; moreover, he mistakenly thinks that God incarnate has only divinity, not humanity. Certainly, when God comes to earth to do His work, all man sees is supernatural events. What they behold with their eyes and what they hear with their ears are all supernatural, for His work and His words are incomprehensible and unattainable to them. If something of heaven is brought to earth, how can it be anything but supernatural? When the mysteries of the kingdom of heaven are brought to earth, mysteries that are incomprehensible and unfathomable to man, that are too wondrous and wise—are they not all supernatural? However, you should know, no matter how supernatural it is, everything is carried out within His normal humanity. God's incarnate flesh is imbued with humanity; if He were not, then He would not be God's incarnate flesh. Jesus performed a great many miracles in His time. What the Israelites of the time saw was full of supernatural things; they beheld angels and messengers, and they heard the voice of Jehovah. Were these not all supernatural? Certainly, there are today some evil spirits that mislead man with supernatural things; that is nothing but imitation on their part, to

mislead man through work that is not presently done by the Holy Spirit. Many people perform miracles and heal the sick and drive out demons; these are nothing but the work of the evil spirits, for the Holy Spirit no longer does such work in the present day, and all those who have imitated the work of the Holy Spirit from that time onward are evil spirits indeed. All the work carried out in Israel at that time was work of a supernatural nature, though the Holy Spirit does not now work in such a manner, and any such work now is the imitation and disguise of Satan and its disturbance. But you cannot say that whatsoever is supernatural comes from evil spirits —this would depend on the age of God's work. Consider the work done by the incarnate God in the present day: What aspect of it is not supernatural? His words are incomprehensible and unattainable to you, and the work He does can be done by no man. What He understands man has no way of understanding, and as for His knowledge, man knows not whence it comes. There are some who say, "I too am normal in the same way as You are, but how is it that I do not know what You know? I am older and richer in experience, yet how can You know of that which I do not?" All of this, as far as man is concerned, is something that man has no way of attaining. Then there are those who say, "No one knows of the work that was carried out in Israel, and even expositors of the Bible can offer no explanation; how come You know?" Are these not all matters of the supernatural? He has no experience of wonders, yet He knows all; He speaks and expresses the truth with the greatest of ease. Is this not supernatural? His work transcends that which flesh can attain to. It is unattainable to the thought of any man with a body of flesh and utterly inconceivable to the reasoning of the mind of man. Though He has never read the Bible, He understands the work of God in Israel. And though He stands on earth as He speaks, He speaks of the mysteries of the third heaven. When man reads these words, this feeling

will overcome him: “Is this not the language of the third heaven?” Are these not all matters that exceed what a normal man is capable of achieving? At that time, when Jesus underwent forty days of fasting, was that not supernatural? If you say that forty days of fasting is in all cases supernatural, an act of evil spirits, then have you not condemned Jesus? Prior to performing His ministry, Jesus was like a normal man. He too went to school; how else could He have learned to read and write? When God became flesh, the Spirit lay hidden within the flesh. Nevertheless, being a normal man, it was necessary for Him to undergo a process of growth and maturation, and not until His cognitive ability had matured, and He was able to discern things, could He be considered a normal man. It was only after His humanity had matured that He could perform His ministry. How could He perform His ministry while His normal humanity was yet immature and His reasoning unsound? Surely He could not be expected to perform His ministry at the age of six or seven! Why did God not manifest Himself openly when He first became flesh? It was because the humanity of His flesh was as yet immature; the cognitive processes of His flesh, as well as the normal humanity of this flesh, were not fully in His possession. For this reason, it was of absolute necessity for Him to be possessed of the normal humanity and the common sense of a normal man—to the point where He was sufficiently equipped to undertake His work in the flesh—before He could begin His work. If He were not equal to the task, it would have been necessary for Him to continue to grow and mature. Had Jesus begun His work at the age of seven or eight, would not man have regarded Him as a prodigy? Would not all people have thought Him a child? Who would have found Him convincing? A child of seven or eight no taller than the podium He stood behind—would He have been fit to preach? Before His normal humanity matured, He was not up to the task. As far as His

humanity which was as yet immature was concerned, a goodly portion of the work was simply unattainable. The work of God's Spirit in the flesh is also governed by its own principles. Only when He is equipped with the normal humanity can He undertake the work and assume the charge of the Father. Only then may He begin His work. In His childhood, Jesus simply could not comprehend anything about much of what had occurred in ancient times, and only through asking the teachers in the synagogue did He come to understand. If He had begun His work as soon as He learned to speak, how would it have been possible for Him not to make mistakes? How could God possibly make missteps? Therefore, it was only after He was able to work that He began His work; He did not carry out any work until He was fully capable of undertaking it. At the age of 29, Jesus was already quite mature and His humanity sufficient to undertake the work He was to do. It was only then that the Spirit of God officially began to work in Him. At that time, John had prepared for seven years in order to open up the way for Him, and upon concluding his work, he was thrown into prison. The burden then fell entirely to Jesus. If He had undertaken this work at the age of 21 or 22, at a time when His humanity was still lacking, when He had only just entered young adulthood, and there were many things He still did not understand, then He would have been incapable of taking control. At that time, John had already carried out his work for some time before Jesus began His work, by which time He was already in middle age. At that age, His normal humanity was sufficient to undertake the work that He should do. Now, the incarnate God also has normal humanity and, though far from mature in comparison to the older among you, this humanity is already sufficient as it is to undertake His work. The circumstances surrounding today's work are not completely the same as those in the time of Jesus. Why did Jesus choose the twelve apostles? It was all in support of His work and

in concert with it. On the one hand, it was to lay the foundation for His work at the time, while on the other it was to lay the foundation for His work in the days to follow. In accordance with the work at that time, it was Jesus' intention to choose the twelve apostles, as it was the intention of God Himself. He believed that He should choose the twelve apostles and then lead them to preach in every place. But today there is no need for this among you! When God incarnate works in the flesh, there are many principles, and there are many matters that man simply does not understand; man constantly uses his own notions to take His measure, or to make excessive demands of God. Yet to this day, many people are totally unaware that their knowledge is comprised solely of their own notions. Whatever the age or the place in which God is incarnated, the principles for His work in the flesh remain unchanged. He cannot become flesh and yet transcend the flesh in His work; even less can He become flesh and yet not work within the normal humanity of the flesh. Otherwise, the significance of God's incarnation would dissolve into nothing, and the Word become flesh would become entirely meaningless. Moreover, only the Father in heaven (the Spirit) knows of God's incarnation, and none other, not even the flesh Himself or the messengers of heaven. This being so, God's work in the flesh is all the more normal and all the better able to demonstrate that the Word has indeed become flesh, and the flesh means an ordinary and normal man.

Some may wonder, "Why must the age be ushered in by God Himself? Cannot a created being stand in His stead?" You are all aware that God becomes flesh for the express purpose of ushering in a new age, and, of course, when He ushers in a new age, He will have concluded the former age at the same time. God is the Beginning and the End; it is He Himself who sets His work in motion and so it must be He Himself who concludes

the former age. That is the proof of His defeat of Satan and of His conquest of the world. Each time He Himself works among man, it is the start of a new battle. Without the beginning of new work, there would naturally be no conclusion of the old. And when there is no conclusion of the old, this is proof that the battle with Satan is yet to come to an end. Only if God Himself comes, and carries out new work among man, can man break completely free of the power of Satan and gain a new life and a new beginning. Otherwise, man shall forever live in the old age and forever live under the old influence of Satan. With every age led by God, a part of man is set free, and thus man advances along with the work of God toward the new age. The victory of God means a victory for all those who follow Him. If the race of created human beings were charged with concluding the age, then be it from the viewpoint of man or of Satan, this would be no more than an act of opposing or betraying God, not one of submission to God, and the work of man would become a tool for Satan. Only if man submits to and follows God in an age ushered in by God Himself can Satan be fully convinced, for that is the duty of a created being. Therefore, I say that you need only follow and submit, and no more is required of you. This is what is meant by each keeping to his duty and each performing his respective function. God does His own work and has no need for man to do it in His stead, nor does He participate in the work of created beings. Man performs his own duty and does not participate in the work of God. Only this is submission, and proof of Satan's defeat. After God Himself has finished ushering in the new age, He no longer comes down to work in the midst of mankind Himself. It is only then that man officially steps into the new age to perform his duty and carry out his mission as a created being. These are the principles by which God works, which no one may transgress. Only working in this way is sensible and reasonable. The work of God is to be

done by God Himself. It is He who sets His work in motion, and it is He who concludes His work. It is He who plans the work, and it is He who manages it, and even more, it is He who brings the work to fruition. As stated in the Bible, “I am the Beginning and the End; I am the Sower and the Reaper.” All that pertains to the work of His management is done by God Himself. He is the Ruler of the six-thousand-year management plan; no one can do His work in His stead and no one can bring His work to a close, for it is He who holds everything in His hand. Having created the world, He will lead the entire world to live in His light, and He will also conclude the entire age, thereby bringing His entire plan to fruition!

The Mystery of the Incarnation (2)

At that time when Jesus worked in Judea, He did so openly, but now, I work and speak among you in secret. The Gentiles are completely unaware of it. My work among you is closed to those on the outside. These words, these chastisements and judgments, are known only to you and no others. All of this work is carried out in your midst and unveiled only to you; none among the Gentiles knows of this, for the time has not yet come. These people here are near to being made complete after enduring chastisements, but those on the outside know nothing of this. This work is much too hidden! To them, God become flesh is hidden, but to those in this stream, one can say that He is open. Although in God all is open, all is revealed, and all is set free, this is only true for those who believe in Him; as far as the rest, the Gentiles, are concerned, nothing is made known. The work that is currently being done among you and in China is strictly closed off, in order to keep them from knowing. Should they become aware of this work, then all they would do is condemn it and subject it to persecution. They would not believe in it. To work in the nation of the great red dragon, this most backward of places, is no easy task. If this work were to be put out into the open, it would be impossible to continue. This stage of work simply cannot be carried out in this place. If this work were to be carried out in the open, how could they allow it to go forward? Would this not put the work under even greater risk? If this work were not concealed, but rather carried out as in the time of Jesus, when He spectacularly healed the sick and cast out demons, then would it not have long ago been “seized upon” by the devils? Would they be able to tolerate the existence of God? If I were to now enter into the synagogues to preach and lecture man, then would I not have long ago been dashed to pieces? And if this had happened, how could

My work have continued to be carried out? The reason that no signs and wonders are openly manifested at all is for the sake of concealment. So, to the Gentiles, My work cannot be seen, known, or discovered. If this stage of work were to be done in the same manner as that of Jesus in the Age of Grace, it could not be so steady as it now is. So, to work secretly in this way is of benefit to you and to the work as a whole. When God's work on earth comes to an end, that is, when this secret work concludes, then this stage of work will burst into the open. All will know that there are a group of overcomers in China; all will know that God become flesh is in China and that His work has come to an end. Only then will it dawn on man: Why is it that China has yet to show decline or collapse? It turns out that God is personally carrying out His work in China and has perfected a group of people into overcomers.

God become flesh only manifests Himself to a portion of the people who follow Him during this period when He personally carries out His work, and not to all created beings. He became flesh only to complete one stage of His work, and not for the sake of showing man His image. However, His work must be carried out by Himself, thus it is necessary for Him to do so in the flesh. When this work concludes, He will depart from the human world; He cannot remain for the long term among mankind for fear of standing in the way of the work to come. What He manifests to the multitude is only His righteous disposition and all His deeds, and not the image of when He twice became flesh, for the image of God can only be shown through His disposition, and cannot be replaced by the image of His incarnate flesh. The image of His flesh is shown only to a limited number of people, only to those who follow Him as He works in the flesh. This is why the work being carried out now is done so in secret. In the same way, Jesus only showed Himself to the Jews when He did His work, and never publicly

showed Himself to any other nation. Thus, once He had completed His work, He promptly departed from the human world and did not stay; afterward, it was not He, this image of man, who showed Himself to man, but the Holy Spirit who carried out the work directly. Once the work of God become flesh is completely finished, He will depart from the mortal world, and never again will He do any work similar to what He did when He was in flesh. After this, the work is all done directly by the Holy Spirit. During this period, man is hardly able to see the image of His fleshly body; He does not show Himself to man at all, but remains forever hidden. The time for the work of God become flesh is limited. It is carried out in a specific age, period, nation, and among specific people. This work represents only the work during the period of God's incarnation; it is representative of an age, and it represents the work of the Spirit of God in one particular age, and not the entirety of His work. Therefore, the image of God become flesh will not be shown to all peoples. What is shown to the multitude is the righteousness of God and His disposition in its entirety, rather than His image when He twice became flesh. It is neither the one single image that is shown to man, nor the two images combined. Therefore, it is imperative that God's incarnate flesh should depart the earth upon completion of the work that He needs to do, for He comes only to do the work He ought to do, and not to show people His image. Even though the significance of the incarnation has already been fulfilled by God twice becoming flesh, still He will not openly manifest Himself to any nation that has never before seen Him. Jesus will never again show Himself to the Jews as the Sun of righteousness, nor will He stand atop the Mount of Olives and appear to all peoples; all the Jews have seen is the portrait of Jesus during His time in Judea. This is because the work of Jesus in His incarnation ended two thousand years ago; He will not return to Judea in the image of a Jew, much

less show Himself in the image of a Jew to any of the Gentile nations, for the image of Jesus become flesh is merely the image of a Jew, and not the image of the Son of man that John saw. Even though Jesus promised His followers that He would come again, He will not simply show Himself in the image of a Jew to all those in Gentile nations. You ought to know that the work of God become flesh is to open up an age. This work is limited to a few years, and He cannot complete all the work of the Spirit of God, just as the image of Jesus as a Jew could represent only the image of God as He worked in Judea, and He could only do the work of crucifixion. During the period when Jesus was in the flesh, He could not do the work of bringing the age to an end or destroying mankind. Therefore, after He had been crucified and had concluded His work, He ascended to the highest height and forever concealed Himself from man. From then on, those faithful believers from the Gentile nations were unable to see the manifestation of the Lord Jesus, but only the portrait of Him that they had pasted on the wall. This portrait is but one drawn by man, and not the image of God as He shows Himself to man. God will not openly show Himself to the multitude in the image of when He twice became flesh. The work He does among mankind is to allow them to understand His disposition. All this is shown to man by means of the work of the different ages; it is accomplished through the disposition He has made known and the work that He has done, rather than through the manifestation of Jesus. That is to say, the image of God is made known to man not through the incarnate image, but rather through the work carried out by the incarnate God who has both image and form; and through His work, His image is shown and His disposition is made known. This is the significance of the work He wishes to do in the flesh.

Once the work of God's two incarnations comes to an end, He will begin to show His righteous disposition throughout all the Gentile nations,

allowing the multitude to see His image. He will manifest His disposition and by this means make clear the ends of the different categories of man, thereby bringing the old age entirely to an end. The reason why His work in the flesh does not extend over a great expanse (just as Jesus worked only in Judea, and today I work only among you) is because His work in the flesh has boundaries and limits. He is merely carrying out a short period of work in the image of an ordinary and normal flesh; He is not using this incarnate flesh to do the work of eternity or the work of appearing to the peoples of the Gentile nations. The work in the flesh can only be limited in scope (such as working only in Judea or only among you), and then, by means of the work carried out within these boundaries, its scope can then be expanded. Of course, the work of expansion is to be carried out directly by His Spirit and will then no longer be the work of His incarnate flesh. For the work in the flesh has boundaries and does not extend to all corners of the universe—this it cannot accomplish. Through the work in the flesh, His Spirit carries out the work that is to follow. Therefore, the work done in the flesh is of an inaugural nature that is carried out within certain boundaries; after this, it is His Spirit that carries on with this work, and He does so moreover in an expanded scope.

God comes to work on earth only in order to guide the age; He means only to open up a new age and bring the old one to an end. He has not come to live out the course of a man's life on earth, to experience for Himself the joys and sorrows of life of the human world, or to perfect a certain person by His hand or personally watch a certain person as he grows. This is not His work; His work is merely to begin the new age and bring an end to the old. That is, He will in person begin an age, in person bring the other to an end, and defeat Satan by carrying out His work in person. Each time He carries out His work in person, it is as if He is putting a foot onto the

battleground. First, He vanquishes the world and prevails over Satan while in the flesh; He takes possession of all glory and raises the curtain on the entirety of the work of the two thousand years, making it so that all people on earth have the right path to tread and a life of peace and joy to live. However, God cannot live with man on earth for long, for God is God, and unlike man after all. He cannot live the lifetime of a normal person, that is, He cannot reside on earth as a person who is nothing out of the ordinary, for He has only a minimal part of the normal humanity of a normal person to sustain His human life. In other words, how could God start a family, have a career, and raise children on earth? Would this not be a disgrace to Him? That He is endowed with normal humanity is only for the purpose of carrying out work in a normal manner, not to enable Him to have a family and career as a normal person would. His normal sense, normal mind, and the normal feeding and clothing of His flesh are sufficient to prove that He has a normal humanity; there is no need for Him to have a family or a career in order to prove that He is furnished with a normal humanity. This would be completely unnecessary! God's coming to earth is the Word becoming flesh; He is simply allowing man to understand His word and to see His word, that is, allowing man to see the work carried out by the flesh. His intention is not for people to treat His flesh in a certain way, but only for man to be submissive to the end, that is, to submit to all words that issue forth from His mouth, and to submit to all the work that He does. He is merely working in the flesh; He is not intentionally asking for man to exalt the greatness and holiness of His flesh, but is instead showing man the wisdom of His work and all the authority He wields. Therefore, even though He has an outstanding humanity, He makes no announcements, and focuses only on the work that He should do. You should know why it is that God became flesh and yet does not publicize or testify to His normal

humanity, but instead simply carries out the work that He wishes to do. Therefore, all that you can see from the incarnate God is what He divinely is; this is because He never proclaims what He humanly is for man to emulate. Only when man leads people does he speak of what he humanly is, the better to gain their admiration and conviction and thereby attain leadership of others. In contrast, God conquers man through His work alone (that is, work unattainable to man); it is immaterial whether He is admired by man or makes man adore Him. All He does is to instill in man a feeling of fear for Him or a sense of His unfathomability. God has no need of impressing man; all He needs is for you to fear Him once you have witnessed His disposition. The work God does is His own; it cannot be done by man in His stead, nor can it be attained by man. Only God Himself can do His own work and usher in a new age to lead man into new lives. The work He does is to enable man to come into possession of a new life and enter into a new age. The rest of the work is handed over to those with normal humanity who are admired by others. Therefore, in the Age of Grace, He completed the work of two thousand years in just three and a half years out of His thirty-three years in the flesh. When God comes to earth to carry out His work, He always completes the work of two thousand years or of an entire age within the shortest span of a few years. He does not tarry, and He does not delay; He simply condenses the work of many years so that it is completed within just a few short years. This is because the work He does in person is wholly for the sake of opening up a new way out and leading a new age.

The Mystery of the Incarnation (3)

When God carries out His work, He comes not to engage in any building or movements, but to fulfill His ministry. Each time He becomes flesh, it is only to accomplish a stage of work and to launch a new age. Now the Age of Kingdom has arrived, as has the training of the kingdom. This stage of work is not the work of man, and it is not to work man to a particular degree, but is only to complete a portion of God's work. What He does is not the work of man, it is not to achieve a certain result in working man before leaving earth; it is to fulfill His ministry and finish the work that He ought to do, which is to make proper arrangements for His work on earth, and thereby gain glory. The work of the incarnate God is unlike that of the people used by the Holy Spirit. When God comes to do His work on earth, He is only concerned with the fulfillment of His ministry. As for all other matters unrelated to His ministry, He takes almost no part, even to the extent of turning a blind eye. He simply carries out the work that He ought to do, and least of all is He concerned about the work that man ought to do. The work He does is solely that which pertains to the age He is in and to the ministry that He ought to fulfill, as if all other matters lie outside His purview. He does not furnish Himself with more basic knowledge about living as one among mankind, nor does He learn more social skills, nor equip Himself with anything else that man understands. All that man ought to possess concerns Him not at all and He simply does the work that is His duty. And so, as man sees it, the incarnate God is deficient in so much that He even pays no heed to many of the things that man ought to possess, and He has no understanding of such matters. Such things as common knowledge about life, as well as the principles governing personal conduct and interaction with others, appear to bear no relation to Him. But you

simply cannot sense from the incarnate God the slightest hint of abnormality. That is to say, His humanity only maintains His life as a normal person and the normal reasoning of His brain, giving Him the ability to discern between right and wrong. However, He is not furnished with anything else, all of which is what man (created beings) alone should possess. God becomes flesh only to fulfill His own ministry. His work is directed at an entire age, not at any one person or place, but at the entire universe. This is the direction of His work and the principle by which He works. No one can alter this, and man has no way of becoming involved in it. Each time God becomes flesh, He brings with Him the work of that age, and has no intention of living alongside man for twenty, thirty, forty, or even seventy or eighty years in order that he may better understand and gain insight into Him. There is no need for that! To do so would in no way deepen the knowledge man has of God's inherent disposition; instead, it would only add to his notions and cause his notions and thoughts to become fossilized. It therefore behooves you all to understand exactly what the work of the incarnate God is. Surely you cannot fail to have understood the words I spoke to you: "It was not to experience the life of a normal human that I have come"? Have you forgotten the words: "God comes to earth not to live the life of a normal human"? You do not understand God's purpose in becoming flesh, nor do you know the meaning of "How could God come to earth with the intent of experiencing the life of a created being?" God comes to earth solely to complete His work, and so His work on earth is short-lived. He comes to earth not with the intent of causing the Spirit of God to cultivate His fleshly body into a superior human who will lead the church. When God comes to earth, it is the Word becoming flesh; man, however, does not know of His work and forcibly attributes things to Him. But you should all realize that God is the Word become flesh, not a fleshly

body that has been cultivated by the Spirit of God to assume the role of God for the moment. God Himself is not the product of cultivation, but is the Word become flesh, and today He officially carries out His work among you all. You all know, and acknowledge, that the incarnation of God is a factual truth, yet you act as though you understand it. From the work of the incarnate God to the significance and essence of His incarnation, you are unable to grasp these in the least and only follow others in glibly reciting words from memory. Do you believe the incarnate God to be as you imagine?

God becomes flesh solely to lead the age and set in motion new work. It is necessary for you to understand this point. This is much different from the function of man, and the two cannot be mentioned in the same breath. Man needs to be cultivated and perfected over a long period before he can be used to carry out work, and the kind of humanity that is needed is of an especially high order. Not only must man be able to sustain the sense of normal humanity, but he must further understand many of the principles and rules governing his conduct in relation to others, and, moreover, he must commit to studying even more about the wisdom and ethical knowledge of man. This is what man should be furnished with. However, this is not so for God become flesh, for His work neither represents man nor is the work of man; it is, rather, a direct expression of His being and a direct implementation of the work that He ought to do. (Naturally, His work is carried out at the appropriate time, not casually or at random, and it is begun when it is time to fulfill His ministry.) He does not take part in the life of man or the work of man, that is, His humanity is not furnished with any of these (although this does not affect His work). He only fulfills His ministry when it is time for Him to do so; whatever His status, He simply forges ahead with the work that He ought to do. Whatever man knows of

Him and whatever man's opinion of Him, His work is wholly unaffected. For example, when Jesus carried out His work, no one knew exactly who He was, but He simply forged ahead in His work. None of this hindered Him in carrying out the work that He ought to do. Therefore, He did not at first confess or proclaim His own identity, and merely had man follow Him. Naturally this was not only the humility of God, but was also the way in which God worked in the flesh. He could only work in this way, for man had no way of recognizing Him with the naked eye. And even if man had recognized Him, he would not have been able to help in His work. Furthermore, He did not become flesh in order to have man come to know His flesh; it was to carry out work and fulfill His ministry. For this reason, He placed no importance on making His identity public. When He had completed all the work that He ought to do, His entire identity and status naturally became clear to man. God become flesh keeps silent and never makes any proclamations. He pays mind neither to man nor to how man is getting along in following Him, but simply forges ahead in fulfilling His ministry and carrying out the work that He ought to do. No one is able to stand in the way of His work. When the time comes for Him to conclude His work, it will without fail be concluded and brought to an end, and no one is able to dictate otherwise. Only after He departs from man on completing His work will man understand the work that He does, though still not entirely clearly. And it will take a long time for man to fully understand the intentions with which He first carried out His work. In other words, the work of the age of the incarnate God is divided into two parts. One part consists of the work that the incarnate flesh of God Himself does and the words that the incarnate flesh of God Himself speaks. Once the ministry of His flesh is completely fulfilled, the other part of the work remains to be carried out by those who are used by the Holy Spirit. It is at

this time that man should fulfill his function, for God has already opened up the way, and it needs to be walked by man himself. That is to say, God become flesh carries out one part of the work, and then the Holy Spirit and those used by the Holy Spirit will succeed to this work. Therefore, man should know what the work that is primarily carried out by God become flesh at this stage entails, and he must understand exactly what the significance of God becoming flesh is and what the work that He ought to do is, and not make demands of God according to the demands made upon man. Herein lie man's mistake, his notion, and even more, his rebelliousness.

God becomes flesh not with the intention of allowing man to know His flesh, or to allow man to distinguish the differences between the flesh of God incarnate and that of man; nor does God become flesh to train man's powers of discernment, and still less does He do so with the intention of allowing man to worship the incarnate flesh of God, thereby winning great glory. None of these things is the intention of God in becoming flesh. Nor does God become flesh in order to condemn man, nor deliberately to reveal man, nor to make things difficult for him. None of these things is the intention of God. Every time God becomes flesh, it is a form of work that is unavoidable. It is for the sake of His greater work and His greater management that He acts as He does, and not for the reasons that man imagines. God comes to earth only as His work requires, and only as necessary. He does not come to earth with the intention of simply looking around, but to carry out the work that He ought to do. Why else would He assume such a heavy burden and take such great risks to carry out this work? God becomes flesh only when He has to, and always with unique significance. If it were only for the sake of allowing people to have a look at Him and to broaden their horizons, then He would, with absolute

certainty, never come among people so lightly. He comes to earth for the sake of His management and His greater work, and in order that He might obtain more of mankind. He comes to represent the age, He comes to defeat Satan, and He clothes Himself in flesh in order to defeat Satan. Even more, He comes in order to guide the entire human race in living their lives. All of this concerns His management, and it concerns the work of the whole universe. If God became flesh merely to allow man to come to know His flesh and to open up people's eyes, then why would He not travel to every nation? Would this not be an exceedingly easy matter? But He did not do so, instead choosing a suitable place in which to settle and begin the work that He ought to do. Just this flesh alone is of considerable significance. He represents an entire age, and also carries out the work of an entire age; He both brings the former age to an end and ushers in the new. All of this is an important matter that concerns God's management, and all of this is the significance of one stage of work that God comes to earth to carry out. When Jesus came to earth, He only spoke some words and carried out some work; He did not concern Himself with the life of man, and He departed as soon as He had completed His work. Today, when I have finished speaking and passing on My words to you, and when you have all understood, this step in My work will have concluded, no matter how your life will be. There must in future be some people to continue this step in My work and to continue to work on earth in accordance with these words; at that time, man's work and man's construction will begin. But, at present, God only does His work in order to fulfill His ministry and to complete one step of His work. God works in a manner unlike that of man. Man likes congregations and forums, and places importance on ceremony, whereas what God detests the most are precisely the congregations and meetings of man. God converses and speaks with man informally; this is the work of

God, which is exceptionally liberated and also sets you free. However, I utterly detest congregating with you, and I am unable to become accustomed to a life so regimented as yours. I detest rules the most; they put constraints on man to the point of making him afraid to make a move, afraid to speak, and afraid to sing, his eyes staring straight ahead at you. I utterly detest your manner of congregating and I utterly detest large congregations. I simply refuse to congregate with you in this way, for this manner of living makes one feel shackled and you observe too much ceremony and too many rules. If you were allowed to lead you would lead people all into the domain of rules, and they would have no way of casting aside the rules under your leadership; instead the atmosphere of religion would only become ever more intense, and the practices of man would only keep proliferating. Some people keep on talking and speaking when they congregate and they never feel weary, and some can go on preaching for a dozen days without stopping. These are all considered large congregations and the meetings of man; they have nothing to do with a life of eating and drinking, of enjoyment, or of the spirit being set free. These are all meetings! Your co-worker meetings, as well as congregations large and small, are all abhorrent to Me, and I have never felt any interest in them. This is the principle by which I work: I am not willing to preach during congregations, nor do I wish to proclaim anything in a big public assembly, and even less to convene you all for a few days of a special conference. I do not find it agreeable that you should all sit, prim and proper, at a gathering; I loathe seeing you live within the confines of any given ceremony, and even more, I refuse to take part in such a ceremony of yours. The more you do this, the more abhorrent I find it. I have not the slightest interest in these ceremonies and rules of yours; no matter how good a job you make of them, I find them all abhorrent. It is not that your arrangements are unsuitable or that you are

too low; it is that I detest your manner of living and, even more, I am unable to become accustomed to it. You do not understand in the least the work I wish to do. When Jesus did His work back then, after giving a sermon in some place, He would lead His disciples out of the city and speak with them about the ways that it behooved them to understand. He often worked in such a manner. His work among the multitude was few and far between. In accordance with what you ask of Him, God become flesh should not have the life of a normal human; He must carry out His work, and, whether He is sitting, standing, or walking, He must speak. He must work at all times and can never cease "operations," otherwise He would be neglecting His duties. Are these demands of man appropriate to human sense? Where is your integrity? Do you not ask too much? Do I need you to examine Me as I work? Do I need you to supervise as I fulfill My ministry? I know well what work I ought to do and when I ought to do it; there is no need for others to intervene. It may perhaps seem to you as if I have not done much, but by then My work is at an end. Take for instance the words of Jesus in the Four Gospels: Were they not limited as well? At that time, when Jesus entered the synagogue and preached a sermon, He was finished within a few minutes at the most, and when He was done speaking, He led His disciples onto the boat and departed without any explanation. At the very most, those within the synagogue discussed this amongst themselves, but Jesus had no part in it. God does only the work that He ought to do, and nothing over and above this. Now, many want Me to speak more and talk more, at least several hours a day. As you see it, God ceases to be God unless He speaks, and only He who speaks is God. You are all blind! All brutes! You are all ignorant things that have no sense! You have too many notions! Your demands go too far! You are inhuman! You do not understand in the least what God is! You believe that all speakers and orators are God,

and that anyone who is willing to supply you with words is your father. Tell Me, do all of you, with your well-formed features and uncommon appearance, still have even the slightest bit of sense? Do you yet know the heavensun! Each of you is like a greedy and corrupt official, so how can you see sense? How can you discriminate between right and wrong? I have bestowed much upon you, but how many among you have placed value on it? Who is fully in possession of it? You do not know who it is that opened the way along which you walk this day, so you continue to make demands of Me, making of Me these ridiculous and absurd demands. Are you not crimson with embarrassment? Have I not spoken enough? Have I not done enough? Who among you can truly cherish My words as a treasure? You flatter Me when in My presence, but you lie and cheat when you are not! Your actions are too despicable, and they revolt Me! I know that you ask Me to speak and work for no other reason than to feast your eyes and broaden your horizons, not for the sake of transforming your lives. I have spoken so much to you. Your lives should have changed long ago, so why then do you still keep relapsing into your old states even now? Could it be that My words have been robbed from you and you did not receive them? To tell the truth, I do not wish to say any more to degenerates like you—it would be in vain! I do not wish to do so much futile work! You only wish to broaden your horizons or to feast your eyes, and not to gain life! You are all deceiving yourselves! I ask you, how much of what I have spoken to you face-to-face have you put into practice? All you do is play tricks to deceive others! I detest those among you who enjoy looking on as spectators, and I find your curiosity deeply abhorrent. If you are not here to pursue the true way or thirst for the truth, then you are the objects of My detestation! I know that you listen to Me speak solely to satisfy your curiosity or to fulfill one or another of your greedy desires. You have no thought of seeking the

existence of truth, or of exploring the right track for entering into life; these demands simply do not exist among you. All you do is treat God like a plaything that you study and admire. You have too little passion for pursuing life, but plenty of desire to be curious! Explaining the way of life to such people is tantamount to talking to thin air; I may as well not speak at all! Let Me tell you: If you are merely looking to fill the void within your heart, then you had best not come to Me! You ought to place importance on gaining life! Do not fool yourselves! You had best not take your curiosity as the basis for your pursuit of life or use it as a pretext for asking Me to speak to you. These are all tricks at which you are highly adept! I ask you again: How much of what I ask you to enter into have you actually entered into? Have you grasped all that I have spoken to you? Have you managed to put into practice all that I have spoken to you?

The work of every age is initiated by God Himself, but you should know that, whatever the way in which God works, He does not come to start a movement, or to hold special conferences, or to establish any sort of organization on your behalf. He comes solely to carry out the work that He ought to do. His work does not suffer the constraint of any man. He does His work however He wishes; no matter what man thinks or knows of it, He is concerned only with carrying out His work. From the creation of the world to the present, there have already been three stages of work; from Jehovah to Jesus, and from the Age of Law to the Age of Grace, God has never convened a special conference for man, nor has He ever assembled all mankind together in order to convene a special global working conference and thereby extend the domain of His work. All He does is to carry out the initial work of an entire age at an appropriate time and in an appropriate place, thereby ushering in the age and leading the human race in how to live their lives. Special conferences are the congregations of man; assembling

people together to celebrate holidays is the work of man. God does not observe holidays and, moreover, finds them abhorrent; He does not convene special conferences and, furthermore, He finds them abhorrent. Now you should understand exactly what is the work that is done by the incarnate God!

The Mystery of the Incarnation (4)

You should know of the story behind the Bible and of its making. This knowledge does not belong to those who have not accepted the new work of God. They do not know. If you were to speak plainly of these matters of essence to them, they would no longer be sticklers about the Bible with you. They are constantly digging into what has been prophesied: Has this statement come to pass? Has that statement come to pass? Their acceptance of the gospel is in accordance with the Bible, and they preach the gospel according to the Bible. Their belief in God rests on the words of the Bible; without the Bible, they will not believe in God. This is the manner in which they live, subjecting the Bible to petty scrutiny. When they once again come digging into the Bible and ask you for explanations, you say, “First, let us not verify each statement. Instead, let us look at how the Holy Spirit works. Let us take the path we walk and compare it with the truth to see if this path is indeed the work of the Holy Spirit, and let us use the work of the Holy Spirit to check whether such a path is correct. As for whether this statement or that statement has come to pass as foretold, we humans should not stick our noses into it. It is better for us to speak instead of the work of the Holy Spirit and the latest work that God has been doing.” The prophecies in the Bible are words of God transmitted at the time by the prophets and words written by men whom God used, having obtained inspiration; only God Himself can explain those words, only the Holy Spirit can make known the meaning of those words, and only God Himself can break the seven seals and open the scroll. You say: “You are not God, and neither am I, so who dares lightly to explain the words of God? Do you dare to explain those words? Even if the prophets Jeremiah, John and Elijah were to come, they would not dare to try and explain those words, for they are not the Lamb.

Only the Lamb can break the seven seals and open the scroll, and none other can explain His words. I dare not usurp the name of God, much less attempt to explain God's words. I can only be one who submits to God. Are you God? None of the created beings dare to open the scroll or explain those words, and so I dare not explain them either. You had better not attempt to explain them. No one should try to explain them. Let us talk about the work of the Holy Spirit; this much man can do. I know a little of the work of Jehovah and Jesus, but as I have no personal experience of such work, I can only speak of it to a slight extent. As for the meaning of the words that Isaiah or Jesus spoke in their time, I will make no explanation. I do not study the Bible, but rather I follow the present work of God. You actually regard the Bible as the little scroll, but is it not something that only the Lamb can open? Apart from the Lamb, who else can open it? You are not the Lamb, and even less do I dare claim to be God Himself, so let us not analyze the Bible or subject it to petty scrutiny. Far better to discuss the work done by the Holy Spirit, that is, the present work done by God Himself. Let us see what the principles by which God works are and what the essence of His work is, using these to verify whether the path we walk on today is right, and in this way make certain of it." If you wish to preach the gospel, particularly to those in the religious world, you must understand the Bible and have a mastery of its inside story; otherwise, there is no way for you to preach the gospel. Once you have mastered the bigger picture, and cease to scrutinize the dead words of the Bible in a petty way, but speak only of the work of God and the life truth, then you shall be able to gain those who seek with a true heart.

Jehovah's work, the laws He put in place, and the principles by which He guided men in living their lives, the content of the work He did in the Age of Law, the significance of Him putting His laws in place, the

significance of His work to the Age of Grace, and what work God does in this final stage: these are things that you should understand. The first stage is the work of the Age of Law, the second the work of the Age of Grace, and the third the work of the last days. You must be clear about these stages of God's work. From beginning to end, there are three stages in total. What is the essence of each stage of work? How many stages are carried out in the work of the six-thousand-year management plan? How are these stages carried out, and why is each carried out in its particular way? These are all crucial questions. The work of each age has representational value. What work did Jehovah carry out? Why did He do it in that particular way? Why was He called Jehovah? Again, what work did Jesus carry out in the Age of Grace, and in what manner did He do it? Which aspects of God's disposition are represented by each stage of work and each age? Which aspects of His disposition were expressed in the Age of Law? And which in the Age of Grace? And which in the final age? These are essential questions that you must be clear about. The whole of God's disposition has been revealed in the course of the six-thousand-year management plan. It is not revealed only in the Age of Grace, nor only in the Age of Law, even less so only in this period of the last days. The work carried out in the last days represents judgment, wrath, and chastisement. The work carried out in the last days cannot replace the work of the Age of Law or that of the Age of Grace. However, the three stages, interconnecting, form one entity, and all are the work of one God. Naturally, the execution of this work is divided into separate ages. The work done in the last days brings everything to a close; that done in the Age of Law was the work of commencement; and that done in the Age of Grace was the work of redemption. As for the visions of the work in this entire six-thousand-year management plan, no one is able to gain insight or understanding, and these visions remain

riddles. In the last days, only the work of the word is carried out in order to usher in the Age of Kingdom, but it is not representative of all the ages. The last days are no more than the last days and no more than the Age of Kingdom, and they do not represent the Age of Grace or the Age of Law. It is just that, during the last days, all the work in the six-thousand-year management plan is revealed to you. This is the unveiling of the mystery. This kind of mystery is something that can be unveiled by no man. No matter how great an understanding man has of the Bible, it remains nothing more than words, for man does not understand the essence of the Bible. In reading the Bible, man may comprehend some truths, explain some words, or subject some famous passages and chapters to his petty scrutiny, but he will never be able to extricate the meaning contained within those words, for all man sees are dead words, not the scenes of the work of Jehovah and of Jesus, and man has no way of unraveling the mystery of this work. Therefore, the mystery of the six-thousand-year management plan is the greatest mystery, the most profoundly hidden, and wholly unfathomable to man. No one can directly understand the intentions of God, unless God Himself explains and reveals them to man; otherwise, these things will forever remain riddles to man, remaining forever sealed mysteries. Never mind those in the religious world; if you had not been told today, you would not have grasped it either. This work of six thousand years is more mysterious than all the prophecies of the prophets. It is the greatest mystery from creation to the present, and no one among the prophets throughout the ages has ever been able to fathom it, for this mystery is only unveiled in the final age and has never before been revealed. If you can grasp this mystery, and if you are able to comprehend it in its entirety, then all religious persons will be vanquished by this mystery. Only this is the greatest of visions; it is that which man longs most keenly to grasp but it is also that which is most

unclear to him. When you were in the Age of Grace, you did not know what the work done by Jesus or that done by Jehovah was about. People did not understand why Jehovah set forth laws, why He asked the multitude to keep the laws or why the temple had to be built, and still less did people understand why the Israelites were led from Egypt into the wilderness and then on to Canaan. It was not until this day that these matters have been revealed.

The work in the last days is the final stage of the three. It is the work of another new age and does not represent the entirety of the work of management. The six-thousand-year management plan is divided into three stages of work. No one stage alone can represent the work of the three ages, but only one part of a whole. The name Jehovah cannot represent the whole of God's disposition. The fact that He carried out His work in the Age of Law does not prove that God can only be God under the law. Jehovah set forth laws for man and handed down commandments to him, asking man to build the temple and the altars; the work He did represents only the Age of Law. This work that He did does not prove that God is only a God who asks man to keep the law, or that He is the God in the temple, or that He is the God before the altar. To say this would be untrue. The work done under the law can only represent one age. Therefore, if God only did the work in the Age of Law, then man would confine God within the following definition, saying, "God is the God in the temple, and, in order to serve God we must put on priestly robes and enter the temple." If the work in the Age of Grace had never been carried out and the Age of Law had continued until the present, man would not know that God is also merciful and loving. If the work in the Age of Law had not been done, and instead only the work in the Age of Grace, then all man would know is that God can only redeem man and forgive man's sins. Man would know only that He is holy and innocent,

and that for man's sake He is able to sacrifice Himself and be crucified. Man would know only these things but have no understanding of anything else. Each age therefore represents one part of God's disposition. As for which aspects of God's disposition are represented in the Age of Law, which in the Age of Grace, and which in this present stage: only when all three stages have been integrated into one whole can they reveal the entirety of God's disposition. Only when man has come to know all three stages can he understand it fully. None of the three stages can be omitted. You will only see the disposition of God in its entirety after coming to know these three stages of work. The fact that God completed His work in the Age of Law does not prove that He is only the God under the law, and the fact that He completed His work of redemption does not mean that God will forever redeem mankind. These are all conclusions drawn by man. The Age of Grace having come to an end, you cannot then say that God belongs only to the cross and that the cross alone represents the salvation of God. To do so would be to define God. In the present stage, God is mainly doing the work of the word, but you cannot say then that God has never been merciful to man and that all He has brought is chastisement and judgment. The work in the last days lays bare the work of Jehovah and Jesus and all mysteries not understood by man, so as to reveal the destination and the end of mankind and end all the work of salvation among mankind. This stage of work in the last days brings everything to a close. All mysteries not understood by man need to be unraveled to allow man to plumb them to their depths and have a completely clear understanding in his heart. Only then can the human race be classed according to kind. Only after the six-thousand-year management plan is completed will man come to understand the disposition of God in its entirety, for His management will then have come to an end. Now that you have experienced the work of God in the final age, what is the disposition

of God? Do you dare say that God is the God who merely speaks words and no more? You would not dare render such a conclusion. Some would say that God is the God who unveils mysteries, that God is the Lamb and the One who breaks the seven seals. But no one dares to render such a conclusion. Others might say that God is the incarnate flesh, but this would still not be correct. Still others might say that God incarnate only speaks words and does not work signs and wonders, but you would dare even less to speak in this way, for Jesus became flesh and worked signs and wonders, so you would not dare to define God so lightly. All of the work done throughout the six-thousand-year management plan has only now come to a close. Only after all of this work has been revealed to man and carried out in the midst of mankind will humanity know all of God's disposition and what He has and is. When the work of this stage has been fully completed, all mysteries not understood by man shall have been revealed, all truths previously not understood shall have been made clear, and the human race shall have been told of their future path and destination. This is the whole of the work that is to be done in the present stage. Even though the path that man walks today is also the path of the cross and the path of suffering, what man practices, and what he eats, drinks and enjoys today are greatly different from that which fell to man under the law and in the Age of Grace. What is asked of man this day is unlike that in the past and even more unlike that asked of man in the Age of Law. Now, what was asked of man under the law when God was doing His work in Israel? It was no more than that man should keep the Sabbath and the laws of Jehovah. No one was to labor on the Sabbath or transgress the laws of Jehovah. But it is not so now. On the Sabbath, man works, gathers, and prays as usual, and no restrictions are imposed on him. Those in the Age of Grace had to be baptized, and they were further asked to fast, break bread, drink wine, cover their heads and

wash the feet of others for them. Now, these rules have been abolished, but greater demands are made of man, for the work of God grows ever deeper and the entry of man reaches ever higher. In the past, Jesus laid His hands upon man and prayed, but now that everything has been said, what is the use of the laying on of hands? Words alone can achieve results. When He laid His hands upon man in the past, it was to bless man and also to heal him of his diseases. This was how the Holy Spirit worked at that time, but it is not so now. Now the Holy Spirit uses words in order to work and achieve results. His words have been made clear to you, and you should put them into practice just as you have been told. His words are His intentions; they are the work He wishes to do. Through His words, you will understand His intentions and that which He asks you to attain, and you may just put His words into practice directly without any need for the laying on of hands. Some may say, “Lay Your hands upon me! Lay Your hands upon me that I may receive Your blessing and that I may partake of You.” All these are outdated practices from the past, now obsolete, for the age has changed. The Holy Spirit works in accordance with the age, neither at random nor in conformity to set rules. The age has changed, and a new age necessarily brings with it new work. This is true of every stage of work, and so His work is never repeated. In the Age of Grace, Jesus did a fair amount of that kind of work, such as healing sickness, casting out demons, laying His hands upon man to pray for him, and blessing man. However, to do so again would be meaningless in the present day. The Holy Spirit worked in that way at the time, for it was the Age of Grace, and there was sufficient grace for man to enjoy. No payment of any kind was asked of him, and so long as he had faith, he would receive grace. All were treated very graciously. Now the age has changed, and the work of God has progressed further; it is through chastisement and judgment that the rebelliousness of man and the

unclean things within man will be purged away. That stage being the stage of redemption, it behooved God to work in that way, showing enough grace for man to enjoy, so that man might be redeemed from sin and, by means of grace, be forgiven his sins. This present stage is to expose the unrighteousness within man by means of chastisement, judgment, the smiting of words, as well as the discipline and revelation of words, so that humanity may afterward be saved. This is work more in-depth than redemption. The grace in the Age of Grace was sufficient for man's enjoyment; now that man has already experienced this grace, he is no longer to enjoy it. This work is now past its time and is no longer to be done. Now man is to be saved through the judgment of the word. After man is judged, chastised, and refined, his disposition is thereby changed. Is this not all because of the words I have spoken? Each stage of work is done in line with the progress of the whole human race and with the age. The work is all significant, and it is all done for the sake of the final salvation, that mankind may have a good destination in the future, and that humanity may be classed according to kind in the end.

The work of the last days is to speak words. Great changes can be effected in man by means of words. The changes now effected in these people upon their accepting these words are much greater than those effected in people upon their accepting the signs and wonders of the Age of Grace. For, in the Age of Grace, the demons were cast out from man with the laying on of hands and prayer, but the corrupt dispositions within man still remained. Man was healed of his sickness and forgiven his sins, but as for just how man was to be purged of the corrupt satanic dispositions within him, this work had yet to be done. Man was only saved and forgiven his sins for his faith, but the sinful nature of man was not extirpated and still remained within him. The sins of man were forgiven through the agency of

the incarnate God, but this did not mean that man no longer had sin within him. The sins of man could be forgiven through the sin offering, but as for just how man can be made to sin no more, and how his sinful nature may be extirpated completely and transformed, he has no way of solving this problem. The sins of man were forgiven, and this is because of the work of God's crucifixion, but man continued to live within his corrupt satanic disposition of old. This being so, man must be completely saved from his corrupt satanic disposition, so that his sinful nature may be completely extirpated, never to develop again, thus enabling the disposition of man to be transformed. This would require man to grasp the path of growth in life, to grasp the way of life, and to grasp the way to change his disposition. Furthermore, it would require man to act in accordance with this path, so that his disposition may gradually be changed and he may live under the shining of the light, so that all that he does may be in accord with the intentions of God, so that he may cast away his corrupt satanic disposition, and so that he may break free from Satan's influence of darkness, thereby emerging fully from sin. Only then will man receive complete salvation. At the time that Jesus was doing His work, man's knowledge of Him was still vague and unclear. Man always believed Him to be the son of David, and proclaimed Him to be a great prophet, the benevolent Lord who redeemed man's sins. Some, on the strength of their faith, were healed just from touching the edge of His garment; the blind could see and even the dead could be restored to life. However, man was unable to discover the corrupt satanic disposition deeply rooted within himself, neither did he know how to cast it away. Man received much grace, such as the peace and happiness of the flesh, the faith of one member bringing blessing on an entire family, the healing of sickness, and so on. The rest were the good deeds of man and his godly appearance; if someone could live on the basis of these, they were

considered an acceptable believer. Only believers of this kind could enter heaven after death, which meant that they were saved. But, in their lifetime, these people did not understand at all the way of life. All they did was to commit sins and then confess their sins in a constant cycle without any path to change their disposition: Such was the condition of man in the Age of Grace. Has man received complete salvation? No! Therefore, after that stage of work was finished, there still remained the work of judgment and chastisement. This stage is to make man pure by means of the word, and thereby give him a path to follow. This stage would not be fruitful or meaningful if it continued with the casting out of demons, for it would fail to extirpate man's sinful nature, and man would come to a standstill at the forgiveness of his sins. Through the sin offering, man has been forgiven his sins, for the work of the crucifixion has already come to an end and God has prevailed over Satan. But the corrupt disposition of man still remaining within him, man can still sin and resist God, and God has not gained mankind. That is why in this stage of work God uses the word to expose the corrupt disposition of man, causing him to practice in accordance with the right path. This stage is more meaningful than the previous one, as well as more fruitful, for now it is the word that directly supplies man's life and enables the disposition of man to be completely renewed; it is a much more thorough stage of work. Therefore, the incarnation in the last days has completed the significance of God's incarnation and completely finished God's management plan for man's salvation.

God's saving of man is not done directly using the method of the Spirit and the identity of the Spirit, for His Spirit can neither be touched nor seen by man, neither can man draw near. If He tried to save man directly using the perspective of the Spirit, man would be unable to receive His salvation. If God did not put on the outward form of a created man, there would be no

way for man to receive this salvation. For man has no way of approaching Him, much as no one was able to go near the cloud of Jehovah. Only by becoming a created human being, that is, only by putting His word into the body of flesh that He is about to become, can He personally work the word into all who follow Him. Only then can man personally see and hear His word, and moreover gain His word, and by this means come to be fully saved. If God did not become flesh, no one of flesh and blood would be able to receive such great salvation, nor would a single person be saved. If the Spirit of God worked directly in the midst of mankind, all humanity would be struck down, or else, with no way of coming into touch with God, they would be completely taken captive by Satan. The first incarnation was to redeem man from sin, to redeem him by means of the fleshly body of Jesus, that is, He saved man from the cross, but the corrupt satanic disposition still remained within man. The second incarnation is no longer to serve as a sin offering but rather to save fully those who were redeemed from sin. This is done so that those who have been forgiven may be delivered from their sins and made fully clean, and by attaining a changed disposition, break free of Satan's influence of darkness and return before the throne of God. Only in this way can man be fully sanctified. After the Age of Law had come to an end, and beginning with the Age of Grace, God began the work of salvation, which continues until the last days when, in judging and chastising the human race for their rebelliousness, He will completely purify mankind. Only then will God conclude His work of salvation and enter into rest. Therefore, in the three stages of work, only twice has God become flesh to carry out His work among man Himself. That is because only one in the three stages of work is to guide men in leading their lives, while the other two consist of the work of salvation. Only by becoming flesh can God live alongside man, experience the

suffering of the world, and live in a normal body of flesh. Only in this way can He supply men with the practical way that they need as created beings. It is through the incarnation of God that man receives full salvation from God, and not directly from heaven in answer to his prayers. Man is of flesh and blood, he has no way of seeing the Spirit of God, much less of approaching His Spirit, so all that he can come into contact with is God's incarnate flesh. Only by means of this is man able to grasp all the ways and all the truths and receive full salvation. The second incarnation will be sufficient to purge away the sins of man and to fully purify him. Hence, with the second incarnation, the entirety of God's work in the flesh will be brought to a close and the significance of God's incarnation be made complete. Thenceforth, the work of God in the flesh will have entirely come to an end. After the second incarnation, He will not become flesh a third time for His work. For His entire management will have come to an end. The incarnation of the last days will have fully gained His chosen people, and humanity in the last days will all have been classed according to kind. He will no longer do the work of salvation, nor will He return to the flesh to carry out any work. In the work of the last days, the word is mightier than the manifestation of signs and wonders, and the authority of the word surpasses that of signs and wonders. The word exposes all the corrupt dispositions buried deep in the heart of man. You have no way of recognizing them on your own. When they are laid bare before you through the word, you will naturally come to discover them; you will not be able to deny them, and you will be utterly convinced. Is this not the authority of the word? This is the result achieved by the work of the word today. Therefore, it is not through the healing of sickness and casting out of demons that man can be fully saved from his sins, nor can he be made fully complete by the manifestation of signs and wonders. The authority to heal sickness and cast

out demons only gives man grace, but the flesh of man still belongs to Satan and the corrupt satanic disposition still remains within man. In other words, that which has not been made clean still pertains to sin and to filth. Only after he has been made clean through the agency of the word can man be gained by God and become sanctified. When the demons were cast out of man and he was redeemed, this meant only that he was wrested out of Satan's hands and returned to God. However, without being made clean or changed by God, he remains as corrupt man. Within man still exist filth, opposition, and rebelliousness; man has only returned to God through His redemption, but he has not the slightest knowledge of God and is still capable of resisting and betraying Him. Before man was redeemed, many of Satan's poisons had already been planted within him and, after thousands of years of being corrupted by Satan, he has within him an established nature that resists God. Therefore, when man has been redeemed, it is nothing more than a case of redemption in which man is bought at a high price, but the poisonous nature within him has not been eliminated. Man that is so defiled must undergo a change before becoming worthy to serve God. By means of this work of judgment and chastisement, man will fully come to know the filthy and corrupt essence within his own self, and he will be able to change completely and become purified. Only in this way can man become worthy to return before the throne of God. All the work done this day is so that man can be cleansed and be changed; through judgment and chastisement by the word, as well as through refinement, man can cast off his corruption and be cleansed. Rather than deeming this stage of work to be that of salvation, it would be more apt to say it is the work of purification. In truth, this stage is that of conquest as well as the second stage in the work of salvation. It is through judgment and chastisement by the word that man arrives at being gained by God, and it is through the use

of the word to refine, judge, and expose that all of the impurities, notions, motives, and individual aspirations within man's heart are completely revealed. For all that man may have been redeemed and forgiven of his sins, it can only be considered as God not remembering the transgressions of man and not treating man in accordance with his transgressions. However, when man, who lives in a body of flesh, has not been set free from sin, he can only continue to sin, endlessly revealing his corrupt satanic disposition. This is the life that man leads, an endless cycle of sinning and being forgiven. The majority of mankind sin in the day only to confess in the evening. This way, even though the sin offering is forever effective for man, it will not be able to save man from sin. Only half the work of salvation has been completed, for man still has a corrupt disposition. For instance, when people realized that they were descended from Moab, they brought forth words of complaint, ceased to pursue life, and became utterly negative. Does this not show that humanity is still unable to fully submit under the dominion of God? Is this not precisely their corrupt satanic disposition? When you were not being subjected to chastisement, your hands were raised higher than all others, even that of Jesus. And you cried out in a loud voice: "Be a beloved son of God! Be an intimate of God! We would rather die than bow down to Satan! Rebel against the old Satan! Rebel against the great red dragon! May the great red dragon fall abjectly from power! May God make us complete!" Your cries were louder than all others. But then came the time of chastisement and, once again, the corrupt disposition of humanity was revealed. Then, their cries ceased, and their resolution failed. This is the corruption of man; running deeper than sin, it is something planted by Satan and deeply rooted within man. It is not easy for man to become aware of his sins; he has no way of recognizing his own deeply rooted nature, and he must rely on judgment by the word in order to achieve

this result. Only thus can man gradually be changed from this point onward. Man shouted thus in the past because he had no understanding of his inherent corrupt disposition. These are the impurities that exist within man. Throughout such a long period of judgment and chastisement, man lived in an atmosphere of tension. Was this not all achieved through the agency of the word? Did you not also cry out with a very loud voice prior to the trial of the service-doers? "Enter the kingdom! All those who accept this name shall enter into the kingdom! All shall partake of God!" When the trial of the service-doers came, you no longer cried out. At the very beginning, all cried out, "Oh God! Wherever You place me, I shall submit to being steered by You." Upon reading the words of God, "Who will be My Paul?" people said, "I am willing!" Then they saw the words, "And what of the faith of Job?" and said, "I am willing to take upon myself the faith of Job. God, please put me to the test!" When the trial of the service-doers came, they collapsed at once and could hardly stand up again. After that, little by little, the impurities in their heart gradually diminished. Was this not achieved through the word? So, what you have experienced today are results achieved through the word, even greater than those achieved through Jesus' working of signs and wonders. The glory of God that you see and the authority of God Himself that you see are not merely seen by means of the crucifixion, by means of the healing of sickness and the casting out of demons, but even more so by means of the judgment of His word. This shows you that the authority and power of God do not consist only of the working of signs, the healing of sickness, and the casting out of demons, but that the judgment of God's word is better able to represent the authority of God and to reveal His almightiness.

What man has achieved now—his present stature, knowledge, love, loyalty, submission, and insight—these are results attained through the

judgment of the word. That you are able to have loyalty and to remain standing until this day is attained through the agency of the word. Now man sees that the work of God incarnate is indeed extraordinary, and there is much in it that cannot be attained by man, and that are mysteries and wonders. Therefore, many have submitted. Some have never submitted to any man since the day of their birth, yet when they see the words of God this day, they fully submit without noticing they have done so, and they do not venture to scrutinize or say anything else. Humanity has fallen under the word and lies prostrate under the judgment of the word. If the Spirit of God spoke directly to man, mankind would all submit to the voice, falling down without words of revelation, much in the way that Paul fell to the ground in the light on the road to Damascus. If God continued to work in this way, man would never be able to come to know his own corruption through the judgment of the word and thereby attain salvation. Only through becoming flesh can God personally deliver His words into the ears of each and every human being, so that all who have ears may hear His words and receive His work of judgment by the word. Only in this way is the result achieved by His word, rather than the Spirit becoming manifest to frighten man into submission. It is only through this practical and yet extraordinary work that the old disposition of man, hidden deep within for many years, can be fully exposed, so that man may recognize it and have it changed. These things are all the practical work of God incarnate, in which, speaking and executing judgment in a practical manner, He achieves the results of judgment upon man by the word. This is the authority of God incarnate and the significance of God's incarnation. It is done to make known the authority of God incarnate, to make known the results achieved by the work of the word, and to make known that the Spirit has come in the flesh and demonstrates His authority through judging man by the word. Although His

flesh is the outward form of an ordinary and normal humanity, it is the results His words achieve that show to man He is full of authority, that He is God Himself, and that His words are the expression of God Himself. By this means all humanity is shown that He is God Himself, that He is God Himself who became flesh, that He is to be offended by none, and that no one can surpass His judgment by the word, and no force of darkness can prevail over His authority. Man's submission to Him is all due to Him being the Word become flesh, it is all due to His authority, and due to His judgment by the word. The work brought by His incarnate flesh is the authority that He possesses. The reason why He becomes flesh is because the flesh can also possess authority, and He is capable of carrying out work in a practical manner among mankind, in such a way that it is visible and tangible to man. This work is much more practical than the work done directly by the Spirit of God, who possesses all authority, and its results are also apparent. This is because God's incarnate flesh can speak and work in a practical way. The outward form of His flesh holds no authority, and can be approached by man, whereas His essence does carry authority, but His authority is visible to none. When He speaks and works, man is unable to detect the existence of His authority; this facilitates Him in doing work of a practical nature. All this practical work can achieve results. Even though no man realizes that He holds authority, or sees that He is not to be offended, or sees His wrath, He achieves the intended results of His words through His veiled authority, His hidden wrath, and the words He openly speaks. In other words, through His tone of voice, the sternness of His speech, and all the wisdom of His words, man is utterly convinced. In this way, man submits to the word of God incarnate, who seemingly has no authority, thereby fulfilling God's aim of saving man. This is another aspect of the significance of His incarnation: to speak in a more practical way and allow

the reality of His words to have an effect upon man, so that man may witness the power of the word of God. Therefore, were this work not done by means of the incarnation, it would not achieve the slightest results and would not be able to fully save sinful people. If God did not become flesh, He would remain the Spirit who is both invisible and intangible to man. Man being a creature of flesh, he and God belong to two different worlds and are possessed of different natures. The Spirit of God is incompatible with man, who is of flesh, and there is simply no way of establishing relations between them, not to mention that man is incapable of turning into a spirit. This being so, the Spirit of God must become a created being in order to do His original work. God can both ascend to the highest place and humble Himself to become a human creature, doing work among mankind and living in their midst, but man cannot ascend to the highest place and become a spirit, and even less can he descend to the lowest place. This is why God must become flesh to carry out His work. By the same token, during the first incarnation, only the flesh of God incarnate could redeem man through His crucifixion, whereas there would have been no way for the Spirit of God to be crucified as a sin offering for man. God could directly become flesh to serve as a sin offering for man, but man could not directly ascend to heaven to take the sin offering that God had prepared for him. This being so, all that is possible would be to ask God to run back and forth a few times between heaven and earth, not to have man ascend to heaven to take this salvation, for man had fallen and, moreover, man simply could not ascend to heaven, much less obtain the sin offering. Therefore, it was necessary for Jesus to come among mankind and personally do the work that simply could not be accomplished by man. Every time God becomes flesh, it is out of absolute necessity. If any of the stages could have been

carried out directly by the Spirit of God, He would not have submitted to the indignity of being incarnated.

In this final stage of work, results are achieved through the agency of the word. Through the word, man comes to understand many mysteries and the work that God has done through generations past; through the word, man is enlightened by the Holy Spirit; through the word, man comes to understand the mysteries never before unraveled by past generations, as well as the work of prophets and apostles of times past, and the principles by which they worked; through the word, man also comes to understand the disposition of God Himself, as well as the rebelliousness and resistance of man, and he comes to know his own essence. Through these steps of work and through all the words spoken, man comes to know the work of the Spirit, the work God's incarnate flesh does, and even more, His entire disposition. Your knowledge of God's work of management over six thousand years was also gained through the word. Was not the knowledge of your former notions and your success in putting them aside also attained through the word? In the previous stage, Jesus worked signs and wonders, but there are no signs and wonders in this stage. Was not your understanding of why God does not reveal signs and wonders also achieved through the word? Therefore, the words spoken in this stage surpass the work done by the apostles and prophets of generations past. Even the prophecies told by the prophets could not have achieved this result. The prophets spoke only prophecies, they spoke of what would happen in the future, but not of the work God wished to do at the time. Nor did they speak to guide mankind in their lives, or to bestow truths upon mankind, or to reveal mysteries to them, much less to bestow life. Of the words spoken in this stage, there is prophecy and truth, but mainly these words serve to bestow life upon man. The words at present are unlike the prophecies of the

prophets. This is a stage of work for the life of man, to change man's life disposition, and not for the sake of speaking prophecy. The first stage was the work of Jehovah: His work was to prepare a path for man to worship God on earth. It was the work of commencement to find a place of origin for the work on earth. At that time, Jehovah taught the Israelites to observe the Sabbath, honor their parents, and live peaceably with one another. This was because the people of that time did not understand what constituted man, nor did they understand how to live on earth. It was necessary for Him in the first stage of work to guide mankind in leading their lives. All that Jehovah spoke to them had not previously been known to mankind or been in their possession. At that time, God raised up many prophets to speak prophecies, and they all did so under the guidance of Jehovah. This was simply one item in the work of God. In the first stage, God did not become flesh, and so He instructed all tribes and nations through the prophets. When Jesus worked in His time, He did not speak as much as in the present day. This stage of the work of the word in the last days has never been done before in ages and generations past. Though Isaiah, Daniel and John spoke many prophecies, their prophecies were entirely different from the words spoken now. What they spoke were only prophecies, but the words spoken now are not. If I turned all I speak of now into prophecies, would you be able to understand? Supposing that what I spoke of was about matters after I had gone, how could you then gain understanding? The work of the word was never done in the time of Jesus or in the Age of Law. Perhaps some will say, "Did not Jehovah also speak words in the time of His work? Did Jesus not, in addition to healing sickness, casting out demons, and working signs and wonders, also speak words at that time He was working?" There are differences between the things that are said. What was the essence of the words uttered by Jehovah? He was only guiding mankind to lead their lives

on earth, which did not touch on spiritual matters in life. Why is it said that, when Jehovah spoke, it was to instruct the people of all places? The word "instruct" means to tell explicitly and command directly. He did not supply man with life; rather, He simply took man by the hand and taught man how to fear Him, without too much in the way of parables. The work Jehovah did in Israel was not to prune or discipline man or to deliver judgment and chastisement, it was to guide him. Jehovah commanded Moses to tell His people to gather manna in the wilderness. Every morning before sunrise, they were to gather manna, just enough for them to eat that day. The manna could not be kept until the next day, as it would then become moldy. He did not lecture people or expose their natures, nor did He expose their ideas and thoughts. He did not change people but rather guided them in leading their lives. The people of that time were like children, understanding nothing and capable only of some basic mechanical movements, and so Jehovah only decreed laws to guide the multitudes.

In order to spread the gospel, so that all who seek with a true heart may gain knowledge of the work done this day and be thoroughly convinced, you must arrive at a clear understanding of the inside story, the essence, and the significance of the work done in each stage. Make it so that, by listening to your fellowship, others may understand the work of Jehovah, the work of Jesus and, even more, all the work of the God of today, as well as the connections and the differences between the three stages of work. Make it so that, after they have finished listening, others will see that the three stages do not disrupt one another, but that all are the work of the same Spirit. Although They work in different ages, the content of the work They carry out is different, and the words They speak are different, yet the principles by which They work are one and the same.

These things are the greatest visions that all people who follow God should understand.

The Two Incarnations Complete the Significance of the Incarnation

Each stage of work done by God has its own practical significance. Back then, when Jesus came, He came in male form, and when God comes this time, His form is female. From this, you can see that God's creation of both men and women can be of use in His work, and with Him there is no distinction of gender. When His Spirit comes, He can take on any flesh He pleases, and that flesh can represent Him; whether male or female, it can represent God as long as it is His incarnate flesh. If Jesus had appeared as a female when He came, in other words, if an infant girl, and not a boy, had been conceived by the Holy Spirit, that stage of work would have been completed all the same. If that had been the case, then the present stage of work would have to be completed by a male instead, but the work would be completed all the same. The work done in each stage has its significance; neither stage of work is repeated, nor does it conflict with the other. At the time, Jesus, in doing His work, was called the only Son, and "Son" implies the male gender. Why is the only Son not mentioned in this current stage? Because the requirements of the work have necessitated a change in gender from that of Jesus. With God there is no distinction of gender. He does His work as He wishes, and in doing His work He is not subject to any restrictions, but is especially free. Yet every stage of work has its own practical significance. God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the notion that God is only male, not female. Before this, all humanity believed that God could only be male and that a female could not be called God, for

all humanity regarded men as having authority over women. They believed that no woman could take on authority, only men. What is more, they even said that man was the head of woman and that woman must obey man and could not surpass him. In times past, when it was said that man was woman's head, this was directed at Adam and Eve, who had been beguiled by the serpent—not at man and woman as they had been created by Jehovah in the beginning. Of course, a woman must obey and love her husband, and a husband must learn to feed and support his family. These are the laws and decrees set forth by Jehovah that humankind must abide by in their lives on earth. Jehovah said to woman, "Your desire shall be to your husband, and he shall rule over you." He spoke thus only so that humankind (that is, both man and woman) might live normal lives under the dominion of Jehovah, and so that the lives of humankind might have a structure, and not fall out of their proper order. Therefore, Jehovah made appropriate rules for how man and woman should act, though this was only in regard to all the created beings living on the earth, and bore no relation to God's incarnate flesh. How could God be the same as His created beings? His words were directed only toward the humankind of His creation; it was in order for humankind to live normal lives that He established rules for man and woman. In the beginning, when Jehovah created humankind, He made two kinds of human being, both male and female; and so there is the division of male and female in His incarnate fleshes. He did not decide His work based on the words He spoke to Adam and Eve. The two times He has become flesh have been determined entirely according to His thinking at the time He first created humankind; that is, He has completed the work of His two incarnations based on the male and the female before they were corrupted. If humanity took the words spoken by Jehovah to Adam and Eve, who had been beguiled by the serpent, and applied them to the work of God's incarnation,

would not Jesus also have to love His wife as He ought? This way, would God still be God? And this being so, would He still be able to complete His work? If it be wrong for God's incarnate flesh to be female, then would it not also have been an error of the greatest magnitude for God to have created woman? If people still believe that it would be wrong for God to be incarnated as female, then would not Jesus, who did not get married and was therefore unable to love His wife, be as much in error as the present incarnation? Since you use the words spoken to Eve by Jehovah to measure the truth of God's incarnation in the present day, then you must use Jehovah's words to Adam to judge the Lord Jesus who became flesh in the Age of Grace. Are these not one and the same? Since you take the measure of the Lord Jesus according to the male who had not been beguiled by the serpent, then you may not judge the truth of today's incarnation according to the female who had been beguiled by the serpent. This would be unfair! Measuring God in this way proves that you lack rationality. When Jehovah twice became flesh, the gender of His flesh was related to the male and the female who had not been beguiled by the serpent; it was in accordance with the male and the female who had not been beguiled by the serpent that He twice became flesh. Do not think that the maleness of Jesus was the same as that of Adam, who was beguiled by the serpent. The two are completely unrelated, they are males of two different natures. Surely it cannot be that the maleness of Jesus proves He is the head of all women but not of all men? Is He not the King of all the Jews (including both men and women)? He is God Himself, not just the head of woman but the head of man as well. He is the Lord of all created beings and the head of all created beings. How could you determine the maleness of Jesus to be the symbol of the head of woman? Would this not be blasphemy? Jesus is a male who has not been corrupted. He is God; He is Christ; He is the Lord. How could He be a male

like Adam who was corrupted? Jesus is the flesh worn by the most holy Spirit of God. How could you say He is a God who possesses the maleness of Adam? In that case, would not all of God's work have been wrong? Would Jehovah have incorporated within Jesus the maleness of Adam who was beguiled by the serpent? Is not the incarnation of the present time another instance of the work of God incarnate, who is different in gender from Jesus but like Him in nature? Do you still dare say that God incarnate could not be female, because woman was the first to be beguiled by the serpent? Do you still dare say that, as woman is the most unclean and the source of the corruption of humankind, God could not possibly become flesh as a female? Do you dare to persist in saying that "woman shall always obey man and may never manifest or directly represent God"? You did not understand in the past, but can you now go on blaspheming the work of God, especially the incarnate flesh of God? If this is not clear to you, best mind your tongue, lest your foolishness and ignorance be revealed and your ugliness exposed. Do not think that you understand everything. I tell you that all you have seen and experienced is insufficient for you to understand even a thousandth of My management plan. So why then do you act so haughty? That little bit of talent and tiny bit of knowledge you have are insufficient for Jesus to use in even a single second of His work! How much experience do you actually possess? What you have seen and all that you have heard in your lifetime and what you have imagined are less than the work I do in a single moment! You had best not nitpick and find fault. You can be as arrogant as you want, but you are nothing more than a created being not even the equal of an ant! All that you hold within your belly is less than what is in an ant's belly! Do not think, just because you have gained some experience and seniority, that this entitles you to gesticulate wildly and talk big. Are not your experience and your seniority

the product of the words I have uttered? Do you believe that they were in exchange for your own labor and toil? Today, you see that I have become flesh, and on this account alone there is in you a glut of concepts, and no end of notions therefrom. If not for My incarnation, even if you were possessed of extraordinary talents, you would not have so many concepts; and is it not from these that your notions arise? If Jesus had not become flesh that first time, would you even know of the incarnation? Is it not because the first incarnation gave you knowledge that you have the impudence to try to judge the second incarnation? Why, instead of being a submissive follower, are you subjecting it to study? When you have entered into this stream and come before the incarnate God, would He allow you to research Him? You can research your own family history, but if you try to research the "family history" of God, would the God of today allow you to conduct such a study? Are you not blind? Do you not bring contempt upon yourself?

If only the work of Jesus was done, and was not complemented by work in this stage of the last days, man would forever cling to the notion that Jesus alone is the only Son of God, that is, that God has only one son, and that anyone who comes thereafter by another name would not be the only Son of God, much less God Himself. Man has the notion that anyone who serves as a sin offering or who assumes power on God's behalf and redeems all humankind, is the only Son of God. There are some who believe that as long as the One who comes is a male, He may be deemed the only Son of God and God's representative. There are even those who say that Jesus is the Son of Jehovah, His only Son. Are such notions not overblown? If this stage of work were not done in the final age, then toward God the whole of humankind would be veiled under a dark shadow. If this were the case, man would think himself higher than woman, and women

would never be able to hold their heads up, and then not even a single woman could be saved. People always believe that God is male, and moreover that He has always despised woman and would not grant her salvation. If this were the case, would it not be true that all women, who were created by Jehovah and who have also been corrupted, would never have the opportunity to be saved? Then would it not have been pointless for Jehovah to have created woman, that is, to have created Eve? And would not woman perish for eternity? For this reason, the stage of work in the last days is undertaken in order to save the whole of humankind, not just woman. If anyone should think that were God to be incarnated as female, it would solely be for the sake of saving woman, then that person would indeed be a fool!

The work of today has pushed forward the work of the Age of Grace; that is, the work under the entire six-thousand-year management plan has moved forward. Though the Age of Grace has ended, there has been progress in God's work. Why do I say time and again that this stage of work builds upon the Age of Grace and the Age of Law? Because the work of this day is a continuation of the work done in the Age of Grace, and an advance over that done in the Age of Law. The three stages are tightly interconnected, with each link in the chain closely tied to the next. Why do I also say that this stage of work builds on that done by Jesus? Supposing that this stage did not build on the work done by Jesus, another crucifixion would have to take place in this stage, and the redemptive work of the previous stage would have to be done all over again. This would be meaningless. And so it is not that the work is completely finished, but that the age has moved forward and the level of the work has been raised higher than before. It can be said that this stage of work is built on the foundation of the Age of Law and upon the rock of Jesus' work. God's work is built

stage by stage, and this stage is not a new beginning. Only the combination of the three stages of work may be deemed the six-thousand-year management plan. The work of this stage is done on the foundation of the work of the Age of Grace. If these two stages of work were unrelated, then why is the crucifixion not repeated in this stage? Why do I not bear the sins of man, but instead come to judge and chastise man directly? If My work to judge and chastise man did not follow the crucifixion, with My coming now not conceived of the Holy Spirit, then I would not be qualified to judge and chastise man. It is precisely because I am one with Jesus that I come directly to chastise and judge man. The work at this stage is built entirely on the work in the preceding stage. That is why only work of this kind can bring man, step by step, into salvation. Jesus and I come from one Spirit. Even though We are unrelated in Our fleshes, Our Spirits are one; even though the content of what We do and the work that We take on are not the same, We are alike in essence; Our fleshes take different forms, but this is due to the change in era and the differing requirements of Our work; Our ministries are not alike, so the work We bring forth and the dispositions We reveal to man are also different. That is why what man sees and understands this day is unlike in the past, which is because of the change in era. For all that They are different in the gender and the form of Their fleshes, and that They were not born of the same family, still less in the same time period, Their Spirits are nonetheless one. For all that Their fleshes share neither blood nor physical kinship of any kind, it cannot be denied that They are the incarnate fleshes of God in two different time periods. That They are the incarnate fleshes of God is an irrefutable truth. However, They are not of the same bloodline and do not share a common human language (one was a male who spoke the language of the Jews and the other a female who only speaks Chinese). It is for these reasons that They have lived in different

countries to do the work that it behooves each one to do, and in different time periods too. Despite the fact that They are the same Spirit, possessed of the same essence, there are no absolute similarities between the outward shells of Their fleshes. All They share is the same humanity, but as far as external appearance of Their fleshes and the circumstances of Their birth are concerned, They are not alike. These things have no impact on Their respective work or on the knowledge that man has of Them, for, in the final analysis, They are the same Spirit and none can separate Them. Even though They are not related by blood, Their entire beings are in the charge of Their Spirits, which allocate to Them different work in different time periods, and Their fleshes are of different bloodlines. The Spirit of Jehovah is not the father of the Spirit of Jesus, and the Spirit of Jesus is not the son of the Spirit of Jehovah: They are one and the same Spirit. Similarly, the incarnate God of today and Jesus are not related by blood, but They are one, this is because Their Spirits are one. God can do the work of mercy and lovingkindness, as well as that of the righteous judgment and of chastisement of man, and that of calling down curses on man; and in the end, He can do the work of destroying the world and punishing the evil. Does He not do all of this Himself? Is this not the omnipotence of God? He was able both to promulgate laws for man and to issue him commandments, and He was also able to lead the early Israelites in living their lives on earth, and to guide them in building the temple and altars, holding all the Israelites under His dominion. Because of His authority, He lived on earth with the people of Israel for two thousand years. The Israelites dared not rebel against Him; all feared Jehovah and observed His commandments. Such was the work that was done by virtue of His authority and His omnipotence. Then, during the Age of Grace, Jesus came to redeem the whole of fallen humankind (not only the Israelites). He showed mercy and

lovingkindness to man. The Jesus that man saw in the Age of Grace was filled with lovingkindness and was always loving toward man, for He had come to save humanity from sin. He was able to forgive men their sins until His crucifixion completely redeemed humankind from sin. During this period, God appeared before man with mercy and lovingkindness; that is, He became a sin offering for man and was crucified for the sins of man, so that they might forever be forgiven. He was merciful, compassionate, patient, and loving. And all those who followed Jesus in the Age of Grace likewise sought to be patient and loving in all things. They were long-suffering, and never fought back even when beaten, cursed, or stoned. But during the final stage it can no longer be so. The work of Jesus and Jehovah was not entirely the same even though They were of one Spirit. The work of Jehovah did not bring the age to an end, but guided the age, ushering in the life of humankind on earth, and the work of today is to conquer those in the Gentile nations who have been deeply corrupted, and to lead not only God's chosen people in China, but the entire universe and all humankind. It may appear to you that this work is being done only in China, but in fact it has already begun to spread abroad. Why is it that people outside China seek the true way, time and time again? It is because the Spirit has already set to work, and the words spoken today are directed toward people throughout the universe. With this, half of the work is already under way. From the creation of the world to the present, the Spirit of God has set this great work in motion, and has moreover done different work in different ages and among different nations. The people of each age see a different disposition of His, which is naturally revealed through the different work that He does. He is God, filled with mercy and lovingkindness; He is the sin offering for man and man's shepherd; but He is also man's judgment, chastisement, and curse. He could lead man to live on earth for two thousand years, and He

could also redeem corrupted humankind from sin. Today, He is also able to conquer humankind, who does not know Him, and to prostrate them under His dominion, so that all submit to Him fully. In the end, He will burn away all that is unclean and unrighteous within people throughout the universe, to show them that He is not only a merciful and loving God, not only a God of wisdom and wonders, not only a holy God, but furthermore, a God who judges man. To the evil ones among humankind, He is burning, judgment, and punishment; to those who are to be perfected, He is tribulation, refinement, and trials, as well as comfort, sustenance, the provision of words, and pruning. And to those who are eliminated, He is punishment and retribution. Tell Me, is God not almighty? He is capable of any and all work, not just the crucifixion, as you imagine. You think too little of God! Do you believe that all He can do is redeem the whole of humankind through His crucifixion, and that's it? And after that, you will follow Him up to heaven to eat of the fruit from the tree of life and drink from the river of life? … Could it be that simple? Tell Me, what have you accomplished? Do you have the life of Jesus? You were indeed redeemed by Him, but the crucifixion was the work of Jesus Himself. What duty have you fulfilled as a human being? You have only outward piety, but you do not understand His way. Is that how you manifest Him? If you have not attained the life of God or seen the entirety of His righteous disposition, then you cannot claim to be one that has life, and you are not worthy to pass through the gate of the kingdom of heaven.

Not only is God a Spirit, He can also become flesh. He is, moreover, a body of glory. Jesus, though you have not seen Him, was witnessed by the Israelites—the Jews of that time. He was at first a fleshly body, but after He was crucified, He became the body of glory. He is the all-encompassing Spirit and can do work in every place. He can be Jehovah, or Jesus, or

Messiah; in the end, He can also become Almighty God. He is righteousness, judgment, and chastisement; He is curse and wrath; but He is also mercy and lovingkindness. All the work He has done is capable of representing Him. What manner of God do you say He is? You cannot explain. If you truly cannot explain, you should not come to conclusions about God. Do not draw the conclusion that God is forever a God of mercy and lovingkindness just because He did the work of redemption in one stage. Can you be certain that He is only a merciful and loving God? If He is merely a merciful and loving God, why will He bring the age to an end in the last days? Why will He send down so many disasters? According to people's notions and thoughts, God should be merciful and loving to the very end, so that every last member of humankind can be saved. But why, in the last days, does He send down such great disasters as earthquake, pestilence, and famine to destroy this evil humankind, which regards God as an enemy? Why does He allow man to suffer these disasters? As for what manner of God He is, no one among you dares to say, and none is able to explain. Can you be certain that He is the Spirit? Do you dare say that He is none other than the flesh of Jesus? And do you dare say that He is a God who will forever be crucified for man's sake?

Does the Trinity Exist?

After the truth of Jesus become flesh came to be, man believed that in heaven, there is not only the Father, but also the Son, and even the Spirit. This is the conventional notion man holds, that there is a God such as this in heaven: a triune God who is the Father, the Son, and the Holy Spirit. All mankind has these notions: God is one God, but comprises three parts, what all those grievously entrenched in conventional notions deem to be the Father, the Son, and the Holy Spirit. Only those three parts made one is all of God. Without the Holy Father, God would not be whole. Similarly, neither would God be whole without the Son or the Holy Spirit. In their notions, they believe that neither the Father alone nor the Son alone can be deemed God. Only the Father, the Son, and the Holy Spirit together can be deemed God Himself. Now, all religious believers, and even each follower among you, hold this belief. Yet, as for whether this belief is correct, none can explain, for you are always in a fog of confusion about the matters of God Himself. Though these are notions, you do not know whether they are right or wrong, for you have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man. Throughout these many years, there have been many Bible expositors who have explained the “true meaning” of the Trinity, but such explanations of the

triune God as three distinct consubstantial persons have been vague and unclear, and people are all befuddled by the “construct” of God. No great man has ever been able to offer a thorough explanation; most explanations pass muster in terms of reasoning and on paper, but not a single man has a fully clear understanding of its meaning. This is because this great Trinity man holds in the heart simply does not exist. For none have ever seen the true countenance of God, nor have any been fortunate enough to ascend to the abode of God for a visit so as to examine what items are present in the place where God lies, to determine exactly how many tens of thousands or hundreds of millions of generations are in the “house of God” or to investigate just how many parts compose the inherent construct of God. What mainly needs to be examined is this: the age of the Father and the Son, as well as the Holy Spirit; the respective appearances of each person; exactly how it is that They split up, and how it is that They are made one. Unfortunately, in all these many years, not a single man has been able to determine the truth of these matters. They all simply conjecture, for not a single man has ever ascended to heaven for a visit and returned with an “investigative report” for all mankind in order to report on the truth of the matter to all those fervent and devout religious believers concerned about the Trinity. Of course, the blame cannot be put on man for forming such notions, for why did Jehovah the Father not have Jesus the Son accompany Him when He created mankind? If, in the beginning, all had gone by the name of Jehovah, it would have been better. If blame must be laid, let it be laid on the momentary lapse of Jehovah God, who did not call the Son and the Holy Spirit before Him in the time of creation, but rather carried out His work alone. If They had all worked simultaneously, then would They not have become one? If, from the very beginning until the end, there was only the name Jehovah and not the name of Jesus from the Age of Grace, or if

He had then still been called Jehovah, then would God not have been spared the suffering of this division by mankind? To be sure, Jehovah cannot be blamed for all this; if blame must be laid, let it be laid on the Holy Spirit, who for thousands of years continued His work by the name of Jehovah, of Jesus, and even of the Holy Spirit, befuddling and confusing man such that man could not know exactly who God is. If the Holy Spirit Himself had worked without form or image, and moreover, without a name such as Jesus, and man could neither touch nor see Him, only hearing the sounds of thunder, then would not this kind of work have been of more benefit to mankind? So what can be done now? The notions of man have amassed high as a mountain and wide as the sea, to the extent that the God of the present day can no longer endure them and is at a complete loss. In the past when it was only Jehovah, Jesus, and between Them, the Holy Spirit, man was already at a loss as to how to cope, and now there is the addition of the Almighty, who is even said to also be a part of God. Who knows who He is and in which person of the Trinity He has been intermingled with or hidden within for however many years? How can man bear this? The triune God alone was enough to take man a lifetime to explain, but now there is "one God in four persons." How can this be explained? Can you explain it? Brothers and sisters! How have you believed in such a God until this day? I take My hat off to you. The triune God was already enough to bear; how could you continue to have such unshakable faith in this one God in four persons? You have been urged to get out, yet you refuse. How inconceivable! You are really something! A person can actually go so far as to believe in four Gods and make nothing of it; do you not think this is a miracle? To look at you, no one would know you are able to work such a great miracle! Let Me tell you that, in truth, the triune God does not exist anywhere in this universe. God has no Father and no Son, and much less is

there a concept that the Father and Son jointly use the Holy Spirit as an instrument. All of this is the greatest fallacy in this world and simply does not exist! Yet even such a fallacy has its origin and is not entirely without basis, for your minds are not so simple, and your thoughts are not without reason. Rather, they are quite appropriate and ingenious, so much so that they are impregnable even to any Satan. The pity is that these thoughts are all fallacies and simply do not exist! You have not seen the real truth at all; you are merely making conjectures and imaginings, then fabricating it all into a story to deceitfully gain others' trust and to gain dominance over those most foolish of people without wit or reason, so that they believe in your great and renowned "expert teachings." Is this truth? Is this the way of life that man should comprehend? It is all nonsense! Not a single word is appropriate! Throughout these many years, God has been split by you in this way, being split finer and finer with each generation, to the extent that one God has been openly split into three Gods. And now it is simply impossible for man to rejoin God as one, for you have split Him up too finely! If not for My prompt work before it was too late, it is hard to say how long you would have brazenly continued this way! To continue splitting God in this way, how can He still be your God? Would you still recognize God? Would you still find your origins? If I had arrived any later, it is likely that you would have sent the "Father and Son," Jehovah and Jesus, back to Israel and claimed that you yourselves are a part of God. Fortunately, it is now the last days. Finally, this day I have long awaited has come, and only after I carried out this stage of work by My own hand has your splitting of God Himself been halted. If not for this, you would have escalated, even placing all the Satans among you onto your tables for worship. This is your artifice! This is your means of splitting God! Will you continue to do so now? Let Me ask you: How many Gods are there? Which

God will bring you salvation? Is it the first God, the second, or the third that you always pray to? Which do you always believe in? Is it the Father? Or the Son? Or is it the Spirit? Tell Me who it is that you believe in. Though with every word you say you believe in God, what you actually believe is your own brain! You simply do not have God in your hearts! And yet in your minds are a number of such Trinities! Do you not agree?

If the three stages of work are assessed in accordance with this concept of the Trinity, then there must be three Gods as the work carried out by each is not the same. If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus'? How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God; how can this kind of God still have the inherent essence of God? If you accept that there is only one God, then how can He have a son and be a father? Are these not all simply your notions? There is only one God, only one person in this God, and only one Spirit of God, much as it is written down in the Bible that "There is only one Holy Spirit and only one God." Regardless of whether the Father and the Son of which you speak exist, there is only one God after all, and the essence of the Father, the Son, and the Holy Spirit you believe in is the essence of the Holy Spirit. In other words, God is a Spirit, but He is able to become flesh and live among men, as well as to be above all things. His Spirit is all-inclusive and omnipresent.

He can simultaneously be in the flesh and in and above the universe. Since all people say that God is the only one true God, then there is a single God, divisible at will by none! God is only one Spirit, and only one person; and that is the Spirit of God. If it is as you say, the Father, the Son, and the Holy Spirit, then are They not three Gods? The Holy Spirit is one matter, the Son another, and the Father yet another. Their persons are different and Their essences are different, so how then can They each be part of a single God? The Holy Spirit is a Spirit; this is easy for man to understand. If this be so, then the Father is even more so a Spirit. He has never descended onto earth and has never become flesh; He is Jehovah God in the heart of man, and He is certainly a Spirit as well. Then what is the relationship between Him and the Holy Spirit? Is it the relationship between Father and Son? Or is it the relationship between the Holy Spirit and the Spirit of the Father? Is the essence of each Spirit the same? Or is the Holy Spirit an instrument of the Father? How can this be explained? And then what is the relationship between the Son and the Holy Spirit? Is it a relationship between two Spirits or the relationship between a man and a Spirit? These are all matters that can have no explanation! If They are all one Spirit, then there can be no talk of three persons, for They are possessed of a single Spirit. If They were distinct persons, then Their Spirits would vary in strength, and They simply could not be one single Spirit. This concept of the Father, the Son, and the Holy Spirit is most absurd! This segments God and splits Him into three persons, each with a status and Spirit; how then can He still be one Spirit and one God? Tell Me, were the heavens and earth, and all things created by the Father, the Son, or the Holy Spirit? Some say that They created it all together. Then who redeemed mankind? Was it the Holy Spirit, the Son, or the Father? Some say it was the Son who redeemed mankind. Then who is the Son in essence? Is He not the incarnation of the Spirit of God? The

incarnation calls God in heaven by the name of Father from the perspective of a created man. Are you not aware that Jesus was born through the conception of the Holy Spirit? Within Him is the Holy Spirit; whatever you say, He is still one with God in heaven, for He is the incarnation of the Spirit of God. This idea of the Son is simply untrue. It is one Spirit who carries out all of the work; only God Himself, that is, the Spirit of God carries out His work. Who is the Spirit of God? Is it not the Holy Spirit? Is it not the Holy Spirit who works in Jesus? If the work had not been carried out by the Holy Spirit (that is, the Spirit of God), then could His work have represented God Himself? When Jesus called God in heaven by the name of Father as He prayed, this was done only from the perspective of a created man, only because the Spirit of God had put on an ordinary and normal flesh and had the exterior cover of a created being. Even if within Him was the Spirit of God, His exterior appearance was still that of a normal man; in other words, He had become the "Son of man" of which all men, including Jesus Himself, spoke. Given that He is called the Son of man, He is a person (whether man or woman, in any case one with the exterior shell of a human being) born into a normal family of ordinary people. Therefore, Jesus calling God in heaven by the name of Father was the same as how you at first called Him Father; He did so from the perspective of a created man. Do you still remember the Lord's Prayer that Jesus taught you to memorize? "Our Father in heaven…." He asked all men to call God in heaven by the name of Father. And since He too called Him Father, He did so from the perspective of one who stands on an equal footing with you all. Since you called God in heaven by the name of Father, Jesus saw Himself to be on equal footing with you, and as a man on earth chosen by God (that is, the Son of God). If you call God Father, is this not because you are a created being? However great the authority of Jesus on earth, prior to the

crucifixion, He was merely a Son of man, governed by the Holy Spirit (that is, God), and one of the earth's created beings, for He had yet to complete His work. Therefore, His calling God in heaven Father was solely His humility and submission. His addressing God (that is, the Spirit in heaven) in such a manner, however, does not prove that He was the Son of the Spirit of God in heaven. Rather, it was simply that His perspective was different, not that He was a different person. The existence of distinct persons is a fallacy! Prior to His crucifixion, Jesus was a Son of man bound by the limitations of the flesh, and He did not fully possess the authority of the Spirit. That is why He could only seek the intentions of God the Father from the perspective of a created being. It is as He thrice prayed in Gethsemane: "Not as I will, but as You will." Before He was laid on the cross, He was but the King of the Jews; He was Christ, the Son of man, and not a body of glory. That is why, from the standpoint of a created being, He called God Father. Now, you cannot say that all who call God Father are the Son. If this were so, then would you not have all become the Son once Jesus taught you the Lord's Prayer? If you are still not convinced, then tell Me, who is the one that you call Father? If you are referring to Jesus, then who is the Father of Jesus to you? After Jesus went away, this idea of the Father and the Son was no more. This idea was only appropriate for the years when Jesus became flesh; under all other circumstances, the relationship is one between the Lord of creation and a created being when you call God Father. There is no time at which this idea of the Trinity of Father, Son, and Holy Spirit can stand; it is a fallacy rarely seen through the ages and it does not exist!

This may call to mind for most people the words of God from Genesis: "Let Us make man in Our image, after Our likeness" (Genesis 1:26). Given that God says "let Us make man in Our image," then "Us" indicates two or

more; since He stated “Us,” then there is not just one God. In this way, man began to think in the abstract of distinct persons, and from these words arose the idea of the Father, the Son, and the Holy Spirit. What then is the Father like? What is the Son like? And what is the Holy Spirit like? Could it possibly be that the mankind of today was made in the image of one joined together from three? Then is the image of man like that of the Father, the Son, or the Holy Spirit? Which of the persons of God is man in the image of? This idea of man’s is simply incorrect and nonsensical! It can only split one God into several Gods. At the time that Moses wrote Genesis, it was after mankind was created following the creation of the world. In the very beginning, when the world began, Moses did not exist. And it was not until much later that Moses wrote the Bible, so how could he have possibly known what it was that God in heaven spoke? He had not an inkling of how God created the world. In the Old Testament of the Bible, there is no mention of the Father, the Son, and the Holy Spirit, only of the one true God, Jehovah, carrying out His work in Israel. He is called by different names as the age changes, but this cannot prove that each name refers to a different person. If this were so, then would there not be innumerable persons in God? What is written in the Old Testament is the work of Jehovah, a stage of work of God Himself for commencement in the Age of Law. It was the work of God, where as He spoke, it was, and as He commanded, it stood. At no time did Jehovah say that He was the Father come to carry out work, nor did He ever prophesy the Son coming to redeem mankind. When it came to the time of Jesus, it was only said that God had become flesh to redeem all mankind, not that it was the Son who had come. Because the ages are not alike and the work that God Himself does also differs, He needs to carry out His work within different realms. In this way, the identity He represents also differs. Man believes that Jehovah

is the Father of Jesus, but this was actually not acknowledged by Jesus, who said: “We were never distinguished as Father and Son; I and the Father in heaven are one. The Father is in Me and I am in the Father; when man sees the Son, they are seeing the heavenly Father.” When all has been said, be it the Father or the Son, They are one Spirit, not divided into separate persons. Once man attempts to explain, matters are complicated with the idea of distinct persons, as well as the relationship between Father, Son, and Spirit. When man speaks of separate persons, does this not materialize God? Man even ranks the persons as first, second, and third; these are all but the imaginings of man, not worthy of reference, and utterly unrealistic! If you asked him: “How many Gods are there?” he would say that God is the Trinity of the Father, the Son, and the Holy Spirit: the one true God. If you asked further: “Who is the Father?” he would say: “The Father is the Spirit of God in heaven; He is in charge of all, and is the Master of heaven.” “Then is Jehovah the Spirit?” He would say: “Yes!” If you then asked him, “Who is the Son?” he would say that Jesus is the Son, of course. “Then what is the story of Jesus? From whence did He come?” He would say: “Jesus was born to Mary through the conception of the Holy Spirit.” Then is His essence not the Spirit as well? Is not His work also representative of the Holy Spirit? Jehovah is the Spirit, and so too is the essence of Jesus. Now in the last days, there is less need to say that it is still the Spirit; how could They be different persons? Is it not simply the Spirit of God carrying out the work of the Spirit from different perspectives? As such, there is no distinction between persons. Jesus was conceived by the Holy Spirit, and indubitably, His work was precisely that of the Holy Spirit. In the first stage of work carried out by Jehovah, He neither became flesh nor appeared to man. So man never saw His appearance. No matter how great and how tall He was, He was still the Spirit, God Himself who created man in the

beginning. That is, He was the Spirit of God. He spoke to man from among the clouds, merely a Spirit, and none witnessed His appearance. Only in the Age of Grace when the Spirit of God came into the flesh and was incarnated in Judea did man see for the first time the image of the incarnation as a Jew. There was nothing of Jehovah about Him. However, He was conceived by the Holy Spirit, that is, conceived by the Spirit of Jehovah Himself, and Jesus was still born as the embodiment of the Spirit of God. What man first saw was the Holy Spirit descending like a dove upon Jesus; it was not the Spirit exclusive to Jesus, but rather the Holy Spirit. Then can the Spirit of Jesus be separated from the Holy Spirit? If Jesus is Jesus, the Son, and the Holy Spirit is the Holy Spirit, then how could They be one? The work could not be carried out if so. The Spirit within Jesus, the Spirit in heaven, and the Spirit of Jehovah are all one. It is called the Holy Spirit, the Spirit of God, the sevenfold intensified Spirit, and the all-inclusive Spirit. The Spirit of God can carry out much work. He is able to create the world and destroy it by flooding the earth; He can redeem all mankind, and moreover, He can conquer and destroy all mankind. This work is all carried out by God Himself and cannot be done by any of the personhoods of God in His stead. His Spirit can be called by the name of Jehovah and Jesus, as well as the Almighty. He is the Lord, and Christ. He can also become the Son of man. He is in the heavens and also on the earth; He is on high above the universes and among the multitude. He is the only Master of the heavens and earth! From the time of creation until now, this work has been carried out by the Spirit of God Himself. Be it the work in the heavens or in the flesh, all is carried out by His own Spirit. All creatures, whether in heaven or on earth, are in the palm of His almighty hand; all of this is the work of God Himself and can be done by no other in His stead. In the heavens, He is the Spirit but also God Himself;

among men, He is flesh but remains God Himself. Though He may be called by hundreds of thousands of names, He is still Himself, the direct expression of His Spirit. The redemption of all mankind through His crucifixion was the direct work of His Spirit, and so too is the proclamation unto all nations and all lands during the last days. At all times, God can only be called the almighty and one true God, the all-inclusive God Himself. The distinct persons do not exist, much less this idea of the Father, the Son, and the Holy Spirit. There is only one God in heaven and on earth!

The management plan of God spans six thousand years and is divided into three ages based on the differences in His work: The first age is the Old Testament Age of Law; the second is the Age of Grace; and the third is that of the last days—the Age of Kingdom. In each age a different identity is represented. This is only because of the difference in the work, that is, the requirements of the work. The first stage of work during the Age of Law was carried out in Israel, and the second stage of concluding the work of redemption was carried out in Judea. For the work of redemption, Jesus was born through the conception of the Holy Spirit and as the only Son. All of this was due to the requirements of the work. In the last days, God wishes to expand His work into the Gentile nations and conquer the people there, so that His name may be great among them. He wishes to guide man in understanding and entering into all the truth. All of this work is carried out by one Spirit. Though He may do so from different standpoints, the nature and principles of the work remain the same. Once you observe the principles and nature of the work They have carried out, then you will know that it is all done by one Spirit. Still some may say: “The Father is the Father; the Son is the Son; the Holy Spirit is the Holy Spirit, and in the end, They will be made one.” Then how should you make Them one? How can the Father and the Holy Spirit be made one? If They were inherently two,

then no matter how They are joined together, would They not remain two parts? When you talk about making Them one, is that not simply joining two separate parts to make one whole? But were They not two parts before being made whole? Each spirit has a distinct essence, and two spirits cannot be made into a single one. A spirit is not a material object and is unlike anything else in the material world. As man sees it, the Father is one Spirit, the Son another, and the Holy Spirit yet another, then the three Spirits mix like three glasses of water into one whole. Is not that then the three made one? This is purely a fallacious explanation! Is this not splitting up God? How can the Father, the Son, and the Holy Spirit all be made one? Are They not three parts each of different natures? There are others who say, "Did not God expressly state that Jesus was His beloved Son?" Jesus is the beloved Son of God, in whom He is well pleased—this was certainly spoken by God Himself. That was God bearing witness to Himself, but merely from a different perspective, that of the Spirit in heaven bearing witness to His own incarnation. Jesus is His incarnation, not His Son in heaven. Do you understand? Do not the words of Jesus, "I am in the Father, and the Father in Me," indicate that They are one Spirit? And is it not because of the incarnation that They were separated between heaven and earth? In reality, They are still one; no matter what, it is simply God bearing witness to Himself. Owing to the change in ages, the requirements of the work, and the differing stages of His management plan, the name by which man calls Him also differs. When He came to carry out the first stage of work, He could only be called Jehovah, who is the shepherd of the Israelites. In the second stage, the incarnate God could only be called Lord, and Christ. But at that time, the Spirit in heaven stated only that He was the beloved Son of God and made no mention of His being the only Son of God. This simply did not happen. How could God have an only child? Then would God not

have become man? Because He was the incarnation, He was called the beloved Son of God, and, from this, came the relationship between Father and Son. It was simply because of the separation between heaven and earth. Jesus prayed from the perspective of the flesh. Since He had put on a flesh of such normal humanity, it is from the perspective of the flesh that He said: "My outer shell is that of a created being. Since I put on a flesh to come to this earth, I am now a long, long way from heaven." For this reason, He could only pray to God the Father from the perspective of the flesh. This was His duty, and it was that which the incarnate Spirit of God should be furnished with. It cannot be said that He was not God simply because He prayed to the Father from the perspective of the flesh. Though He was called the beloved Son of God, He was still God Himself, for He was but the incarnation of the Spirit, and His essence was still the Spirit. People wonder why He prayed if He was God Himself. This is because He was the incarnate God, God living within the flesh, and not the Spirit in heaven. As man sees it, the Father, the Son, and the Holy Spirit are all God. Only the three all made as one can be deemed the one true God, and, in this way, His power is exceptionally great. There are those who say that only in this way is He the sevenfold intensified Spirit. When the Son prayed after His coming, it was that Spirit to whom He prayed. In reality, He was praying from the perspective of a created being. For the flesh is not whole, He was not whole and had many weaknesses when He came into the flesh, and He was much disturbed as He carried out His work in the flesh. That is why He thrice prayed to God the Father prior to His crucifixion, as well as many times even before that. He prayed among His disciples; He prayed alone upon a mountain; He prayed aboard the fishing boat; He prayed among a multitude of people; He prayed when breaking bread; and He prayed when blessing others. Why did He do so? It was the Spirit to whom He prayed;

He was praying to the Spirit, to God in heaven, from the perspective of the flesh. Therefore, from man's standpoint, Jesus became the Son in that stage of work. In this stage, however, He does not pray. Why is this? This is because what He brings forth is the work of the word, and the judgment and chastisement of the word. He has no need for prayers, and His ministry is to speak. He is not put upon the cross, and He is not turned over by man to those in power. He simply carries out His work. At the time when Jesus prayed, He was praying to God the Father for the descent of the kingdom of heaven, for the will of the Father to be done, and for the work to come. In this stage, the kingdom of heaven has already descended, so does He still need to pray? His work is to bring the age to an end, and there are no more new ages, so is there a need to pray for the next stage? I am afraid there is not!

There are many contradictions in the explanations of man. Indeed, these are all the notions of man; without further scrutiny, you would all believe they are correct. Do you not know that such ideas as a triune God are but the notions of man? No knowledge of man is full and thorough. There are always impurities, and man has too many ideas; this demonstrates that a created being simply cannot explain the work of God. There is too much in the mind of man, all coming from logic and thought, that conflicts with the truth. Can your logic thoroughly analyze the work of God? Can you gain an insight into all the work of Jehovah? Is it you as a man who can see through to it all, or is it God Himself who is able to see from everlasting to everlasting? Is it you who can see from everlasting long ago to the everlasting to come, or is it God who can do so? What do you say? How are you worthy to explain God? On what basis is your explanation? Are you God? The heavens and earth, and all things were created by God Himself. It was not you who did this, so why are you giving incorrect explanations?

Now, do you continue to believe in the triune God? Do you not think it is too burdensome this way? It would be best for you to believe in one God, not in three. It is best to be light, for the burden of the Lord is light.

Practice (3)

You must have the ability to live independently, to be able to eat and drink God's words by yourselves, to experience God's words on your own, and to lead a normal spiritual life without the leadership of others. You must be able to depend on the words God speaks today to live, enter into true experience, and gain true insights. Only by doing this will you be able to stand firm. Today, many people do not fully understand the future tribulations and trials. In the future, some people will experience tribulations, and some will experience punishment. This punishment will be more severe; it will be the coming of the facts. Today, all that you experience, practice, and manifest lays the foundation for the trials of the future, and at the very least, you must be able to live independently. Today, the situation regarding many in the church is generally as follows: If there are leaders and workers to do the work, they are happy, and if there are not, they are unhappy. They pay no heed to the work of the church, nor to their own spiritual lives, and have not the slightest burden—they muddle along like a Hanhao bird.[a] Frankly speaking, in many people the work I have done is merely the work of conquest, for many are fundamentally unworthy of being made perfect. Only a small portion of people can be made perfect. If, having heard these words, you think "since the work done by God is only in order to conquer people, I'll only follow perfunctorily," how could such an attitude be acceptable? If you are truly possessed of conscience, then you must have a burden, and a sense of responsibility. You must say: "Regardless of whether I will be conquered or made perfect, I must bear this step of testimony properly." As a created being, one can be utterly conquered by God, and ultimately, one becomes able to satisfy God, repaying God's love with a God-loving heart and by completely devoting

oneself to God. This is the responsibility of man, it is the duty that ought to be performed by man, and the burden that ought to be borne by man, and man must complete this commission. Only then does he truly believe in God. Today, is what you do in the church the fulfillment of your responsibility? This depends on whether you are burdened, and it depends on your own knowledge. In experiencing this work, if man is conquered and has true knowledge, then he will be capable of submission regardless of his own prospects or fate. In this way, God's great work will be realized in its entirety, for you people are capable of nothing more than this, and are unable to fulfill any higher demands. Yet in the future, some people will be made perfect. Their caliber will improve, in their spirits they will have a deeper knowledge, and their lives will grow…. Yet some are totally incapable of achieving this, and so cannot be saved. There is a reason why I say they cannot be saved. In the future, some will be conquered, some will be eliminated, some will be made perfect, and some will be used—and so some will experience tribulations, some will experience punishment (both natural calamities and man-made misfortunes), some will be eliminated, and some will survive. In this, each will be classified according to kind, with each group representing a type of person. Not all people will be eliminated, nor will all people be made perfect. This is because the caliber of Chinese people is so poor, and there are only a tiny number among them who possess the kind of self-awareness that Paul had. Among you, few have the same determination to love God as Peter had, or the same kind of faith as Job had. There are hardly any among you who fear and serve Jehovah as David did, who have that same level of loyalty. How pitiful you are!

Today, talk of being made perfect is but one aspect. No matter what happens, you must bear this step of testimony properly. If you were asked to

serve God in the temple, how would you do so? If you were not a priest, and had not the status of firstborn sons or the sons of God, would you still be capable of loyalty? Would you still be able to expend all your efforts in the work of expanding the kingdom? Would you still be capable of doing the work of God's commission properly? Regardless of how much your life has grown, the work of today shall cause you to be fully convinced within, and to put aside all your notions. Whether or not you have what it takes to pursue life, God's work will make you fully convinced. Some people say: "I just believe in God, and I don't understand what it means to pursue life." And some say: "I'm all muddled up in my belief in God. I know that I cannot be made perfect, and so I am ready to be chastised." Even people like this, who are ready to be chastised or destroyed, must also be made to acknowledge that the work of today is carried out by God. Some people also say: "I do not ask to be made perfect, but, today, I am willing to accept all of God's training, and am willing to live out normal humanity, improve my caliber, and submit to all of God's arrangements…." In this, they have also been conquered and borne testimony, which proves that there is some knowledge about God's work within these people. This stage of work has been carried out extremely quickly, and in the future, it will be carried out even more rapidly abroad. Today, the people abroad can hardly wait, they are all rushing to China—and so if you cannot be made complete, you will be holding up the people abroad. At that time, regardless of how well you have entered or what you are like, when the time comes My work will be concluded and completed. My work will not be delayed by you. I do the work of all mankind, and there is no need for Me to spend any more time on you! You are too unmotivated, too lacking in self-awareness! You are not worthy of being made perfect—you barely have any potential! In the future, even if people carry on being so lax and sloppy, and remain incapable of

improving their caliber, this will not impede the work of the entire universe. When the time comes for God's work to finish, it will finish, and when the time comes for people to be eliminated, they will be eliminated. Of course, those who ought to be made perfect, and are worthy of being made perfect, shall also be made perfect—but if you truly have no hope, then God's work will not wait for you! Ultimately, if you are conquered, this can also be considered bearing testimony. There are limits to what God asks of you; whatever height of stature man is able to achieve is the height of the testimony that is required of him. It is not as man imagines that such testimony will reach the very highest limits and that it will be resounding—there is no way this can be achieved in you Chinese people. I have engaged with you for all this time, and you yourselves have seen this: I have told you not to resist, not to be rebellious, not to do things that cause disturbances or are disruptive behind My back. I have called people out directly on this many times, but even that is not enough—the second they turn around they change, while some secretly resist, without any compunction. Do you think I know none of this? Do you think you can make trouble for Me and nothing will come of it? Do you think I do not know when you try to tear down My work behind My back? Do you think your petty tricks can stand in for your character? You are always seemingly obedient but are secretly treacherous, you hide sinister thoughts in your heart, and even death is not punishment enough for people like you! Do you think some minor work by the Holy Spirit in you can take the place of your fear of Me? Do you think you gained enlightenment through calling out to Heaven? You know no shame! You are so worthless! Do you think your "good deeds" were moving to Heaven, and that, in turn He made an exception and bestowed you with a modicum of talent, making you silver-tongued, allowing you to deceive others, and to deceive Me? How

unreasonable you are! Do you know where your enlightenment comes from? Do you not know whose food you ate growing up? How unconscionable you are! Some among you have not even changed after four or five years of being pruned, and you are clear about these matters. You should be clear about your nature, and do not object when, one day, you are forsaken. Some, who deceive both those above and below them in their service, have been pruned a lot; some, because they are greedy for money, have also been pruned in no small amount; some, because they do not keep clear boundaries between men and women, have also been pruned often; some, because they are lazy, only mindful of the flesh, and do not act according to principles when they visit the churches, have been subjected to being pruned a lot; some, because they fail to bear testimony wherever they go, act willfully and recklessly, and even knowingly commit sins, have been warned about this many times; some who merely talk of words and doctrines during gatherings, acting superior to everyone else, having not the slightest truth reality, and plotting against and vying with their brothers and sisters—they have often been exposed because of this. I have spoken these words to you so many times, and today, I will speak no more of this—do what you want! Make your own decisions! Many people have not only been subjected to being pruned this way for just one or two years, for some it has been three or four years, while some have experienced this for over a decade, having been subjected to being pruned when they became believers, but to date there has been little change in them. What do you say, are you not like pigs? Could it be that God is unfair to you? Do not think that God's work will not finish if you are incapable of reaching a certain level. Will God still wait for you if you are incapable of fulfilling His requirements? I tell you plainly—this is not the case. Do not have such a rosy view of things! There is a time limit to the work of today, and God is not just

playing with you! Before, when it came to experiencing the trial of the service-doers, people thought that if they were to stand firm in their testimony to God and be conquered by Him, they had to reach a certain point—they had to be a service-doer willingly and gladly, and they had to praise God every day, and not be the slightest bit unbridled or perfunctory. They thought that only then would they truly be a service-doer, but is that really the case? At that time, various kinds of people were revealed; they exhibited all manner of behaviors. Some made complaints, some disseminated notions, some stopped attending gatherings, and some even distributed the church's money. Brothers and sisters were plotting against each other. It was truly a great emancipation, but there was one thing good about it: No one retreated. This was the strongest point. They bore a step of testimony before Satan because of this, and later gained the identity of God's people and have made it as far as today. God's work is not carried out as you imagine, instead, when the time is up, the work will end, regardless of what point you have reached. Some people might say: "By acting like this You do not save people or love them—You are not the righteous God." I tell you plainly: The heart of My work today is conquering you and making you bear testimony. Saving you is just an adjunct; whether or not you can be saved depends on your own pursuit, and is not connected to Me. Yet I must conquer you; do not always try to lead Me around by the nose—today I work and save you, not the other way around!

Today, what you have come to understand is higher than that of any person throughout history who was not made perfect. Be it your knowledge of trials or the belief in God, it is all higher than that of any believer in God. The things you understand are what you come to know before you undergo the trials of environments, but your real stature is completely incompatible with them. What you know is higher than what you put into practice.

Though you say that people who believe in God should love God, and should strive not for blessings but only to satisfy God's intentions, what is manifested in your lives is a far cry from this, and has been greatly tainted. Most people believe in God for the sake of peace and other benefits. Unless it is to your benefit, you do not believe in God, and if you cannot receive God's graces, you fall into a sulk. How could what you have said be your true stature? When it comes to inevitable family incidents such as children falling ill, loved ones being hospitalized, poor crop yields, and persecution by family members, even these oft-occurring, quotidian matters are too much for you. When such things happen, you are thrown into a panic, you do not know what to do—and most of the time, you complain about God. You complain that God's words tricked you, that God's work made a mockery of you. Do you not have such thoughts? Do you think such things happen among you only rarely? You spend every day living amid such events. You do not give the slightest thought to the success of your faith in God, and how to satisfy God's intentions. Your true stature is too small, even smaller than a little chick's. When your family's business loses money you complain about God, when you find yourself in an environment without God's protection you still complain about God, and you complain even when one of your chicks dies or an old cow in the pen falls ill. You complain when it is time for your son to get married but your family does not have enough money; you want to perform the duty of hosting, but cannot afford it, and then you also complain. You are overflowing with complaints, and you sometimes do not attend gatherings or eat and drink the words of God because of this, sometimes becoming negative for a great length of time. Nothing that happens to you today bears any relation to your prospects or fate; these things would also happen even if you did not believe in God, yet today you pass responsibility for them to God, and insist

on saying that God has eliminated you. What of your belief in God? Have you truly offered up your life? If you suffered the same trials as Job, none among you who follow God today would be able to stand firm, you would all fall down. And there is, quite simply, a world of difference between you and Job. Today, if half your assets were seized you would dare to deny the existence of God; if your son or daughter were taken from you, you would run the streets crying foul; if your only way to make a living reached a dead end, you would try and take it up with God; you would ask why I said so many words in the beginning to scare you. There is nothing you would not dare to do at such times. This shows that you have not gained any true insights, and have no true stature. Thus, the trials in you are too big, for you know too much, but what you truly understand is not even a thousandth of what you are aware of. Do not stop at mere understanding and comprehension; you had best see how much you can truly put into practice, how much of the enlightenment and illumination of the Holy Spirit was earned through the sweat of your own hard work, and in how many of your practices you have realized your own resolve. You should take your stature and practice seriously. In your belief in God, you should not try to merely go through the motions for anyone—whether or not you can ultimately gain the truth and life depends on your own pursuit.

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop's fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm, despite repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

Practice (4)

The peace and joy I speak of today are not the same as that which you believe in and understand. You used to think that peace and joy meant being happy all day long, the absence of disease or misfortune in your family, always being pleased in your heart without the slightest feeling of sorrow, and having an indescribable sense of joy regardless of the extent to which your life has developed. That was in addition to getting a raise and your son just getting into university. With these things in mind, you prayed to God and, seeing that God's grace was so great, you became overjoyed, grinning from ear to ear, and could not stop thanking God. Such peace and joy is not the true peace and joy that comes with having the presence of the Holy Spirit. Rather, it is the peace and joy that results from satisfaction of the flesh. You should understand what age it is today; it is not the Age of Grace, and it is no longer the time when you seek to eat your fill of loaves. You might be overjoyed because all goes well with your family, but your life is gasping its last breath—and thus, regardless of how great your joy, the Holy Spirit is not with you. Gaining the presence of the Holy Spirit is simple: do what you ought to properly, perform the duty and function of a human being well, and be able to equip yourself with the things you need to make up for your shortcomings. If you always have a burden for your own life and are happy because you have perceived a truth or understood God's current work, this is truly having the presence of the Holy Spirit. Or, if you are at times seized by anxiety because you encounter an issue that you do not know how to undergo, or because you do not understand a truth that is fellowshipped, this proves that the Holy Spirit is with you. These are common states of life experience. You must understand the difference

between having and lacking the presence of the Holy Spirit, and must not be overly simplistic in your view of this.

Previously, it was said that having the presence of the Holy Spirit and having the work of the Holy Spirit are different. The normal state of having the presence of the Holy Spirit is manifested in having normal thoughts, normal reason, and normal humanity. A person's character will remain as it used to be, but within them there will be peace, and externally they will have the decorum of a saint. This is how they will be when the Holy Spirit is with them. When someone has the presence of the Holy Spirit, their thinking is normal. When they are hungry they want to eat, when they are thirsty they want to drink water. … Such manifestations of normal humanity are not the enlightenment of the Holy Spirit; they are people's normal thinking and the normal state of having the presence of the Holy Spirit. Some people wrongly believe that those who have the presence of the Holy Spirit know no hunger, that they feel no tiredness, and they seem to give no thought to family, having almost completely divorced themselves from the flesh. In fact, the more the Holy Spirit is with people, the more normal they are. They know to suffer and give things up for God, expend themselves for God, and be loyal to God; moreover, they give thought to food and clothing. In other words, they have lost nothing of the normal humanity that people ought to have and are, instead, especially possessed of reason. Sometimes, they read the words of God and ponder the work of God; there is faith in their hearts and they are willing to pursue the truth. Naturally, the work of the Holy Spirit is based upon this foundation. If people are without normal thinking, then they have no reason—this is not a normal state. When people have normal thinking and the Holy Spirit is with them, they surely possess the reason of a normal person and, thus, they have a normal state. In experiencing God's work, having the work of the Holy

Spirit happens occasionally, whereas having the presence of the Holy Spirit is nearly constant. As long as people's reason and thinking are normal, and as long as their states are normal, then the Holy Spirit is surely with them. When people's reason and thinking are not normal, then their humanity is not normal. If, at this moment, the work of the Holy Spirit is in you, then the Holy Spirit will surely also be with you. But if the Holy Spirit is with you, it does not follow that the Holy Spirit is definitely working within you, for the Holy Spirit works at special times. Having the presence of the Holy Spirit can only maintain people's normal existence, but the Holy Spirit only works at certain times. For example, if you are a leader or worker, when you water and provide sustenance for the church, the Holy Spirit will enlighten you to certain words that are edifying for others and can resolve some of your brothers' and sisters' practical problems—at such times, the Holy Spirit is working. Sometimes, when you are eating and drinking the words of God, the Holy Spirit enlightens you with certain words that are particularly relevant to your own experiences, allowing you to gain a greater knowledge of your own states; this is also the work of the Holy Spirit. Sometimes, as I speak, you listen and are able to measure your own states against My words, and sometimes you are touched or inspired; all of this is the work of the Holy Spirit. Some people say that the Holy Spirit is working in them at all times. This is impossible. If they were to say that the Holy Spirit is always with them, that would be realistic. If they were to say that their thinking and sense are normal at all times, that would also be realistic, and would show that the Holy Spirit is with them. If they say the Holy Spirit is always working within them, that they are enlightened by God and touched by the Holy Spirit at every moment, and gain new knowledge all the time, then this is by no means normal! It is entirely supernatural! Without a shadow of a doubt, such people are evil spirits!

Even when the Spirit of God comes into the flesh, there are times when He must eat and must rest—to say nothing of humans. Those who have been possessed by evil spirits seem to be without the weakness of the flesh. They are able to forsake and give up everything, they are free of feelings, capable of enduring torment and do not feel the slightest fatigue, as if they have transcended the flesh. Is this not extremely supernatural? The work of evil spirits is supernatural—no human could achieve such things! Those who lack discernment are envious when they see such people: They say they have such vigor in their belief in God, have great faith, and never show the slightest sign of weakness! In fact, these are all manifestations of the work of an evil spirit. For, normal people inevitably have human weaknesses; this is the normal state of those who have the presence of the Holy Spirit.

What does it mean to stand firm in one's testimony? Some people say they just follow as they do now and do not concern themselves with whether they are capable of gaining life; they do not pursue life, but they do not withdraw, either. They acknowledge only that this stage of work is carried out by God. Is this not failing in their testimony? Such people do not even bear testimony of being conquered. Those who have been conquered follow regardless of all else and are able to pursue life. They not only believe in the practical God, but also know to submit to all of God's arrangements. Such are those who bear testimony. Those who do not bear testimony have never pursued life and are still following by muddling along. You may follow, but this does not mean you have been conquered, for you have no understanding of God's work today. Certain conditions must be met in order to be conquered. Not all who follow have been conquered, for in your heart you understand nothing of why you must follow the God of today, nor do you know how you have made it to today, who has supported you up until today. Some people's practice of faith in

God is always muddleheaded and confused; thus, following does not necessarily mean you have testimony. What is exactly true testimony? The testimony spoken of here has two parts: One is testimony of having been conquered, and the other is testimony of having been made perfect (which, naturally, will be the testimony following the greater trials and the tribulations of the future). In other words, if you are able to stand firm during tribulations and trials, then you will have borne the second step of testimony. What is crucial today is the first step of testimony: being able to stand firm during every instance of the trials of chastisement and judgment. This is testimony of being conquered. That is because now is the time of conquest. (You should know that now is the time of God's work on earth; the incarnate God's main work on earth is conquering this group of people on earth who follow Him through judgment and chastisement.) Whether or not you are capable of bearing testimony of being conquered not only depends on whether you are able to follow to the very end, but, more importantly, on whether, as you experience each step of God's work, you are capable of the true understanding of God's chastisement and judgment, and on whether you truly perceive all of this work. You will not be able to slip through by merely following to the very end. You must be able to willingly yield during every instance of chastisement and judgment, must be capable of truly understanding each step of work you experience, and must be able to attain knowledge of, and submission to God's disposition. This is the ultimate testimony of being conquered, which you are required to bear. Testimony of being conquered primarily refers to your knowledge of the incarnation of God. Crucially, this step of testimony is to the incarnation of God. It matters not what you do or say before the people of the world or those who wield power; what matters above all is whether you are able to submit to all of the words from God's mouth and all of His work.

Therefore, this step of testimony is directed at Satan and all enemies of God—the demons and hostiles who do not believe that God will become flesh a second time and come to do even greater work, and furthermore, do not believe in the fact of God's return to the flesh. In other words, it is directed at all the antichrists—all the enemies who do not believe in the incarnation of God.

Thinking of God and yearning for God do not prove that you have been conquered by God; this depends on whether you believe that He is the Word become flesh, whether you believe that the Word has become flesh, and whether you believe that the Spirit has become the Word, and the Word has appeared in the flesh. This is the key testimony. It matters not how you follow, nor how you expend yourself; what is crucial is whether you are able to discover from this normal humanity that the Word has become flesh and the Spirit of truth has been realized in the flesh—that all the truth, the way, and the life has come in the flesh, God's Spirit has really arrived on earth and the Spirit has come in the flesh. Although, superficially, this appears different from the conception by the Holy Spirit, in this work you are able to see more clearly that the Spirit has already been realized in the flesh, and, moreover, that the Word has become flesh and the Word has appeared in the flesh. You are able to understand the true meaning of the words: "In the beginning was the Word, and the Word was with God, and the Word was God." Moreover, you must understand that the Word of today is God, and behold the Word becomes flesh. This is the best testimony you can bear. This proves that you possess true knowledge of God become flesh—you are not only able to know Him, but are also aware that the way you walk today is the way of life, and the way of truth. The stage of work which Jesus performed only fulfilled the essence of "the Word was with God": The truth of God was with God, and the Spirit of God was with the flesh

and was inseparable from that flesh. That is, the flesh of God incarnate was with the Spirit of God, which is greater proof that Jesus incarnate was the first incarnation of God. This stage of work precisely fulfills the inner meaning of "the Word becomes flesh," lent deeper meaning to "the Word was with God, and the Word was God," and allows you to firmly believe the words "In the beginning was the Word." Which is to say, at the time of creation God was possessed of words, His words were with Him and inseparable from Him, and in the final age, He makes even clearer the power and authority of His words, and allows man to see all of His ways—to hear all of His words. Such is the work of the final age. You must come to understand these things through and through. It is not a question of knowing the flesh, but of how you understand the flesh and the Word. This is the testimony that you must bear, that which everyone must know. Because this is the work of the second incarnation—and the last time that God becomes flesh—it fully completes the significance of the incarnation, thoroughly carries out and issues forth all of God's work in the flesh, and brings to an end the era of God's being in the flesh. Thus, you must know the meaning of the incarnation. It matters not how much you run around, or how well you carry out other external matters; what matters is whether you are able to fully yield before God incarnate and devote your entire being to God, and submit to all of the words that come from His mouth. This is what you should do, and what you should abide by.

The last step of testimony is testimony of whether or not you are able to be made perfect—which is to say, having comprehended all of the words spoken from the mouth of God incarnate, you come to possess knowledge of God and become certain about Him, you live out all the words from God's mouth, and achieve the conditions God asks of you—the style of Peter and faith of Job—such that you can submit unto death, give yourself

over entirely to Him, and ultimately achieve an image of a person that is up to standard, which means the image of someone who has been conquered and made perfect after experiencing God's judgment and chastisement. This is the ultimate testimony—it is the testimony that ought to be borne by one who is ultimately made perfect. These are the two steps of testimony you should bear, and they are interrelated, each indispensable. But there is one thing you must know: The testimony I require of you today is not directed at the people of the world, nor any single individual, but at that which I ask of you. It is measured by whether you are able to satisfy Me, and whether you are able to completely meet the standards of My requirements of each one of you. This is what you should understand.

Practice (5)

During the Age of Grace, Jesus uttered some words and carried out one stage of work. There was a context to all of them, and they were all appropriate for the states of the people of that time; Jesus spoke and worked as befitted the context at the time. He also spoke some prophecies. He prophesied that the Spirit of truth would come during the last days and would carry out a stage of work. Which is to say, He understood nothing beyond the work He Himself was to do during that age; the work brought by God incarnate is, in other words, limited. Thus, He only does the work of the age He is in and does not do other work that has no connection to Him. At that time, Jesus did not work according to feelings or visions, but as befitted the time and context. No one led or guided Him. The entirety of His work was His own being—it was the work that ought to be carried out by the incarnate Spirit of God, which was all of the work ushered in by the incarnation. Jesus worked only according to what He Himself saw and heard. In other words, the Spirit worked directly; there was no need for messengers to appear to Him and give Him dreams, nor for any great light to shine upon Him and allow Him to see. He worked freely and without restraint, which was because His work was not based on feelings. In other words, when He worked, He did not grope and guess, but accomplished things with ease, working and speaking according to His own ideas and what He saw with His own eyes, providing immediate sustenance to each of the disciples who followed Him. This is the difference between the work of God and the work of people: When people work, they seek and grope about, always imitating and deliberating based on the foundation laid by others to achieve deeper entry. God’s work is the provision of what He is, and He does the work that He Himself ought to do. He does not provide sustenance

to the church using knowledge from the work of any man. Instead, He does the present work based on people's states. Thus, working in this way is thousands of times freer than the work people do. To people, it may even appear that God does not abide by His duty and works however He pleases —but all the work He does is new. Yet, you should know that the work of God incarnate is never based on feelings. At the time, after Jesus had completed His work of being crucified, once the disciples who followed Jesus had reached a certain point in their experiencing, they felt that God's day was coming, and that they would meet with the Lord soon. That was the feeling they had, and to them, this feeling was of the utmost importance. But in fact, the feelings within people are not dependable. They felt that perhaps they were about to reach the end of the road, or that all they did and suffered was ordained by God. Paul also said that he had finished his course, that he had fought the fight, and there was laid up for him a crown of righteousness. That was how he felt, and he wrote this in the epistles and sent them to the churches. Such actions came from the burden he bore for the churches, and were thus ignored by the Holy Spirit. When Paul said those words, he had no sense of unease, nor did he feel any reproach, and so he believed that such things were very normal and quite right, and that they had come from the Holy Spirit. But viewed from today, they did not come from the Holy Spirit at all. They were nothing but the illusions of a man. There are many illusions within men, and God does not pay attention to them or express any opinions when they occur. The majority of the Holy Spirit's work is not carried out through people's feelings—the Holy Spirit does not work within people's feelings aside from the arduous, dark times before God becomes flesh, or the period when there are no apostles or workers. During that stage the work of the Holy Spirit gives people certain special feelings. For example: When people are without the guidance of

God's words, they have an indescribable sense of happiness when they pray; they have a feeling of enjoyment in their hearts, and they are at peace and at ease. Once they have the guidance of words, people feel a brightening in their spirits, they have a path of practice in their actions, and naturally, they also have feelings of peacefulness and being at ease. When people encounter danger, or God stops them from doing certain things, in their hearts they feel disquieted and ill at ease. These are entirely the feelings given to man by the Holy Spirit. However, if a hostile environment gives rise to an atmosphere of fear, causing people to become exceptionally anxious and timid, that is a normal expression of humanity and is unrelated to the work of the Holy Spirit.

People always live amid their own feelings, and have done so for many years. When they are at peace within their hearts, they act (believing their willingness to be a feeling of peace), and when they are not at peace within their hearts, they do not act (believing their disinclination or dislike to be a feeling of unease). If things go smoothly, they think that it is the intention of God. (In fact, it is something that ought to have gone very smoothly, this being the natural law of things.) When things do not go smoothly, they think that it is not God's intention. When they encounter something that does not go smoothly, they stop. Such feelings are not accurate, and acting according to them will cause many delays. For example, there will certainly be difficulties in putting the truth into practice and even more in following God's will. Many positive things will be difficult to realize. Just as the saying goes, "The realization of good things is usually preceded by rough goings." People have too many feelings in their practical lives, leaving them constantly at a loss and unsure about many things. Nothing is clear to people unless they can understand the truth. But in general, when they act or speak according to their feelings, as long as it is not something that

violates the primary principles, the Holy Spirit does not react at all. It is like the "crown of righteousness" felt by Paul: For many years, no one believed that his feelings were wrong, nor did Paul himself ever feel that his feelings were in error. Where do people's feelings come from? They are, of course, reactions that come from their brains. Different feelings are produced according to different environments and different matters. Much of the time, people make inferences with human logic through which to get a set of formulas, which results in the formation of many human feelings. Without realizing it, people enter into their own logical inferences, and in this way, these feelings become what people rely on in their lives; they become an emotional crutch in their lives, such as Paul's "crown of righteousness" or Witness Lee's "meeting the Lord in the air." God has almost no way of interceding in these feelings of man, and has to allow them to develop as they will. Today, I have spoken to you plainly on various aspects of the truth. If you keep going by your feelings, do you not still live amid vagueness? You do not accept the words that have clearly been set out for you, and always rely on your personal feelings. In this, are you not like a blind man feeling an elephant? And what will you ultimately gain?

All the work done by God incarnate today is practical. This is not something you can feel, or something that you can imagine, much less is it something you can infer—it is only something you will be able to understand when the facts come upon you. Sometimes, even when they do, you still cannot see clearly, and people will not understand until God personally acts to bring great clarity to the true facts of what is occurring. At the time, there were many illusions among the disciples following Jesus. They believed that the day of God was about to arrive and they would soon die for the Lord and be able to meet with the Lord Jesus. Peter waited seven whole years because of this feeling—but it still did not arrive. They felt that

their lives had matured; the feelings within them multiplied and these feelings became more acute, but they experienced many failures and were unable to succeed. They themselves did not know what was going on. Could that which truly came from the Holy Spirit not be fulfilled? People's feelings are not dependable. Because people have their own ways of thinking and ideas, they create a wealth of associations based on the context and states at the time. In particular, when something happens to people whose ways of thinking are healthy, they become overexcited and cannot help but create a wealth of associations. This especially applies to "experts" with lofty knowledge and theories, whose associations become even more abundant after many years of dealing with the world; without them realizing it, they take over their hearts and become their extremely powerful feelings, and they are satisfied with them. When people want to do something, feelings and imaginings will appear within them and they will think that they are right. Later on, when they see that they have not been fulfilled, people cannot work out what went wrong. Perhaps they believe God has changed His plan.

It is unavoidable that all people have feelings. During the Age of Law many people also had certain feelings, but the errors in their feelings were fewer than the people of today. That is because before, people were able to behold the appearance of Jehovah; they could see messengers and they had dreams. The people of today are unable to see visions or messengers, and thus the errors in their feelings have multiplied. When the people of today feel something is particularly right and go put it into practice, the Holy Spirit does not reproach them, and they are very much at peace inside. After the fact, it is only through communion or reading the words of God that they discover they were wrong. One aspect of this is that there are no messengers appearing to people, dreams are very scarce, and people see

nothing of the visions in the sky. Another aspect is that the Holy Spirit does not increase His reproaches and discipline within people; there is hardly any of the work of the Holy Spirit within them. Thus, if people do not eat and drink the words of God, do not seek the truth in a practical way, and do not understand the path of practice, then they will reap nothing. The principles of the work of the Holy Spirit are as follows: He pays no attention to that which does not involve His work; if something is not within the scope of His jurisdiction, He absolutely never meddles or intercedes, allowing people to make whatever trouble they wish. You can act however you want, but the day will come when you find yourself panic-stricken, and at a loss. God only works single-mindedly in His own flesh, never interfering in the work of man. Instead, He gives the world of man a wide berth, and does the work which He ought to. You will not be reproached if you do something wrong today, nor will you be rewarded if you do something good tomorrow. These are human matters, and have not the slightest connection to the work of the Holy Spirit—this is not at all within the scope of My work.

At the time that Peter was working, he spoke many words and did much work. Is it possible that none of it came from human ideas? For it to have come entirely from the Holy Spirit is impossible. Peter was merely a created being, he was a follower, he was Peter, not Jesus, and their essences were not the same. Even though Peter was sent forth by the Holy Spirit, not all that he did came from the Holy Spirit, for he was, after all, a man. Paul also spoke many words and wrote no small amount of epistles to the churches, some of which are collected in the Bible. The Holy Spirit did not express any opinions, for that was the time Paul was being used by the Holy Spirit. He gained some experiences and knowledge, and he wrote them down and passed them on to his brothers and sisters in the Lord. Jesus did not have any reaction. Why did the Holy Spirit not stop him at the time? It

was because there are some impurities that arise from people's normal way of thinking; it is unavoidable. In addition, his actions did not reach the point of being a disruption or disturbance. When there is some of this kind of work of humanity, people find it easier to accept. Provided that the impurities of man's normal way of thinking do not disrupt anything, they count as normal. In other words, people with normal way of thinking are all capable of thinking in that way. When people live in the flesh, they have their own way of thinking, but there is no way of weeding these out. However, after experiencing God's work for a while and understanding some truths, there will be fewer of these ways of thinking. When they have experienced more things, they will be able to see clearly and will thus disrupt things less. In other words, when people's imaginations and logical inferences are refuted, their abnormal feelings will lessen. Those who live in the flesh all have their own way of thinking, but in the end, God will work them to a point that their way of thinking will not be able to disturb them, they will no longer rely on feelings in their lives, their actual stature will grow, and they will be able to live by God's words within reality, and will no longer do things that are vague or empty, and then they will not do things that cause disruptions. In this way, their illusions will be no more, and from this time onward their actions will be their actual stature.

The Inside Truth of the Work of Conquest (1)

Mankind, so profoundly corrupted by Satan, knows not that there is a God, and has stopped worshiping God. In the beginning, when Adam and Eve were created, Jehovah's glory and testimony were ever present. But after being corrupted, man lost the glory and the testimony, for everyone rebelled against God and ceased to fear Him altogether. Today's work of conquest is to recover all the testimony and all the glory, and to have all men worship God, so that there is testimony among the created beings; this is the work to be done during this stage. How, exactly, is mankind to be conquered? By using the work of words of this stage to fully convince man; by using exposure, judgment, chastisement, and merciless curse to persuade him utterly; by exposing man's rebelliousness and judging his resistance so he may know the unrighteousness and filth of mankind, and thus using these things as a foil to God's righteous disposition. It is chiefly through these words that man is conquered and fully convinced. Words are the means to the ultimate conquering of mankind, and all who accept God's conquest must accept the smiting and judgment of His words. The process of speaking today is precisely the process of conquering. And just how should people cooperate? By knowing how to eat and drink these words, and achieving an understanding of them. As to how people are conquered, this is not something they can do by themselves. All you can do is, through eating and drinking these words, to come to know your corruption and filth, your rebelliousness and your unrighteousness, and prostrate yourself before God. If you are able to practice after having grasped God's intentions, and if you have visions and are able to completely submit to these words, and not make any choices by yourself, then you will have been conquered—and it will have been as a result of these words. Why did mankind lose the

testimony? Because no one has faith in God, because God has no place in people's hearts. The conquest of mankind is the restoration of the faith of mankind. People always want to run headlong into the mundane world, they harbor too many hopes, want too much for their future, and have too many extravagant demands. They are always thinking of the flesh, planning for the flesh, and have no interest in seeking the way of belief in God. Their hearts have been snatched away by Satan, they have lost their God-fearing hearts, and they are fixated on Satan. But man was created by God. Thus, man has lost the testimony, meaning he has lost the glory of God. The purpose of conquering mankind is to reclaim the glory of man's fear of God. It can be put this way: There are many people who do not pursue life; even if there are some who do pursue life, they are only a handful in number. People are preoccupied with their futures and do not pay any attention to life. Some rebel against and resist God, judge Him behind His back, and do not practice the truth. These people are ignored for now; for the moment, nothing is done to these sons of rebellion, but in the future you will live in darkness, weeping and gnashing your teeth. You do not feel the preciousness of light when you are living in it, but you will realize that preciousness once you are living in the dark night, and you will be sorry then. You feel fine now, but the day will come when you are sorry. When that day comes, and darkness descends and light is nevermore, it will be too late for regrets. It is because you still do not understand the work of today that you fail to cherish the time you have now. Once the work of the entire universe begins, meaning when everything I am saying today has come true, many people will hold their heads and weep tears of anguish. And in so doing, will they not have fallen into the darkness with weeping and gnashing of teeth? All who truly pursue life and are made complete can be used, while all the sons of rebellion who are unfit to be used will fall into

the darkness. They will be bereft of the work of the Holy Spirit, and incapable of making sense of anything. Thus will they be racked with sobbing, having been plunged into punishment. If you are well equipped in this phase of work, and you have grown in your life, then you are fit to be used. If you are ill-equipped, then even if you are summoned for the next phase of work, you will be unfit for use—at this point you will not have another chance even if you wish to equip yourself. God will have left; where could you go to find the kind of opportunity that is before you now? Where could you go to receive exercise that is personally provided by God? By then, God will not be personally speaking or giving His voice; all you will be able to do is read the things that today are being spoken—how will understanding come easily then? How could life in the future be better than it is today? At that point, will you not be suffering a living death as you weep and gnash your teeth? Blessings are being granted to you now, but you do not know how to enjoy them; you are living in blessedness, yet you remain unaware. This proves that you are doomed to suffer! Today, some people resist, some rebel, some do this or that, and I simply ignore it—but do not think that I am unaware of what you are up to. Do I not understand your essence? Why keep clashing against Me? Do you not believe in God in order to pursue life and blessings for your own sake? Is it not for your own sake that you have faith? In the present moment, I am performing the work of conquest only by speaking, and once this work of conquest comes to an end, your end will be obvious. Do I have to tell you explicitly?

Today's work of conquest is intended to make it obvious what man's end will be. Why is it said that today's chastisement and judgment are judgment before the great white throne of the last days? Do you not see this? Why is the work of conquest the final stage? Is it not precisely to make manifest what kind of ending each class of man will meet? Is it not to

allow everyone, in the course of the work of conquest of chastisement and judgment, to show their true colors and then afterward to be classified according to their kind? Rather than saying this is conquering mankind, it might be better to say that this is showing what kind of ending there will be for each class of person. This is about judging people's sins and then revealing the various classes of person, thereby deciding whether they are evil or righteous. After the work of conquest, then comes the work of rewarding good and punishing evil. People who submit completely—meaning the thoroughly conquered—will be placed in the next step of spreading God's work to the entire universe; the unconquered will be placed in darkness and will meet with calamity. Thus will man be classified according to kind, the evil grouped with evil, to be without the light of the sun ever again, and the righteous grouped with good, to receive light and live forever in the light. The end is near for all things; man's end has been clearly shown to his eyes, and all things will be classified according to kind. How, then, can people escape the anguish of each being classed according to kind? The end of every kind of person is revealed when the end is near for all things, and this is done during the work of conquering the entire universe (including all the work of conquest, starting with the current work). The revelation of the end of all mankind is done before the seat of judgment, in the course of the chastisement, and in the course of the work of conquest of the last days. Classifying people according to kind is not returning people to their original classes, for when man was made at the time of creation, there was only one kind of human, the only division being between male and female. There were not many different kinds of people. It is only after several thousand years of corruption that different classes of humans have emerged, with some under the power of filthy devils, some under the power of evil devils, and some, those who pursue the way of life,

under the dominion of the Almighty. Only in this way do classes gradually come into being among people, and only thus do people separate into classes within the large family of man. People all come to have different "fathers"; it is not the case that everyone is completely under the dominion of the Almighty, for man is too rebellious. Righteous judgment discloses the true self of each type of person, leaving nothing hidden. Everyone shows their true face in the light. At this point, man is no longer the way he was originally, his ancestors' original likeness has long vanished, because countless descendants of Adam and Eve have long been captured by Satan, never again to know the heavensun, and because people have been filled with all manner of Satan's venom. Thus, people have their appropriate destinations. Moreover, it is on the basis of their differing venoms that they are classified according to kind, meaning they are sorted by the extent to which they are conquered today. Man's end is not something that has been predestined since the creation of the world. That is because in the beginning, there was only one class, which was collectively called "mankind," and man was not corrupted by Satan at first, and people all lived in God's light, with no darkness befalling them. But after man was corrupted by Satan, all types and kinds of people spread out all over the earth—all types and kinds of people who came from the family collectively named "mankind" that was made up of males and females. They were all led by their ancestors to stray from their oldest ancestors—the mankind which consisted of male and female (that is, the Adam and Eve in the beginning, their oldest ancestors). At the time, the Israelites were the only people whose lives on earth were guided by Jehovah. The various types of people who emerged from the whole of Israel (meaning from the original family clan) then lost the guidance of Jehovah. These early people, completely ignorant of matters of the human world, subsequently went

along with their ancestors to live in the territories they claimed, which has continued up to the present day. Thus do they remain ignorant of how they strayed from Jehovah, and of how they have been corrupted to this day by all manner of filthy devils and evil spirits. Those who have been profoundly corrupted and poisoned up to now—those who ultimately cannot be rescued—will have no choice but to go with their ancestors, the filthy devils who corrupted them. Those who can ultimately be saved will go to mankind's appropriate destination, meaning to the end reserved for the saved and conquered. Everything will be done to save all those who can be saved—but for people who are insensitive and incurable, their only choice will be to follow their ancestors into the bottomless pit of chastisement. Do not think that your end was predestined in the beginning and has only now been revealed. If you think in that way, then have you forgotten that during the initial creation of mankind, no separate satanic class was created? Have you forgotten that only one mankind made up of Adam and Eve was created (meaning only male and female were created)? If you had been Satan's descendant in the beginning, would this not mean that when Jehovah created man, He included a satanic group in His creation? Could He have done something like that? He created man for the sake of His testimony; He created man for the sake of His glory. Why would He have intentionally created a class of Satan's progeny to deliberately resist Him? How could Jehovah have done such a thing? If He had, who would say that He is a righteous God? When I say now that some of you will go with Satan in the end, it does not mean you were with Satan from the beginning; rather, it means you have sunk so low that even if God has tried to save you, you have still failed to gain that salvation. There is no choice but to classify you with Satan. This is only because you are beyond salvation, not because God is unrighteous to you and intentionally fixed your fate as an embodiment of

Satan and then classifies you with Satan and purposely wants you to suffer. That is not the inside truth of the work of conquest. If that is what you believe, then your understanding is very one-sided! The conquest of the final stage is meant to save people, and also to reveal their endings. It is to disclose people's degeneration through judgment, thereby causing them to repent, to rise up, and to pursue life and the right path of human life. It is to wake up the hearts of the numb and obtuse people and to show, through judgment, their inner rebelliousness. However, if people are still unable to repent, still unable to pursue the right path of human life and unable to cast off these corruptions, then they are beyond salvation, and will be devoured by Satan. Such is the significance of God's conquest: to save people, and also to show their endings. Good endings, bad endings—they are all revealed by the work of conquest. Whether people will be saved or cursed is all revealed during the work of conquest.

The last days are when all things will be classified according to kind through conquering. Conquering is the work of the last days; in other words, judging each person's sins is the work of the last days. Otherwise, how could people be classified? The work of classification that is done among you is the start of such work in the entire universe. After this, those of all lands and all peoples will also accept the work of conquest. This means every person in creation will be classified according to kind, surrendering before the seat of judgment to be judged. No person and no thing can escape suffering this chastisement and judgment, nor is any person or thing not classified by kind; every person will be classed, for the end of all things draws near, and all heaven and earth has reached its conclusion. How could man escape the final days of human existence? And thus, how much longer can your acts of rebellion continue for? Do you not see that your last days are imminent? How can those who fear God and long

for Him to appear not see the day of the appearance of God's righteousness? How can they not receive the final reward for goodness? Are you one who does good, or one who does evil? Are you one who accepts righteous judgment and then submits, or are you one who accepts righteous judgment and then is cursed? Do you live before the seat of judgment in light, or do you live in Hades amidst the darkness? Are you yourself not the one who knows most clearly whether your end will be one of reward, or one of punishment? Are you not the one who knows most clearly and understands most deeply that God is righteous? So just what are your conduct and heart like? As I conquer you today, do you really need Me to spell out for you whether your behavior is good or evil? How much have you given up for Me? How deeply do you worship Me? Do you yourself not know most clearly how you behave toward Me? You should know better than anyone what end you will ultimately meet! Truly, I tell you: I only created mankind, and I created you, but I did not hand you to Satan; neither did I intentionally make you rebel against or resist Me and therefore be punished by Me. Are all these calamities and afflictions not because your hearts are too hard and your conduct too despicable? So is the end you will meet not determined by you yourselves? Do you not know better than anyone, in your hearts how you will end? The reason I conquer people is to reveal them, and the better to bring you salvation. It is not to make you commit evil, nor is it to deliberately make you walk into the hell of destruction. When the time comes, all your great suffering, your weeping and gnashing of teeth—will it not all be because of your sins? Thus, is not your own goodness or your own evil the best judgment of you? Is it not the best proof of what your end will be?

Today, I work in God's chosen people in China to reveal all their rebellious dispositions and unmask all their ugliness, and this provides the

context for saying everything I need to say. Afterward, when I carry out the next step of work of conquering the entire universe, I shall use My judgment of you to judge the unrighteousness of everyone in the entire universe, for you people are the representatives of the rebellious among mankind. Those who cannot step up will become merely foils and service objects, whereas those who can step up will be put to use. Why do I say that those who cannot step up will only serve as foils? It is because My present words and work all target your background, and because you have become the representatives and the epitome of the rebellious among all of mankind. Later, I will take these words that conquer you to foreign countries and use them to conquer the people there, yet you will not have gained them. Would that not make you a foil? The corrupt dispositions of all mankind, the rebellious acts of man, and the ugly images and faces of man—these are all recorded today in the words used to conquer you. I will then use these words to conquer the people of every nation and every denomination, because you are the archetype, the precedent. However, I did not set out to intentionally abandon you; if you fail to do well in your pursuit and therefore you prove to be incurable, would you not simply be a service object and a foil? I once said that My wisdom is exercised based on Satan's schemes. Why did I say that? Is that not the truth behind what I am saying and doing right now? If you cannot step up, if you are not perfected but are instead punished, would you not become a foil? Maybe you have suffered a good deal in your time, but you still understand nothing; you are ignorant of everything about life. Even though you have been chastised and judged, you have not changed at all, and deep within, you have not gained life. When the time comes to test your work, you will experience a trial as fierce as fire and even greater tribulation. This fire will turn your entire being into ashes. As someone who does not possess life, someone without an ounce of pure

gold inside, someone still stuck with the old corrupt disposition, and someone who cannot even do a good job at being a foil, how could you not be eliminated? Can a person worth less than a penny, and who does not possess life, be of any use for the work of conquest? When that time comes, your days will be harder than those of Noah and Sodom! Your prayers will do you no good then. How can you come back later and start to repent anew, when the work of salvation has already ended? Once all the work of salvation has been done, there will be no more; what there will be is the start of the work of punishing those who are evil. You resist, you rebel, and you do things that you know are evil. Are you not the target of severe punishment? I am spelling this out for you today. If you choose not to listen, then when disaster befalls you later, will it not be too late if you only then start to feel regret and start to believe? I am giving you a chance to repent today, but you are unwilling to do so. How long do you want to wait? Until the day of chastisement? I do not remember your past transgressions today; I forgive you again and again, turning away from your negative side to look only at your positive side, because all My present words and work are meant to save you and I have no ill intention toward you. Yet you refuse to enter; you cannot tell good from bad and do not know how to appreciate kindness. Do such people not merely await the arrival of punishment and righteous retribution?

When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could

follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? People have received so much because of their faith, and it is not always a blessing. They may not receive the kind of happiness and joy that David felt, or have water bestowed by Jehovah as Moses did. For example, Job was blessed by Jehovah because of his faith, but he also suffered disaster. Whether you are blessed or suffer disaster, both are blessed events. Without faith, you would not be able to receive this work of conquest, much less see Jehovah's deeds displayed before your eyes today. You would not be able to see, much less would you be able to receive. These scourges, these calamities, and all the judgments—if they did not befall you, would you be able to see Jehovah's deeds today? Today, it is faith that allows you to be conquered, and it is being conquered that allows you to believe in Jehovah's every deed. It is only because of faith that you receive such chastisement and judgment. Through this chastisement and judgment, you are conquered and perfected. Without the kind of chastisement and judgment you are receiving today, your faith would be in vain, because you would not know God; no matter how much you believed in Him, your faith would remain but empty words ungrounded in reality. It is only after you receive this work of conquest, work which makes you completely submissive, that your faith becomes true, and reliable, and your heart turns toward God. Even if you suffer great

judgment and curse because of this word, “faith,” you nonetheless have true faith and you receive the truest, most real, and most precious thing. This is because it is only in the course of judgment that you see the final destination of the created beings; it is in this judgment that you see that the Creator is to be loved; it is in such work of conquest that you behold the arm of God; it is in this conquest that you come to fully understand human life; it is in this conquest that you gain the right path of human life and come to understand the true meaning of “man”; it is only in this conquest that you see the righteous disposition of the Almighty and His beautiful, glorious countenance; it is in this work of conquest that you learn of man’s origin and understand all mankind’s “immortal history”; it is in this conquest that you come to comprehend mankind’s ancestors and the origin of mankind’s corruption; it is in this conquest that you receive joy and comfort as well as endless chastening, discipline, and words of reproach from the Creator to the mankind He created; it is in this work of conquest that you receive blessings, as well as the calamities that are man’s due…. Is this not all because of your little bit of faith? And did your faith not grow after you gained these things? Have you not gained a tremendous amount? Not only have you heard God’s word and seen God’s wisdom, but you have also personally experienced each step of His work. Maybe you would say that if you did not have faith, then you would not suffer this kind of chastisement or this kind of judgment. But you should know that without faith, not only would you be unable to receive this kind of chastisement or this kind of care from the Almighty, but you would also forever lose the opportunity to meet the Creator. You would never know the origin of mankind and never comprehend the significance of human life. Even if your body died and your soul departed, you still would not understand all the Creator’s deeds, much less would you know that the Creator did such

great work on earth after He made mankind. As a member of this mankind that He made, are you willing to ignorantly fall into darkness in this way, and suffer eternal punishment? If you separate yourself from today's chastisement and judgment, what is it that you will meet with? Do you think that once separated from the present judgment, you will be able to escape from this difficult life? Is it not true that if you leave "this place," what you will encounter is painful torment or cruel abuses inflicted by the devils? Might you encounter unendurable days and nights? Do you think that just because you escape this judgment today, you can forever evade that future torture? What will come your way? Can it really be the Shangri-La that you hope for? Do you think you can escape that future eternal chastisement simply by running away from reality as you do now? After today, will you ever be able to find this kind of opportunity and this kind of blessing again? Will you be able to find them when disaster befalls you? Will you be able to find them when all of mankind enters into rest? Your present happy life and that harmonious little family of yours—can they substitute for your future eternal destination? If you have true faith, and if you gain a great deal because of your faith, then all of that is what you—a created being—should gain and also what you should have had in the first place. Nothing is more beneficial to your faith and life than such conquest.

Today, you need to understand what God asks of those who are conquered, what His attitude is toward those who are perfected, and what you should enter into at present. Some things you need only understand a little. You do not have to scrutinize some words of mystery; they are not much help to life, and they only require a quick look. You can read mysteries such as the mystery of Adam and Eve: what Adam and Eve were all about back then, and what work God wants to do today. You need to understand that in conquering and perfecting man, God wishes to return

man to the way Adam and Eve were. In your heart, you should have a good idea of the level of perfection that must be attained in order to meet God's standards, and then you must strive to achieve it. This relates to your practice, and this is something you should understand. It is enough for you to seek to enter according to God's words about these matters. When you read that "It has taken tens of thousands of years of history for mankind to get where it is today," you become curious, and so you try to find an answer with the brothers and sisters. "God says mankind's development goes back six thousand years, right? What is this about tens of thousands of years?" What use is it trying to find an answer to this question? Whether God Himself has been working for tens of thousands of years or hundreds of millions of years—does He really need you to know about this? This is not something that you, as a created being, need to know about. Just allow yourself to briefly consider this kind of talk, and do not try to understand it as if it were a vision. You need to be aware of what you should enter into and understand today, and then you need to have a firm grasp on it. Only then will you be conquered. After reading the above, there should be a normal reaction in you: God is burning with anxiety, He wants to conquer us and gain glory and testimony, so how should we cooperate with Him? What must we do to be completely conquered by Him and become His testimony? What must we do to enable God to gain glory? What must we do to allow ourselves to live under God's dominion and not under Satan's power? This is what people should be thinking about. Every one of you should be clear about the significance of God's conquest. That is your responsibility. Only after gaining this clarity will you have entry, will you know this stage of work, and will you become completely submissive. Otherwise, you will not achieve true submission.

Why Are You Unwilling to Be a Foil?

Those who are conquered are foils, and it is only after being perfected that people become models and specimens of the work of the last days. Before being made complete they are foils, tools, as well as objects for service. Those who have been thoroughly conquered by God are the crystallization of His management work, as well as models and specimens. These words that I have used to describe such people may be unremarkable, but they reveal many interesting stories. You of little faith will always argue over an unremarkable title until your faces turn red, and at times relationships are even damaged as a result. Although it is just a little title, in your thinking and in your belief, this is not only much more than an inconsequential title, but an important matter pertaining to your fate. So those who are not sensible will often suffer great loss over such a trivial thing as this—this is saving a little, only to lose a lot. Just because of some insignificant title, you will run away and never return. This is because you see life as unimportant and you place too much value on the names by which you are called. So in your spiritual lives, and even in your practical lives, you will often develop many convoluted and strange stories because of your notions regarding status. Perhaps you will not admit this, but I will tell you that such people really do exist in real life, although you have not yet been exposed individually. These kinds of things have happened in each of your lives. If you do not believe it, just look at the vignette below from the life of a sister (or a brother). It is possible that that person is actually you, or perhaps it is someone with whom you are familiar in your life. If I am not mistaken, this vignette describes an experience that you have had. Nothing is lacking in the description, not a single thought or idea is left out,

but are all recorded in their entirety within this story. If you do not believe it, just read it first.

This is one little experience from a “spiritual person.”

She felt anxious when she saw that many things the brothers and sisters in the church did were not in line with God’s intentions, so she began to scold them, saying: “You wretched things! Have you no conscience at all? Why are you actually doing unconscionable things? Why don’t you seek the truth instead of doing whatever you please? … And it’s you I’m saying these things to, but at the same time it’s myself that I hate. I see that God burns with impatience and I feel a fire inside me. I truly am willing to fully carry out the work that God has entrusted to me and I truly want to be of service to you. It is just that right now I am so feeble. God has spent so much time on us and has said so many words, but we are still the same. In my heart, I always feel that I owe so much to God….” (She began to weep, unable to continue speaking.) Then, she began to pray: “Oh God! I beg You to give me strength and move me more than You ever have before, and may Your Spirit work in me. I am willing to cooperate with You. As long as You gain glory in the end, I am willing right now to give all of myself to You, even if it means I must lay down my life. We wish to offer up great praises so that our brothers and sisters can sing and dance with joy to praise Your holy name, glorify You, manifest You, to establish that Your work is true and to give every care to You for the burdens You bear….” She earnestly prayed in this way, and the Holy Spirit really did give a burden to her. During this time, she was exceptionally burdened, and she spent all day reading, writing, and listening. She was as busy as she could possibly be. Her spiritual state was excellent, and in her heart, she was always energetic and burdened. From time to time she weakened and hit a wall, but before long she would regain her normal state. After a period of time like this, her

progress was rapid, she was able to gain some understanding of many of God's words, and she also swiftly learned hymns—overall, her spiritual state was excellent. When she saw that many things in the church were not in line with God's intentions, she became anxious and reproached her brothers and sisters, saying: "Is this devotion to your duty? Why are you unable to even pay such a small price? If you don't want to do it, I will…."

While she had a burden, she felt stronger in her faith as the Holy Spirit worked more and more. She would occasionally encounter some difficulties and become negative, but she was able to overcome these. That is, when she experienced the work of the Holy Spirit, even when her condition was wonderful, she still could not avoid meeting with certain difficulties or weakening somewhat. Such things inevitably happen, but before long she was able to come out from those states. When she experienced weakness, she would pray and would feel that her own stature truly was inadequate, but she was willing to cooperate with God. No matter what God did, she was willing to satisfy His intentions and to submit to all of His arrangements. There were some people who had certain opinions and prejudices about her, but she was able to put herself to one side and proactively engage in fellowship with them. This is what people's states are like when the Holy Spirit is carrying out His normal work. After a certain amount of time, God's work began to change, and people all entered into another step of work, in which God had different requirements of them. So there were new words spoken that made new requirements of people: "… I have only hate for you, never blessings. I have never had the thought to bless you, nor have I had the thought to make you complete, for you are too rebellious. Because you are crooked and deceitful, and because you are lacking in caliber and you are of low status, you have never been within My sight or in My heart. My work is done with the sole intention of

condemning you; My hand has never been far from you, nor has My chastisement. I have continued to judge and curse you. Because you have no understanding of Me, My wrath has always been upon you. Although I have always worked among you, you should know My attitude toward you. It is nothing but disgust—there is no other attitude or opinion. I only want you to act as foils for My wisdom and My great power. You are nothing more than My foils because My righteousness is revealed through your rebelliousness. I have you act as foils for My work, to be the appendages of My work….” As soon as she saw the words, “appendages” and “foils,” she started to think: “How should I follow in light of these words? Having paid such a price, I am still a foil. Isn’t a foil just a service-doer? In the past it was said that we wouldn’t be service-doers, that we’d be God’s people, yet aren’t we still here today in the role of service-doers? Don’t service-doers lack life? No matter how much suffering I endure, God will not praise me for it! After I’m done being a foil, won’t it be over? …” The more she thought about it, the more dejected she became. She felt even worse when she came to the church and saw the states of her brothers and sisters: “You’re not okay! I’m not okay! I’ve become negative. Ugh! What can be done? God still does not want us. In doing this kind of work, there’s no way that He will not make us negative. I don’t know what’s wrong with me. I don’t even want to pray. Anyway, I’m not okay right now and I really can’t muster up my internal drive. I have prayed many times but I still can’t, and I’m not willing to continue on. This is how I see it. God says that we are foils, so aren’t foils just service-doers? God says that we are foils, not His sons, and we’re not His people, either. We are not His sons, much less His firstborn sons. We’re nothing, just foils. If that’s what we are, can we possibly have a favorable outcome? Foils have no hope because they do not have life. If we were His sons, His people, then there would be hope in that

—we could be made complete. Can foils carry God's life? Can God put life into those who do service for Him? Those He loves are those who have His life, and only those who have His life are His sons, His people. Although I am negative and weak, I hope that all of you are not negative. I know that regressing and being negative like this cannot satisfy God's intentions, but I am not willing to be a foil. I am afraid of being a foil. Anyway, I only have so much energy, and I cannot go on now. I hope that none of you will do as I have done, but will be able to gain some measure of inspiration from me. I feel like I might as well go die! I'll leave you with some final words before I meet my death—I hope that you can act as foils until the end; maybe in the end, God will praise foils…." When the brothers and sisters saw this, they wondered: "How can she be so negative? Hasn't she been totally fine the last couple of days? Why has she suddenly lost all her steam? Why isn't she being normal?" She said: "Don't say I'm not being normal. Actually, I'm clear about everything in my heart. I know that I have not satisfied God's intentions, but isn't that just because I'm not willing to act as His foil? I haven't done anything bad. Perhaps one day God will change the title of 'foils' into 'created beings,' and not only that, but the created beings who are used by Him in important ways. Isn't there some hope in this? I hope you won't be negative or discouraged, and can continue to follow God and do your best to serve as foils. In any case, I cannot continue on. Don't let my actions restrict you." Other people heard that, and said, "Even if you stop following Him, we will continue, for God has never treated us unfairly. We will not be constrained by your negativity."

After going through this experience for a period of time, she was still in a negative state about being a foil, so I said to her: "You have no understanding of My work. You have no understanding of the inner truth, essence, or intended results of My words. You do not know the goals of My

work, nor its wisdom. You have no comprehension of My intentions. You only know to retreat because you are a foil—you occupy yourself far too much with status! What a fool you are! I have said so much to you in the past. I have said I would perfect you; have you forgotten? Did I not speak of being perfected before I ever spoke of foils?" "Hold on, let me think about it. Yes, that's right! You did say those things before You ever spoke about foils!" "When I spoke of being perfected, did I not say that only after people were conquered would they be perfected?" "Yes!" "Were My words not sincere? Were they not said in good faith?" "Yes! You are a God who has never said anything dishonest—no one can dare to deny this. But You speak in so many different ways." "Do My ways of speaking not change according to the different steps of work? Are the things that I say not done and said based on your needs?" "You work according to people's needs and You provide for what they need. This is not untrue!" "Then have the things that I have said to you not been beneficial? Have My chastisements not been carried out for your sake?" "How can You still say that it's for my own sake! You've chastised me almost to the point of death—I don't want to live any longer. Today You say this, tomorrow You say that. I know You perfecting me is for my own sake, but You have not perfected me—You make me a foil and You still chastise me. You hate me, don't You? No one dares to believe Your words, and only now have I seen clearly that Your chastisement is only to resolve the hate in Your heart, not to save me. You hid the truth from me before; You said You would perfect me and that chastisement was for perfecting me. So I have always submitted to Your chastisement; I never imagined that today I would bear the title of a foil. God, wouldn't it be better if You had me act as anything else? Must You make me wear the hat of a foil? I would even accept being a gatekeeper in the kingdom. I have been running around and expending myself, but in the

end my hands are empty—I am utterly penniless. Yet even now You tell me You would have me act as Your foil. How can I even show my face?" "What were you talking about? I have done so much judgment work in the past, and you do not understand it? Do you have a true understanding of yourself? Is the title of 'foil' not also the judgment of words? Do you think all My talk about foils is also a method, a way of judging you? Then how would you follow Me?" "I still haven't planned how to follow You. First I have to know: Am I a foil or not? Can foils also be perfected? Can the title of 'foil' be changed? Can I bear resounding witness through being a foil, and then become someone who is perfected, who is an exemplar of loving God, and who is God's intimate? Can I be made complete? Tell me the truth!" "Are you not aware that things are always developing, always changing? As long as you are currently willing to be submissive in your role as a foil then you will be able to change. Whether or not you are a foil has nothing to do with your destiny. The key point is whether or not you can be someone who has a change in their life disposition." "Can You tell me if You can perfect me or not?" "As long as you follow and submit until the end, I guarantee that I can make you perfect." "And what kind of suffering will I have to experience?" "You will experience adversity, as well as the judgment and chastisement of words, particularly the chastisement of words, which is the same as the chastisement of being a foil!" "The same chastisement as a foil as well? Well, if I can be perfected by You by undergoing adversity, if there's hope, then that's fine. Even if it's just a shred of hope, it is better than being a foil. That title, 'foil,' sounds so awful. I'm not willing to be a foil!" "What is so terrible about foils? Are foils not perfectly good in their own right? Are foils unworthy of enjoying blessings? If I say that foils can enjoy blessings, then you will be able to enjoy blessings. Is it not true that people's titles change because of My

work? And yet a mere title is bothering you this much? The fact that you are this kind of foil is well deserved. Are you willing to follow or not?" "Well, can You complete me or not? Can You allow me to enjoy Your blessings?" "Are you willing to follow until the end or not? Are you willing to offer yourself up?" "Let me think it over. A foil can also enjoy Your blessings, and can be made complete. After being made complete I will be Your intimate and understand Your intentions in their entirety, and I will possess what You possess. I will be able to enjoy what You enjoy, and I will know what You know. … After undergoing adversity and after being perfected, I will be able to enjoy blessings. So what blessings will I actually enjoy?" "Do not worry about what blessings you will enjoy. Even if I told you, these things are beyond your imagination. After being a good foil, you will be conquered, and you will be a successful foil. This is a model and specimen of one who is conquered, but of course you can only become a model and specimen after being conquered." "What is a model and specimen?" "It is a model and specimen for all Gentiles, that is, those who have not been conquered." "How many people does that include?" "Very many people. It's not just the four or five thousand of you—all those who accept this name across the entire world must be conquered." "So it's not just five or ten cities!" "Do not worry about this now, and do not concern yourself excessively. Just focus on how you should gain entry right now! I guarantee that you can be made complete." "To what degree? And what blessings can I enjoy?" "Why are you so worried? I have guaranteed that you can be made complete. Have you forgotten that I am trustworthy?" "It is true that You are trustworthy, but some of Your methods of speaking are always changing. Today You say You guarantee that I can be made complete, but tomorrow You may say it's uncertain. And to some people You say 'I guarantee that someone like you cannot be made complete.' I

don’t know what’s going on with Your words. I simply don’t dare believe it.” “So can you offer yourself up or not?” “Offer what?” “Offer up your future and your hopes.” “It’s easy to let go of those things! The main thing is the title of ‘foil’—I really don’t want that. If You remove that title from me then I’ll be open to anything, able to do anything. Aren’t these just minor things? Could You take away that designation?” “That would be easy, would it not? If I can give you that title, I can certainly also take it away. But now is not the time. You must first complete your experience of this step of work, and only then can you gain a new title. The more someone is like you, the more they need to be a foil. The more frightened you are about being a foil, the more I will label you as such. A person like you must be strictly disciplined and pruned. The more rebellious someone is, the more they will be a service-doer, and in the end, they will gain nothing.” “Given that I am seeking so diligently, why can I not cast off the name of ‘foil’? We have followed You all these years and suffered no small amount. We’ve done many things for You. We have gone through wind and rain; we are nearing the end of our youth. We have neither married nor started families, and those of us who have done that have still come out. I stayed in school all the way through high school, but as soon as I heard that You had come, I gave up my opportunity to go to university. And You say that we are foils! We have lost so much! We do all these things, but now it turns out that we’re just Your foils. What does this make my former classmates and my peers think of me? When they see me and ask about my position and my status, how can I not be ashamed to tell them? At first, I paid any price because of my belief in You, and others all mocked me as an idiot. But I still followed and longed for the time that my day would come, when I could show all those who did not believe. But instead, today You tell me that I am a foil. If You gave me the lowest of titles, if You allowed me to

be one of the kingdom people, that would be fine! Even if I couldn't be Your disciple or Your confidant, I'd be fine with just being Your follower! We have followed You all these years, given up our families, and it has been so difficult to continue to seek all the way up until now, and all we have to show for it is the title of 'foil'! I have abandoned everything for You; I have given up all earthly riches. Before, someone introduced me to a potential partner. He was really handsome and well-dressed; he was the son of a high-level government official. At the time I was interested in him. But as soon as I heard that God had appeared and was carrying out His work, that You were going to lead us into the kingdom and perfect us, and that You asked us to have the resolve to lose no time in leaving everything behind, once I heard that, I saw that I was totally lacking in resolve. Then I steeled myself and turned down that opportunity. After that, he sent gifts to my family several times, but I didn't even look at them. Do You think I was upset at the time? It was something so good, and it came to nothing. How could I not be upset? I was upset about it for several days to the point that I couldn't sleep at night, but in the end I still let it go. Every time I prayed, I was moved by the Holy Spirit, who said: 'Are you willing to sacrifice everything for Me? Are you willing to expend yourself for Me?' Whenever I thought of those words of Yours, I would weep. I was moved and wept in sadness more times than I know. A year later I heard that the man had gotten married. Needless to say, I was miserable, but I still let that go for Your sake. And all this without even mentioning that my food and clothing are shoddy—I gave up that marriage, I gave up all of this, so You shouldn't have me act as a foil! I gave up my marriage, the most important event in my life, all for the sake of offering myself up to You. A person's entire life is nothing more than finding a good partner and having a happy family. I let go of this, this best of all things, and now I have nothing and I am all alone.

Where would You have me go? I've suffered ever since I started following You. I haven't had a good life. I've given up my family and my career as well as all the delights of the flesh, and this sacrifice that we have all made still isn't enough to enjoy Your blessings? So now it's this 'foil' thing. God, You have gone too far! Look at us—we have nothing to rely on in this world. Some of us have given up our children, some have given up our work, our spouses,[a] and so on; we have given up all fleshly pleasures. What more hope is there for us? How can we continue to survive in the world? Are these sacrifices that we have made not worth a single penny? Can't You see that at all? Our status is low and our caliber is lacking—we accept that, but when have we ever not heeded what You wanted us to do? Now You are pitilessly abandoning us and 'repaying' us with the title of 'foil'? Is that all that our sacrifice has brought us? In the end, if people ask me what I've gained from believing in God, can I really let them see this word, 'foil'? How can I open my mouth to say that I'm a foil? I can't explain that to my parents, and I can't explain it to my former potential partner. I've paid such a great price, and what I get in return is being a foil! Ah! I feel so sad!" (She began pummeling her thighs and weeping.) "If I said that now that I was not going to give you the title of a foil but would instead make you one of My people and instruct you to go forth and spread the gospel, if I gave you the status for you to do work, would you be able to do it? What have you actually gained from step after step of this work? And yet here you are, regaling Me with your story—you have no shame! You say that you have paid a price but have gained nothing. Could it be that I have neglected to tell you what My conditions are for obtaining a person? Who is My work for? Do you know? Here you are reviving old grievances! Do you even count as a human being anymore? Did you not undertake any suffering that you have experienced of your own volition? And was your

suffering not undertaken in order to gain blessings? Have you met My requirements? All you want is to gain blessings. You have no shame! When were My requirements of you ever mandatory? If you are willing to follow Me you must submit to Me in all things. Do not try to negotiate terms. After all, I did tell you beforehand that this path is a path of suffering. It is fraught with grim possibilities, with little auspiciousness. Have you forgotten? I have said this many times. If you are willing to suffer, then follow Me. If you are not willing to suffer, then stop. I am not forcing you—you are free to come or go! However, this is how My work is done, and I cannot delay My entire work due to your individual rebelliousness. You may not be willing to submit, but there are others who are. You are all desperate people! You are not afraid of anything! You are negotiating terms with Me—do you want to go on living or not? You plan for yourself and scramble for your own fame and benefit. Is My work not all for you? Are you blind? Before I became flesh, you could not see Me, and these words you have spoken would have been forgivable then, but now I am incarnate and I am working among you, yet you still cannot see? What do you not understand? You say you have suffered loss; so I have become flesh to save you desperate people and have done so much work, and even now you are still complaining—would you not say that I have suffered loss? Has what I have done not all been for you? I apply this title to people based on their current stature. If I call you a ‘foil,’ then a foil is what you immediately become. Likewise, if I call you ‘one of God’s people,’ then that is what you immediately become. Whatever I call you, that is what you are. Is this not all achieved by a few words from My lips? And these few words of Mine are so infuriating to you? Well then, pardon Me! If you do not submit now, in the end you will be cursed—will you be happy then? You do not pay attention to the way of life but only focus on your status and title; what is

your life like? I do not deny that you have paid a great price, but take a look at your own stature and practice—and even now, you're still trying to negotiate terms. Is this the stature that you have gained through your resolve? Do you still have any integrity? Do you have a conscience? Was it I who did something wrong? Were My requirements of you in error? Well, what is it? I would have you act as a foil for a few days and yet you are not willing to do so. What kind of resolve is that? You are all weak-willed, you are cowards! Punishing people like you now is a matter of course!" Once I said this, she did not say a word.

Experiencing this kind of work now, you must have something of a grasp on the steps of God's work and His methods of transforming people. Having this is the only way to achieve results in transformation. In your pursuit, you have too many individual notions, hopes, and futures. The current work is in order to prune your desire for status and your extravagant desires. Hopes, status, and notions are all classic representations of satanic disposition. The reason that these things exist in people's hearts is entirely because Satan's poison is always corroding people's thoughts, and always people are unable to shake off these temptations of Satan. They are living in the midst of sin yet do not believe it to be sin, and still they think: "We believe in God, so He must bestow blessings on us and arrange everything for us appropriately. We believe in God, so we must be superior to others, and we must have more status and more of a future than anyone else. Since we believe in God, He must give us limitless blessings. Otherwise, it wouldn't be called believing in God." For many years, the thoughts that people have relied upon for their survival have been corroding their hearts to the point that they have become treacherous, cowardly, and despicable. Not only do they lack willpower and resolve, but they have also become greedy, arrogant, and willful. They are utterly lacking any resolve that

transcends the self, and even more, they don't have a bit of courage to shake off the strictures of these dark influences. People's thoughts and lives are so rotten that their perspectives on believing in God are still unbearably hideous, and even when people speak of their perspectives on belief in God it is simply unbearable to hear. People are all cowardly, incompetent, despicable, and fragile. They do not feel disgust for the forces of darkness, and they do not feel love for the light and the truth; instead, they do their utmost to expel them. Are not your current thoughts and perspectives just like this? "Since I believe in God I should just be showered with blessings and it should be ensured that my status never slips and that it remains higher than that of nonbelievers." You have not been harboring that kind of perspective within you for just one or two years, but for many years. Your transactional way of thinking is overdeveloped. Although you have arrived at this step today, you still have not let go of status but struggle constantly to inquire about it, and observe it daily, with a deep fear that one day your status will be lost and your name will be ruined. People have never put aside their desire for ease. So, as I judge you thus today, what degree of understanding will you have in the end? You will say that although your status is not high, you have nonetheless enjoyed the elevation of God. Because you are of lowly birth you do not have status, but you gain status because God elevates you—this is something He bestowed upon you. Today you are able to personally receive God's training, His chastisement, and His judgment. This, even more so, is His elevation. You are able to personally receive His purification and burning. This is God's great love. Through the ages there has not been a single person who has received His purification and burning, and not a single person has been able to be perfected by His words. God is now speaking with you face to face, purifying you, revealing your inner rebelliousness—this truly is His

elevation. What abilities do people have? Whether they are the sons of David or the descendants of Moab, in sum, people are created beings who have nothing worthy of boasting about. Since you are created beings, you must perform the duty of a created being. There are no other requirements of you. This is how you should pray: “Oh God! Whether I have status or not, I now understand myself. If my status is high it is because of Your elevation, and if it is low it is because of Your ordination. Everything is in Your hands. I have neither any choices, nor any complaints. You ordained that I would be born in this country and among this people, and all that I should do is to be completely submissive under Your dominion because everything is within what You have ordained. I do not give thought to status; after all, I am but a created being. If You place me in the bottomless pit, in the lake of fire and brimstone, I am nothing but a created being. If You use me, I am a created being. If You perfect me, I am yet a created being. If You do not perfect me, I will still love You because I am no more than a created being. I am nothing more than a minuscule created being of the Lord of creation, just one among all created humans. It was You who created me, and now You have once again placed me in Your hands to do with me as You will. I am willing to be Your tool and Your foil because everything is what You have ordained. No one can change it. All things and all events are in Your hands.” When the time comes that you will no longer give thought to status, then you will break free from it. Only then will you be able to confidently and boldly seek, and only then can your heart become free of any constraints. Once people have been extricated from these things, then they will have no more concerns. What are the concerns for the majority of you right now? You are always constrained by status and constantly concerned over your own prospects. You are always turning the pages of God’s utterances, wishing to read sayings concerning mankind’s

destination and wanting to know what your prospects are and what your destination will be. You wonder, “Do I really have any prospects? Has God taken them away? God only says I am a foil; what, then, are my prospects?” It is difficult for you to put aside your prospects and destiny. You are now followers, and you have gained some understanding of this stage of work. However, you have still not put aside your desire for status. When your status is high you seek well, but when your status is low you no longer seek. The blessings of status are always on your mind. Why is it that the majority of people cannot remove themselves from negativity? Is the answer not invariably because of bleak prospects? As soon as God’s utterances are issued you hurry to see what your status and identity really are. You prioritize status and identity, and relegate vision to second place. In third is something that you should enter, and in fourth place is God’s current intentions. You first look at whether God’s title for you as “foils” has changed or not. You read and read, and when you see that the title of “foil” has been removed, you become happy and profusely thank God and praise His great power. But if you see that you are still foils, you become upset and the drive in your heart immediately dissipates. The more you seek in this way, the less you will reap. The greater a person’s desire for status, the more seriously they will have to be pruned and the more they will have to undergo great refinement. Such people are worthless! They must be pruned and judged adequately in order for them to thoroughly let go of these things. If you pursue this way until the end, you will reap nothing. Those who do not pursue life cannot be transformed, and those who do not thirst for the truth cannot gain the truth. You do not focus on pursuing personal transformation and entry, but focus instead on extravagant desires and things that constrain your love for God and prevent you from drawing close to Him. Can those things transform you? Can they bring you into the

kingdom? If the object of your pursuit is not to seek the truth, then you may as well take advantage of this opportunity and return to the world to make a go of it. Wasting your time this way is really not worth it—why torture yourself? Is it not true that you could enjoy all sorts of things out in the beautiful world? Money, beautiful women, status, vanity, family, children, and so on—are these products of the world not the best things that you could enjoy? What use is it to wander around here looking for a place where you can be happy? The Son of man has nowhere to lay His head, so how could you have a place of ease? How could He create for you a beautiful place of ease? Is that possible? Aside from My judgment, today you can only receive teachings on the truth. You cannot gain comfort from Me and you cannot gain the bed of roses that you long for night and day. I will not bestow upon you the riches of the world. If you pursue genuinely, then I am willing to give you the way of life in its entirety, to have you be like a fish back in water. If you do not pursue genuinely, I will take it all back. I am not willing to give the words from My mouth to those who are greedy for comfort, who are just like pigs and dogs!

Footnotes:

a. The original text reads “wives.”

How the Effects of the Second Step of the Work of Conquest Are Achieved

The work of the service-doers was the first step in the work of conquest. Today is the second step in the work of conquest. Why is there also mention of being made perfect in the work of conquest? It is to create a foundation for the future. Today is the final step of the work of conquest; the time of experiencing great tribulation, which will mark the official start of making mankind perfect, shall come next. The main issue now is conquest, but now is also the time of the first step in the process of perfection. What this first step entails is perfecting people's knowledge and submission, which, as a matter of course, create a foundation for the work of conquest. If you are to be made perfect, then you must be able to stand firm amid the tribulation of the future and give your all to spread the next step of work; this is what it means to be made perfect, and such a time is also when people are entirely gained by God. Today we are talking about being conquered, which is the same as talking about being made perfect. But the work that is done today is the foundation for being made perfect in the future; in order to be made perfect, people must experience adversity, and this experience of adversity must have its basis in being conquered. If people are without today's foundation—if they are not utterly conquered—then it will be hard for them to stand firm during the next step of work. Simply being conquered is not the ultimate aim. It is but one step of testimony for God in the face of Satan. Being made perfect is the ultimate aim, and if you are not made perfect, then you may as well be written off. Only when faced with adversity in the future will your true stature be seen; which is to say, only then will the level of purity of your love for God be evident. What people say today is this: "We must submit to whatever God

does. So we are willing to be a foil who can demonstrate God's great power and God's disposition. Whether God is kind to us or curses us, or whether He judges us, we are still thankful to God." The fact that you say this shows only that you have some small amount of knowledge, but whether such knowledge can be applied in reality depends on whether this knowledge is real or not. That people have such insights and knowledge today is the effect of the work of conquest. Whether or not you can be made perfect can only be seen in the face of adversity, and at that time it will be seen whether you truly love God from your heart. If your love really is pure, then you will say: "We are foils, we are created beings in the hands of God." When you spread the gospel to the Gentile nations, you will say, "I am merely doing service. Using the corrupt dispositions within us, God has said all these things to show us His righteous disposition; if He had not said such things, we would not be able to see God, nor understand His wisdom, nor receive such great salvation and such great blessings." If you genuinely have this experiential knowledge, then that is sufficient. However, much of what you say today contains no knowledge, and is all just a bunch of empty slogans: "We are foils and service-doers; we wish to be conquered, and to bear resounding testimony for God…." Simply shouting does not mean you have reality, nor does it prove you possess stature; you must have genuine knowledge, and your knowledge must be put to the test.

You should read more of these utterances that God has expressed during this period of time, and look at your actions by comparison: It is absolutely a fact that you are well and truly a foil! What is the extent of your knowledge today? Your ideas, your thoughts, your behavior, your words and deeds—do all of these expressions not amount to a foil to God's righteousness and holiness? Are your expressions not manifestations of the corrupt disposition revealed by God's words? Your thoughts and ideas, your

motivations, and the corruption that is revealed in you show the righteous disposition of God, as well as His holiness. God, too, was born in the land of filth, yet He remains unsullied by filth. He lives in the same filthy world as you, but He is possessed of reason and perception, and He despises the filth. You may not even be able to detect anything filthy in your words and deeds, but He can, and He points them out to you. Those old things of yours —your lack of cultivation, insight, and sense, and your backward ways of living—have now been brought into the light by today's revelations; only by God coming to earth to work thus do people behold His holiness and righteous disposition. He judges and chastises you, causing you to gain understanding; sometimes, your demonic nature is manifested, and He points it out to you. He knows man's essence like the back of His hand. He lives among you, He eats the same food as you, and He lives in the same environment—but even so, He knows more; He can expose you and see through the corrupt essence of humanity. There is nothing He detests more than man's philosophies for worldly dealings and crookedness and deceitfulness. He particularly abhors people's fleshly interactions. He may not be familiar with man's philosophies for worldly dealings, but He can clearly see and expose the corrupt dispositions that people reveal. He works to speak and teach man through these things, He uses these things to judge people, and to make manifest His own righteous and holy disposition. Thus do people become foils to His work. Only God incarnate can make plain the corrupt dispositions of man and all the ugly faces of Satan. Though He does not punish you, and merely uses you as a foil to His righteousness and holiness, you feel ashamed and find no place to hide yourself, for you are too filthy. He speaks using those things which are exposed in man, and only when these things are brought to light do people become aware of how holy God is. He does not overlook even the slightest impurity in people, not even

the filthy thoughts in their hearts; if people's words and deeds are at odds with His intentions, then He does not excuse them. In His words, there is no room for the filth of humans or of anything else—it all must be brought to light. Only then do you see that He really is unlike man. If there is the slightest filth in people, then He utterly detests them. There are even times when people are unable to understand, and say, "God, why are You so angry? Why are You not mindful of man's weaknesses? Why can't You be a little forgiving of people? Why are You so inconsiderate to man? Clearly, You know to what extent people have been corrupted, so why do You still treat them like this?" He loathes sin, He detests it, and He loathes it particularly if there is any trace of rebelliousness in you. When you reveal a rebellious disposition, He sees it and loathes it deeply , with an extraordinary detestation. It is through these things that His disposition and what God is are manifested. When you hold yourself up in comparison, you see that although He eats the same food as man, wears the same clothes, enjoys the same things they do, and lives and dwells with them, He is yet unlike man. Is this not the significance of a foil? It is through these human things that the power of God is shown; it is darkness that sets off the precious existence of the light.

Of course, God does not make you a foil just for the sake of it. Rather, it is only when this work bears fruit that it becomes evident that man's rebelliousness is a foil to God's righteous disposition, and it is only because you are foils that you have the chance to know the natural expression of God's righteous disposition. You are judged and chastised because of your rebelliousness, but it is your rebelliousness also that makes you a foil, and it is because of your rebelliousness that you receive the great grace that God bestows on you. Your rebelliousness is a foil to the omnipotence and wisdom of God, and it is also because of your rebelliousness that you have

gained such great salvation and blessings. Though you have been repeatedly judged by Me, you have received tremendous salvation never before received by man. This work is of the utmost significance for you. Being a "foil" is also extremely valuable for you: You are saved and have obtained the grace of salvation because you are a foil, so is such a foil not of the utmost value? Is it not of the utmost significance? It is because you live in the same realm, the same filthy land, as God, that you are a foil and receive the greatest salvation. If God had not become flesh, who would have been merciful toward you, and who would have looked after you, lowly people that you are? Who would have cared for you? If God had not become flesh to work among you, when would you have received this salvation, which those before you never had? If I did not become flesh to care for you, to judge your sins, would you not long since have fallen into Hades? If I had not become flesh and humbled Myself amongst you, how could you be qualified to be a foil to God's righteous disposition? Are you not a foil because I assumed human form and came among you to enable you to gain the greatest salvation? Do you not receive this salvation because I have become flesh? If God had not become flesh to live with you, would you have still discovered that you are living a life lower than dogs and pigs in a human hell? Have you not been chastised and judged because you are a foil to My work in the flesh? No work is more suitable for you than the work of the foil, for it is because you are foils that you are saved amid judgment. Do you not feel that being qualified to act as a foil is your life's blessing? You merely do the work of a foil, yet you receive such salvation as you have never before had nor even imagined. Today, your duty is to be a foil, and your due reward is to enjoy everlasting blessings in the future. The salvation you gain is not some ephemeral insight or some passing piece of knowledge for the present day, but a greater blessing: an eternal

continuation of life. Though I have used the “foil” to conquer you, you should know that this salvation and blessing is given in order to gain you; it is for the sake of conquest, but it is also so that I might better save you. The “foil” is fact, but the reason that you are foils is because of your rebelliousness, and it is because of this that you have gained blessings that no one has ever gained. Today you are made to see and to hear; tomorrow you will receive, and, more than that, you will be greatly blessed. Thus, are foils not of the utmost value? The effects of today’s work of conquest are achieved through your rebellious dispositions acting as foils. That is, the climax of the second instance of chastisement and judgment is to use your filth and rebelliousness as a foil, allowing you to behold the righteous disposition of God. When you make yourselves submissive once more during the second instance of judgment and chastisement, then the entirety of God’s righteous disposition is openly displayed to you. This is to say that when your acceptance of the work of conquest comes to an end, this is also when you finish performing the duty of a foil. It is not My intention to give you labels. Rather, I am using your role as service-doers to carry out the first instance of the work of conquest, displaying God’s righteous and unoffendable disposition. Through your counterpoint, through your rebelliousness acting as a foil, the effects of the second instance of the work of conquest are achieved, fully revealing to you God’s righteous disposition, which was not entirely revealed in the first instance, and showing you God’s righteous disposition in its entirety, all that He is, which consists of the wisdom, wonder, and pristine holiness of His work. The effect of such work is achieved through conquest during different periods, and through different degrees of judgment. The closer the judgment reaches to its peak, the more it reveals people’s rebellious dispositions, and the more effective the conquest is. The entirety of God’s righteous disposition

is made plain during this work of conquest. The work of conquest is separated into two steps, and has different stages and degrees, and so of course, the effects that are achieved are also different. This is to say that the extent of people's submission becomes ever more profound. Only after this can people be fully brought onto the right track to perfection; only after all of the work of conquest has been completed (when the second instance of judgment has achieved its final effect) are people no longer judged but allowed to enter into the right track of experiencing life. For judgment is a representation of conquest, and conquest takes the form of judgment and chastisement.

God became flesh in the most backward and filthy place of all, and it is only in this way that God is able to clearly show the entirety of His holy and righteous disposition. And through what is His righteous disposition shown? It is shown when He judges man's sins, when He judges Satan, when He abhors sin, and when He despises the enemies that oppose and rebel against Him. The words I speak today are to judge man's sins, to judge man's unrighteousness, to curse man's rebelliousness. Man's crookedness and deceitfulness, man's words and deeds—all that is at odds with God's intentions must be subjected to judgment, and all of man's rebelliousness denounced as sin. His words revolve around the principles of judgment; He uses judgment of man's unrighteousness, the curse of man's rebelliousness, and exposure of man's ugly faces to make manifest His own righteous disposition. Holiness is a representation of His righteous disposition, and in fact God's holiness actually is His righteous disposition. Your corrupt dispositions are the context of today's words—I use them to speak and to judge, and to carry out the work of conquest. This alone is the practical work, and this alone fully makes God's holiness shine. If there is no trace of a corrupt disposition in you, then God will not judge you, nor

will He show you His righteous disposition. Since you have a corrupt disposition, God will not let you off, and it is through this that His holiness is shown. If God were to see that man's filthiness and rebelliousness were too great but He did not speak or judge you, nor chastise you for your unrighteousness, then this would prove that He is not God, for He would have no hatred of sin; He would be just as filthy as man. Today, it is because of your filth that I judge you, and it is because of your corruption and rebelliousness that I chastise you. I am not flaunting My power to you or deliberately oppressing you; I do these things because you, who have been born in this land of filth, have been so severely contaminated by filth. You have simply lost your integrity and humanity, like swine that live in dirty places. It is because of your filth and corruption that you are judged and that I unleash My wrath upon you. It is precisely because of the judgment of these words that you have been able to see that God is the righteous God, and that God is the holy God; it is precisely because of His holiness and His righteousness that He judges you and unleashes His wrath upon you; it is precisely because He sees the rebelliousness of mankind that He reveals His righteous disposition. Mankind's filth and corruption makes manifest His holiness. This is enough to show that He is God Himself, who is holy and pristine, and yet lives in the land of filth. If a person wallows in the mire with others, and there is nothing holy about him, and he has no righteous disposition, then he is not qualified to judge man's iniquity, nor is he fit to carry out the judgment of man. How could people who are equally filthy as one another be qualified to judge those who are alike to them? Only the holy God Himself is able to judge the whole of filthy mankind. How could man judge man's sins? How could man see the sins of man, and how could man be qualified to condemn these sins? If God were not qualified to judge the sins of man, then how could He be the righteous God

Himself? It is because people reveal corrupt dispositions that God speaks in order to judge them, and only then can they see that He is a holy God. As He judges and chastises man for his sins, all the while exposing the sins of man, no person or thing can escape this judgment; all that is filthy is judged by Him, and it is only thus that His disposition is revealed to be righteous. If it were otherwise, how could it be said that you are foils in both name and fact?

There is a great difference between the work done in Israel and the work of today. Jehovah guided the Israelites' lives, and there was not so much chastisement and judgment, because at the time, people understood too little of the world and had few corrupt dispositions. Back then, the Israelites obeyed Jehovah implicitly. When He told them to build altars, they quickly built altars; when He told them to wear the robes of priests, they obeyed. In those days, Jehovah was like a shepherd tending a flock of sheep, with the sheep following the shepherd's guidance and eating grass in the pasture; Jehovah guided their lives, leading them in how they ate, dressed, dwelled, and traveled. That was not the time of making plain God's disposition, for the mankind of that time was newborn; there were few who were rebellious and antagonistic, there was not much filth among mankind, and so people could not act as a foil to God's disposition. It is through people who come from the land of filth that God's holiness is shown; today, He uses the filth displayed in these people of the land of filth, and He judges, and thus is what He is revealed amidst judgment. Why does He judge? He is able to speak the words of judgment because He despises sin; how could He be so angry if He did not abhor the rebelliousness of mankind? If there were no disgust within Him, no revulsion, if He paid no heed to people's rebelliousness, then that would prove Him as filthy as man. That He can judge and chastise man is because He abhors filth, and what

He abhors is absent in Him. If there were also opposition and rebelliousness in Him, He would not despise those who are antagonistic and rebellious. If the work of the last days were being carried out in Israel, there would be no meaning in it. Why is the work of the last days being done in China, the darkest and most backward place of all? It is in order to display His holiness and righteousness. In short, the darker the place, the more clearly the holiness of God can be shown. In fact, all of this is for the sake of God's work. Only today do you realize that God has descended from heaven to stand among you, shown forth by your filth and rebelliousness, and only now do you know God. Is this not the greatest exaltation? In fact, you are a group of people in China who were chosen. And because you were chosen and have enjoyed God's grace, and because you are not fit to enjoy such great grace, this proves that all of this is the supreme exaltation of you. God has appeared to you, and shown you His holy disposition in its entirety, and He has given all of that unto you, and caused you to enjoy all of the blessings that you could possibly enjoy. Not only have you tasted the righteous disposition of God, but, moreover, you have tasted the salvation of God, the redemption of God and the limitless, infinite love of God. You, the filthiest of all, have enjoyed such great grace—are you not blessed? Is this not God lifting you up? You people have the lowest statuses of all; you are inherently unworthy of enjoying such a great blessing, yet God has made an exception by uplifting you. Do you not feel ashamed? If you are incapable of fulfilling your duty, then you will ultimately be ashamed of yourself, and you will punish yourself. Today, you are not disciplined, nor are you punished; your flesh is safe and sound—but ultimately, these words will bring you to shame. To date, I have yet to openly chastise anyone; My words may be severe, but how do I act toward people? I comfort them, and exhort them, and remind them. I do this for no other reason than to save

you. Do you really not understand My intentions? You should understand what I say, and be inspired by it. Only now are there many people who understand. Is this not the blessing of being a foil? Is being a foil not the most blessed thing? Ultimately, when you go to spread the gospel, you will say this: “We are typical foils.” They will ask you, “What does it mean that you are a typical foil?” And you will say: “We are a foil to God’s work, and to His great power. The entirety of God’s righteous disposition is brought to light by our rebelliousness; we are the service objects of God’s work of the last days, we are His work’s appendages, and also its tools.” When they hear that, they will be intrigued. Next, you will say: “We are the specimens and the models for God’s completion of the work of the entire universe, and for His conquest of all mankind. Whether we are holy or filthy, in sum, we are still more blessed than you, for we have seen God, and through the chance of His conquering of us, God’s great power is shown; it is only because we are filthy and corrupt that His righteous disposition has been set off. Are you capable of testifying thus to God’s work of the last days? You are not qualified! This is nothing but God’s exaltation of us! Though we may not be arrogant, we can proudly praise God, for no one can inherit such a great promise, and no one can enjoy such a great blessing. We feel so grateful that we, who are so filthy, can work as foils during God’s management.” And when they ask, “What are specimens and models?” you say, “We are the most rebellious and filthiest of humankind; we have been most profoundly corrupted by Satan, and we are the most backward and lowly of the flesh. We are classic examples of those who have been used by Satan. Today, we have been chosen by God as the first among mankind to be conquered, and we have beheld the righteous disposition of God and inherited His promise; we are being used to conquer more people, thus we are the specimens and models of those who are conquered among

mankind.” There is no better testimony than these words, and this is your best experience.

The Inside Truth of the Work of Conquest (2)

You used to seek to reign as kings, and today you have yet to completely let go of this; you still wish to reign as kings, to hold up the heavens and support the earth. Now, consider this question: Do you possess such qualifications? Are you not being totally senseless? Is what you seek and devote your attention to realistic? You are not even possessed of normal humanity—is it not pathetic? Thus, today I only talk of being conquered, bearing testimony, improving your caliber, and entering onto the path of being made perfect, and do not speak of anything else. Some people are averse to the unadulterated truth, and when they see all this talk of normal humanity and improving people's caliber, they are reluctant. Those who do not love the truth are not easy to make perfect. As long as you enter today, and act according to God's intentions, step-by-step, could you be eliminated? After God has done so much work in the mainland of China—work of such great scale—and after He has spoken so many words, could He give up halfway? Could He lead people down into the bottomless pit? Today, the crucial point is that you must know the essence of man, and must know what you should enter into; you must talk of life entry, and changes in disposition, how to actually be conquered, and how to completely submit to God, how to bear final testimony to God, and how to achieve submission unto death. You must focus on these things, and that which is not realistic or important must first be put aside and disregarded. Today, you should be aware of how to be conquered, and of how people conduct themselves after they have been conquered. You may say you have been conquered, but can you submit unto death? You must be able to follow to the very end regardless of whether there are any prospects, and you must not lose faith in God regardless of the environment. Ultimately, you must achieve two

aspects of testimony: the testimony of Job—submission unto death; and the testimony of Peter—the supreme love of God. In one respect, you must be like Job: He lost all material possessions, and was beset by the sickness of the flesh, yet he did not forsake the name of Jehovah. This was Job's testimony. Peter was able to love God unto death—when he faced his death, he still loved God, when he was put on the cross, he still loved God. He did not think of his own prospects or pursue beautiful hopes or extravagant thoughts, and he sought only to love God and to submit to all of God's arrangements. Such is the standard you must achieve before you can be considered to have borne testimony, before you become someone who has been made perfect after having been conquered. Today, if people truly knew their own essence and status, would they still seek prospects and hopes? What you should know is this: Regardless of whether God makes me perfect, I must follow God; everything He does now is good and done for my sake, and so that our disposition can change and we can rid ourselves of Satan's influence, to allow us to be born in the land of filth and yet rid ourselves of impurity, shake off the filth and the influence of Satan, to leave it behind. Of course, this is what is required of you, but for God it is merely conquest, done so that people have the resolve to submit and can leave all up to God's orchestrations. This way, things will be accomplished. Today, most people have already been conquered, but within them there is still much that is rebellious and not submissive. People's true stature is still too small, and they can only become full of vigor if there are hopes and prospects; lacking hopes and prospects, they become negative, and even think about leaving God. Furthermore, people have no great desire to seek to live out normal humanity. This is unacceptable. Thus, I must still talk of conquest. In fact, perfection occurs at the same time as conquest: As you are conquered, the first effects of being made perfect are also achieved.

Where there is a difference between being conquered and being made perfect, it is according to the degree of change in people. Being conquered is the first step of being made perfect, and does not mean that they have been completely made perfect, nor prove that they have been completely gained by God. After people have been conquered, there are some changes in their disposition, but such changes fall far short of those in people who have been completely gained by God. Today, what is done is the initial work of making people perfect—conquering them—and if you cannot achieve being conquered, then you will have no means of being made perfect and being completely gained by God. You will merely gain a few words of chastisement and judgment, but they will be incapable of completely changing your heart. Thus you will be one of those who are eliminated; it will be no different from looking at a sumptuous feast upon the table but not eating it. Is that not a tragic scenario for you? And so you must seek changes: Whether it is being conquered or being made perfect, both relate to whether there are changes in you, and whether or not you are submissive, and this determines whether or not you can be gained by God. Know that "being conquered" and "being made perfect" are simply based on the extent of change and submission, as well as on how pure your love of God is. What is required today is that you can be completely made perfect, but in the beginning you must be conquered—you must have sufficient knowledge of God's chastisement and judgment, must have the faith to follow, and be one who seeks change and seeks knowledge of God. Only then will you be someone who seeks to be made perfect. You should understand that in the course of being made perfect you will be conquered, and in the course of being conquered you will be made perfect. Today, you can seek to be made perfect or seek changes in your external humanity and improvements in your caliber, but of principal importance is that you can

understand that everything that God does today has meaning and is of benefit: It enables you who are born in a land of filth to escape the filth and shake it off, it enables you to overcome the influence of Satan, and leave behind the dark influence of Satan. By focusing on these things, you are protected in this land of filth. Ultimately, what testimony will you be asked to give? You are born in a land of filth but are able to become holy, never again to be sullied by filth, to live under the power of Satan but divest yourself of Satan's influence, to be neither possessed nor harassed by Satan, and to live in the hands of the Almighty. This is the testimony, and the proof of victory in the battle with Satan. You are able to rebel against Satan, you no longer reveal satanic dispositions in what you live out, but instead live out that which God required that man attain when He created man: normal humanity, normal sense, normal insight, normal resolve to love God, and loyalty to God. Such is the testimony borne by a created being. You say, "We are born in a land of filth, but because of God's protection, because of His leadership, and because He has conquered us, we have rid ourselves of the influence of Satan. That we can submit today is also the effect of being conquered by God, and it is not because we are good, or because we naturally loved God. It is because God chose us, and predestined us, that we have been conquered today, are able to bear testimony to Him, and can serve Him; so, too, it is because He chose us and protected us, that we have been saved and delivered from the power of Satan, and can leave behind the filth and be purified in the nation of the great red dragon." In addition, what you live out externally will show that you are possessed of normal humanity, there is sense to what you say, and you live out the likeness of a normal person. When others see you, you should not cause them to say, "Is this not the image of the great red dragon?" The sisters' conduct is unbecoming of a sister, the brothers' conduct is unbecoming of a brother,

and you have none of the decorum of the saints. Then people would say, “No wonder God said they are the descendants of Moab, He was totally right!” If people look at you and say, “Though God said you are the descendants of Moab, what you are living out has proven that you have left behind the influence of Satan; although those things are still inside you, you are able to rebel against them, this shows that you have been completely conquered,” you who have been conquered and saved will say, “It is true that we are the descendants of Moab, but we have been saved by God, and although the descendants of Moab in the past were forsaken and cursed, and exiled among Gentiles by the people of Israel, today God has saved us. It is true that we are the most corrupt of all people—this was decreed by God, this is fact, and it is undeniable by all. But today we have escaped that influence. We detest our ancestor, we are willing to rebel against our ancestor, to completely defy it and submit to all of God’s arrangements, acting according to God’s intentions and achieving His requirements of us, and attaining the satisfaction of God’s intentions. Moab betrayed God, he did not act according to God’s intentions, and he was hated by God. But we should be caring of God’s heart, and today, since we understand God’s intentions, we cannot betray God, and must rebel against our old ancestor!” Previously I spoke of rebelling against the great red dragon, and today, it is mainly about the rebellion against people’s old ancestor. This is one testimony of people’s conquest, and regardless of how you enter today, your testimony in this area must not be lacking.

People’s caliber is too poor, they lack too much normal humanity, their reactions are too slow, too sluggish, Satan’s corruption has left them numb and dull-witted, and although they cannot completely change in one or two years, they must have the resolve to cooperate. It can be said that this is also a testimony before Satan. The testimony of today is the effect achieved by

the present work of conquest, as well as a specimen and model for the followers of the future. In the future, it will spread to all nations; the work that is done in China will spread to all nations. The descendants of Moab are the lowliest of all the world's people. Some people ask, "Are not Ham's descendants the lowliest of all?" The progeny of the great red dragon and the descendants of Ham are of different representative significance, and the descendants of Ham are a different matter: Regardless of how they are cursed, they are still the descendants of Noah; the origins of Moab, meanwhile, were not pure: Moab came from fornication, and in this lies the difference. Though both were cursed, their statuses were not the same, and so the descendants of Moab are the lowliest of all people—and there could be no fact more convincing than the conquest of the lowliest of all people. The work of the last days breaks with all rules, and regardless of whether you are cursed or punished, as long as you help My work and are of benefit to the work of conquest of today, and regardless of whether you are a descendant of Moab or the progeny of the great red dragon, as long as you could perform the duty of a created being in this stage of work and do the best you can, then the due effect will be achieved. You are the progeny of the great red dragon, and you are a descendant of Moab; in sum, all who are of flesh and blood are the created beings, and were made by the Creator. You are a created being, you should not have any choice, and this is your duty. Of course, today the Creator's work is directed at the entire universe. Regardless of who you are descended from, above all you are one of the created beings, you—the descendants of Moab—are part of the created beings, with the only difference being that you are of lower worth. Since, today, God's work is carried out amongst all created beings and aimed at the entire universe, the Creator is free to select any people, matters, or things in order to do His work. He cares not who you used to be descended

from; as long as you are one of the created beings, and as long as you are beneficial to His work—the work of conquest and testimony—He will carry out His work in you without any hesitation. This shatters people's traditional notions, which are that God will never work among the Gentiles, especially not those who have been cursed and are lowly; for those who have been cursed, all future generations that come from them will forever also be cursed, with never any chance of salvation; God will never descend and work in a Gentile land, and will never set foot in a land of filth, for He is holy. All these notions have been shattered by God's work in the last days. Know that God is the God of all created beings, He holds dominion over the heavens and earth and all things, and is not only the God of the people of Israel. Thus, this work in China is of the utmost significance, and will it not be spread among all nations? The great testimony of the future will not be limited to China; if God only conquered you, could the demons be convinced? They do not understand being conquered, or the great power of God, and only when God's chosen people throughout the whole universe behold the ultimate effects of this work will all created beings be conquered. None are more backward or corrupt than the descendants of Moab. Only if these people can be conquered—they who are the most corrupt, who did not acknowledge God or believe that there is a God have been conquered, and acknowledge God in their mouths, praise Him, and are able to love Him—will this be the testimony of conquest. Although you are not Peter, you live out the image of Peter, you are able to possess the testimony of Peter, and of Job, and this is the greatest testimony. Ultimately you will say: "We are not the Israelites, but the forsaken descendants of Moab, we are not Peter, whose caliber we are incapable of, nor Job, and we can't even compare to Paul's resolve to suffer for God and dedicate himself to God, and we are so backward, and thus, we are unqualified to enjoy

God’s blessings. God has still lifted us up today; so we must satisfy God, and although we are of insufficient caliber or qualifications, we are willing to satisfy God—we have this resolve. We are the descendants of Moab, and we were cursed. This was decreed by God, and we are incapable of changing it, but our living out and our knowledge can change, and we are resolved to satisfy God.” When you have this resolve, it will prove that you have testified to being conquered.

The Inside Truth of the Work of Conquest (3)

The intended effect of the work of conquest is, above all, for man's flesh to no longer rebel; that is, for man's mind to gain a new knowledge of God, for man's heart to thoroughly submit to God, and for man to aspire to be for God. People do not count as having been conquered when their temperament or flesh changes; when man's thinking, man's consciousness, and man's sense change, which is to say, when your whole mental attitude changes—that will be when you have been conquered by God. When you have resolved to submit and have adopted a new mentality, when you no longer bring any of your own notions or intentions to God's words and work, and when your brain can think normally—which is to say, when you can exert yourself for God with all your heart—then you are the type of person who is fully conquered. In religion, many people suffer a great deal throughout their lives: They subdue their bodies and bear their cross, and they even continue to suffer and endure when on the very verge of death! Some are still fasting on the morning of their death. All their lives they deny themselves nice food and clothing, focusing only on suffering. They are able to subdue their body and rebel against their flesh. Their spirit for enduring suffering is commendable. But their thinking, their notions, their mental attitude, and indeed their old nature, have not been pruned in the slightest. They lack any true knowledge of themselves. Their mental image of God is that traditional one of a vague God. Their resolve to suffer for God comes from their zeal and the good character of their humanity. Even though they believe in God, they neither understand Him nor know His intentions. They merely work and suffer blindly for God. They place no value whatsoever on discernment, care little about how to ensure that their service actually fulfills God's intentions, and much less are they aware of

how to achieve the knowledge of God. The God they serve is not God in His inherent image, but a God they have imagined, a God of whom they have only heard, or of whom they have only read legends in writing. They then use their fertile imaginations and piousness to suffer for God and undertake God's work that God wants to do. Their service is too inexact, such that practically none of them are truly able to serve in accordance with God's intentions. Regardless of how gladly they suffer, their original perspective on service and their mental image of God remain unchanged, because they have not undergone God's judgment, chastisement, refinement and perfection, and nor has anyone guided them using the truth. Even if they believe in Jesus the Savior, none of them has ever seen the Savior. They only know of Him through legend and hearsay. As a result, their service amounts to no more than serving randomly with eyes closed, like a blind man serving his own father. What, ultimately, can be achieved by such service? And who would approve of it? From beginning to end, their service remains the same throughout; they receive only man-made lessons and base their service only on their naturalness and their own preferences. What reward could this bring? Not even Peter, who saw Jesus, knew how to serve in accordance with God's intentions; he only came to know this in the end, in his old age. What does this say about those blind people who have not experienced the slightest bit of being pruned, and who have had no one guiding them? Is not the service of many among you today like that of these blind people? All those who have not received judgment, not received pruning, and who have not changed—are they not all incompletely conquered? Of what use are such people? If your thinking, your knowledge of life, and your knowledge of God show no new change and you do not truly gain anything, then you will never achieve anything remarkable in your service! Without a vision and a new knowledge of God's work, you

are not conquered. Your way of following God will then be like those who suffer and fast: of little value! It is precisely because there is little testimony in what they do that I say their service is futile! Throughout their lives, those people suffer and spend time in prison; they are ever forbearing, loving, and they ever bear the cross, they are ridiculed and rejected by the world, they experience every hardship, and although they are obedient to the very end, they are still not conquered, and can offer no testimony to being conquered. They have suffered a great deal, but inside they do not know God at all. None of their old thinking, old notions, religious practices, man-made knowledge, and human ideas have been pruned. There is not the slightest hint of new knowledge in them. Not one bit of their knowledge of God is true or accurate. They have misunderstood God's intentions. Does this serve God? Whatever your knowledge of God in the past, if it stays the same today and you continue to base your knowledge of God on your own notions and ideas no matter what God does, which is to say that if you possess no new, true knowledge of God and if you fail to know God's true image and disposition, if your knowledge of God is still guided by feudal, superstitious thinking and is still born of human imagination and notions, then you have not been conquered. All the many words I now speak to you are meant to let you know, to have this knowledge lead you to a newer, accurate knowledge; they are also meant to prune away the old notions and the old knowledge in you, so that you may possess new knowledge. If you truly eat and drink My words, then your knowledge will change considerably. As long as you eat and drink God's words with a heart of submission, then your perspective will be reversed. As long as you are able to accept the repeated chastisements, your old mentality will gradually change. As long as your old mentality is thoroughly replaced with the new, your practice will also change accordingly. In this way, your service will

become increasingly on-target, increasingly able to meet God's intentions. If you can change your life, your knowledge of human life, and your many notions about God, then your naturalness will gradually diminish. This, and nothing short of this, is the effect when God conquers people, it is the change that occurs in people. If, in your faith in God, all you know about is subduing your body and enduring and suffering, and you do not know whether that is right or wrong, much less for whose sake it is done, then how can such practice lead to change?

Understand that what I ask of you is not for you to hold your flesh in bondage or to stop your brain from thinking arbitrary thoughts. This is neither the goal of the work, nor the work that needs to be done right now. Right now, you must have knowledge from the positive aspect so that you may change yourselves. The most necessary action is that you equip yourselves with God's words, meaning to fully equip yourselves with the truth and vision of the present, and then go forth and put them into practice. This is your responsibility. I am not asking you to seek and gain even greater illumination. At present, you simply do not have the stature for that. What is required of you is to do all you can to eat and drink God's words. You must understand God's work and know your nature, your essence, and that old life of yours. In particular, you need to know those past fallacious practices and those human doings you engaged in. To change, you must start by changing your thinking. First, replace your old thinking with the new, and let your new thinking govern your words and actions and your life. This is what is asked of each of you today. Do not practice blindly or follow blindly. You should have a basis and a target. Do not fool yourselves. You should know what exactly your faith in God is for, what should be gained from it, and what you should enter into right now. It is imperative that you know all this.

What you should enter into at present is elevating your life and raising your caliber. In addition, you need to change those old perspectives from your past, change your thinking, and change your notions. Your whole life needs renewal. When your knowledge of God's deeds changes, when you have a new knowledge of the truth of everything God says, and when the knowledge within you is elevated, then your life will take a turn for the better. All the things that people do and say now are practical. These are not doctrines but rather the things that people need for their life and what they should possess. This is the change that takes place in people during the work of conquest, the change that people should experience, and it is the effect after they are conquered. When you have changed your thinking, adopted a new mental attitude, overturned your notions and intentions and your past logical reasonings, discarded those deep-rooted things inside you, and gained a new knowledge of faith in God, then the testimonies you give will be elevated, and your whole being will have truly changed. All these are the most practical, most realistic, and the most fundamental of things—things that people could not grasp in the past, and things they were incapable of engaging with. They are the true work of the Spirit. How exactly did you understand the Bible in the past? Subject this to comparison today and you will know. In the past you mentally elevated Moses, Peter, Paul, or all those biblical statements and perspectives, and put them on a pedestal. Now, if you were asked to put the Bible up on a pedestal, would you do it? You would see that the Bible contains too many records written by man, and that the Bible is but man's account of two stages of God's work. It is a history book. Does this not mean that your knowledge of it has changed? If you looked at the genealogy of Jesus given in the Gospel of Matthew today, you would say, "The genealogy of Jesus? Nonsense! This is Joseph's genealogy, not Jesus'. There is no relationship between Jesus and

Joseph." When you look at the Bible now, your knowledge of it is different, meaning your perspective has changed, and you bring a higher level of knowledge to it than senior scholars of religion. Were someone to say that there is something to this genealogy, you would respond, "What is there to it? Go ahead and explain. Jesus and Joseph are not related. Do you not know that? Can Jesus have a genealogy? How can Jesus have ancestors? How can He be the descendant of man? His flesh was born of Mary; His Spirit is the Spirit of God, not the spirit of a man. Jesus is the beloved Son of God, so can He have a genealogy? While on earth He was not a member of mankind, so how can He have a genealogy?" When you analyze the genealogy and explain the inside truth clearly, sharing what you have understood, that person will be left speechless. Some people will reference the Bible and ask you, "Jesus had a genealogy. Does your God of today have a genealogy?" You will then tell them of your knowledge, which is the most real of all, and in this way, your knowledge will have achieved an effect. In truth, Jesus was no relation of Joseph, much less of Abraham; He was simply born in Israel. God, however, is not an Israelite or a descendant of the Israelites. Having been born in Israel does not necessarily mean that God is the God of the Israelites only. It was only for the sake of His work that He carried out the work of incarnation. God is the God of all creation throughout the universe. He simply carried out a stage of His work in Israel first, after which He began to work among the Gentile nations. People, however, considered Jesus the God of the Israelites, and furthermore placed Him among the Israelites and among David's descendants. The Bible says that at the end of days, Jehovah's name will be great among Gentile nations, meaning God will work among the Gentile nations during the last days. That God was incarnated in Judea does not indicate that God only loves Jews. That happened only because the work required it; it is not the case

that God could only have been incarnated in Israel (because the Israelites were His chosen people). Are not God's chosen people found among the Gentile nations, too? It was after Jesus finished working in Judea that the work expanded to Gentile nations. (The Israelites called all nations except for Israel "Gentile nations.") In truth, there were God's chosen people in those Gentile nations as well; it was just that no work was being done there yet at that time. People put such emphasis on Israel because the first two stages of work took place in Israel while no work was being done in Gentile nations. The work among the Gentile nations is only beginning today, which is why people find it so difficult to accept. If you can clearly understand all of this, if you are able to understand and regard it correctly, then you will have an accurate knowledge of the God of today and of the past, and this new knowledge will be higher than the knowledge of God possessed by all the saints throughout history. If you experience today's work and hear God's personal utterances today, yet have no knowledge of God's entirety, and your pursuit remains as it always was and is not replaced with anything new, especially if you experience all this work of conquest, yet ultimately no change whatsoever can be seen in you, then is your faith not like that of those who only seek to eat their fill of loaves? In that case, the work of conquest will not have achieved any effect in you. Will you then not become one of those who are to be eliminated?

When all of the work of conquest comes to an end, it is imperative that you all understand that God is not only the God of Israelites, but of all created beings. He created all mankind, not just the Israelites. If you say that God is the God of Israelites only or that it is impossible for God to be incarnated in any nation outside of Israel, then you have yet to acquire any knowledge during the course of the work of conquest, and you do not acknowledge in even the smallest way that God is your God; you merely

recognize that God moved from Israel to China and is being forced to be your God. If this is still how you see things, then My work has been fruitless in you, and you have not understood a thing I have said. If, ultimately, you write another genealogy for Me as Matthew did, locating a suitable ancestor for Me, finding My correct progenitor—such that God has two genealogies for His two incarnations—would that not then be the biggest joke in the world? Would not you, this "well-intentioned person" who found Me a genealogy, have become someone who divided God? Are you able to take on the burden of this sin? After all this work of conquest, if you still do not believe that God is the God of all created beings, if you still think that God is the God of Israelites only, are you not someone who openly resists God? The purpose of conquering you today is to have you acknowledge that God is your God and also the God of others, and most importantly He is the God of all who love Him, and the God of all created beings. He is the God of the Israelites and the God of the people of Egypt. He is the God of the British and the God of Americans. He is not just the God of Adam and Eve, but also the God of all their descendants. He is the God of everything in the heavens and everything on earth. All families, be they Israelite or Gentile, are all in the hands of one God. Not only did He work in Israel for several thousand years and was once born in Judea, but today He descends in China, this place where the great red dragon lies coiled. If being born in Judea makes Him the King of the Jews, then does not descending among all of you today make Him the God of all of you? He led the Israelites and was born in Judea, and He has also been born in a Gentile land. Is not all His work done for the whole of the mankind that He created? Does He love Israelites a hundred fold and loathe Gentiles a thousand fold? Is that not your notion? It is not the case that God was never your God, but rather just that you do not acknowledge Him; it is not the

case that God is unwilling to be your God, but rather just that you reject Him. Who among the created is not in the hands of the Almighty? In conquering you today, is not the goal to have you acknowledge that God is none other than your God? If you still maintain that God is the God of Israelites only, and still maintain that the house of David in Israel is the origin of God's birth, and that no nation other than Israel is qualified to "produce" God, much less is any Gentile family able to personally receive Jehovah's work—if you still think this way, then does that not make you an obstinate holdout? Do not always fixate on Israel. God is right here among you today. Nor should you keep looking heavenward. Stop pining for your God in heaven! God has come into your midst, so how can He be in heaven? You have not believed in God for very long, yet you have a lot of notions about Him, to the point that you dare not for a second think that the God of the Israelites would deign to grace you with His presence. Even less do you dare to think about how you could see God make a personal appearance, given how unbearably filthy you are. Neither have you ever thought about how God could personally descend into a Gentile land. He ought to descend on Mount Sinai or the Mount of Olives and appear to Israelites. Are not the Gentiles (that is, people outside of Israel) all objects of His loathing? How could He personally work among them? All these are the deep-rooted notions that you have developed over many years. The purpose of conquering you today is to shatter these notions of yours. Thus do you behold God's personal appearance among you—not on Mount Sinai or on the Mount of Olives, but among people He has never led before. After God carried out His two stages of work in Israel, Israelites and all Gentiles alike came to harbor the notion that while it is true that God created all things, He is only willing to be the God of Israelites, not the God of Gentiles. Israelites believe the following: God can only be our God, not the

God of you Gentiles, and because you do not fear Jehovah, therefore Jehovah—our God—loathes you. Those Jewish people also believe the following: The Lord Jesus assumed the image of us Jewish people and is a God who bears the mark of the Jewish people. It is among us that God works. God's image and our image are similar; our image is close to God's. The Lord Jesus is the King of us Jews; Gentiles are not qualified to receive such great salvation. The Lord Jesus is the sin offering for us Jews. It was merely on the basis of those two stages of work that Israelites and the Jewish people formed all these notions. They domineeringly claim God for themselves, not allowing that God is also the God of the Gentiles. In this way, God became a lacuna in the hearts of Gentiles. This is because everyone came to believe that God does not want to be the God of the Gentiles and that He only likes Israelites—His chosen people—and the Jewish people, especially the disciples who followed Him. Do you not know that the work that Jehovah and Jesus did is for the survival of all mankind? Do you now acknowledge that God is the God of all of you born outside of Israel? Is God not right here in your midst today? This cannot be a dream, can it? Do you not accept this reality? You dare not believe it or think about it. Regardless of how you see it, is not God right here in your midst? Are you still afraid to believe these words? From this day on, are all conquered people and all who wish to be God's followers not God's chosen people? Are not all of you, who are followers today, the chosen people outside of Israel? Is your status not the same as the Israelites? Is not all this what you should recognize? Is this not the goal of the work of conquering you? Since you can see God, He will be your God forever, from the beginning and into the future. He will not abandon you, so long as all of you are willing to follow Him and to be His loyal, submissive created beings.

Regardless of how much people aspire to love God, they have generally been submissive in following Him until today. Not until the end, when this stage of work concludes, will they thoroughly repent. That is when people will truly be conquered. Right now, they are only in the process of being conquered. The moment the work ends, they will be completely conquered, but that is not the case right now! Even if everyone is convinced, that does not mean they have been thoroughly conquered. This is because, at present, people have seen only words and not factual events, and they remain uncertain, no matter how deeply they believe. That is why it is only with that last factual event, the words becoming reality, that people will be thoroughly conquered. Right now, these people are conquered because they hear many mysteries that they never heard of before. But inside each and every one of them, they are still looking on and waiting for some factual events that allow them to see every word of God being actualized. Only then will they be completely convinced. Only when, in the end, all have seen these actualized factual realities, and these realities have caused them to feel certain, will they show conviction in their hearts, their speech, and their eyes, and be thoroughly convinced from the bottom of their hearts. Such is the nature of man: You need to see the words all coming true, you need to see some factual events happening and see disaster befalling some people, and then you will be completely convinced deep down inside. Like the Jews, you are preoccupied with seeing signs and miracles. Yet you continually fail to see that there are signs and miracles and that realities are happening which are meant to greatly open your eyes. Whether it is someone descending from the sky, or a pillar of clouds speaking to you, or My performing an exorcism on one of you, or My voice booming like thunder among you, you have always wanted to and will always want to see this kind of event. One can say that in believing in God,

your greatest wish is to see God come and personally show you a sign. Then you will be satisfied. To conquer you people, I have to perform work similar to the creation of the heavens and earth, and then in addition, show you some kind of sign. Then, your hearts will be completely conquered.

The Inside Truth of the Work of Conquest (4)

What does it mean to be perfected? What does it mean to be conquered? What criteria must be met in order for people to be conquered? And what criteria must be met for them to be perfected? Conquering and perfecting are both for the purpose of making man complete so that he may be restored to his original likeness, and be freed of his corrupt satanic disposition and the influence of Satan. This conquering comes early in the process of working man; indeed, it is the first step of the work. Perfecting is the second step, and it is the concluding work. Every human being must undergo the process of being conquered. If not, they would have no way of knowing God, nor would they be aware that there is a God, which is to say, it would be impossible for them to acknowledge God. And if people do not acknowledge God, it is also impossible for them to be made complete by God, since you do not meet the criteria for this completion. If you do not even acknowledge God, then how can you know Him? How can you pursue Him? You will not be able to bear witness to Him, either, and much less will you have the faith to satisfy Him. So, for anyone who wants to be made complete, the first step must be to undergo the work of conquest. This is the first condition. But both conquering and perfecting are in order to work people and to change them, and each is part of the work of managing man. Both steps are required to make someone whole, and neither can be neglected. It is true that “being conquered” does not sound very nice, but in fact, the process of conquering someone is the process of changing them. Once you have been conquered, your corrupt disposition may not have been completely eradicated, but you will have known it. Through the work of conquest, you will have come to know your lowly humanity, as well as much of your own rebelliousness. Although you will be unable to discard or

to change these things within the short period of the work of conquest, you will come to know them, and this will lay the foundation for your perfection. As such, conquering and perfecting are both done in order to change people, to rid them of their corrupt satanic dispositions so that they can give themselves fully to God. Being conquered is merely the first step in changing people's dispositions, as well as the first step in people fully giving themselves to God, and it is lower than the step of being perfected. A conquered person's life disposition changes far less than a perfected person's. Being conquered and being perfected are conceptually different from each other because they are different phases of work and because they hold people to different standards; conquest holds people to lower standards, while perfection holds them to higher ones. The perfected are righteous people, people made holy; they are crystallizations of the work of managing humanity, or end products. Although they are not perfect humans, they are people who seek to live meaningful lives. The conquered, meanwhile, acknowledge God's existence in word only; they acknowledge that God has been incarnated, that the Word has appeared in the flesh, and that God has come to the earth to do the work of judgment and chastisement. They also acknowledge that God's judgment and chastisement, and His smiting and refinement, are all beneficial to man. They have only recently begun to have a somewhat human likeness. They have some insights into life, but still it remains hazy to them. In other words, they are just starting to possess humanity. Such are the effects of being conquered. When people set foot on the path to perfection, their old dispositions are capable of change. Further, their lives continue to grow, and they gradually enter more deeply into the truth. They are able to loathe the world and all those who do not pursue the truth. They especially loathe themselves, but more than that, they clearly know themselves. They are

willing to live by the truth and they make it their goal to pursue the truth. They are unwilling to live within the thoughts generated by their own brains, and they feel loathing for man's self-righteousness, haughtiness, and conceit. They speak with a strong sense of propriety, have discernment and wisdom when encountering things, and are loyal and submissive to God. If they experience an instance of chastisement and judgment, not only do they not become negative or weak, but they are grateful for this chastisement and judgment from God. They believe that they cannot be without God's chastisement and judgment, that it protects them. They do not pursue a faith of peace and joy and of seeking to eat their fill of loaves. Neither do they pursue fleeting fleshly enjoyments. This is what occurs in those who are perfected. After people are conquered, they acknowledge that there is a God, but that acknowledgment is manifested in them in a limited number of ways. What does the Word appearing in the flesh actually mean? What does incarnation mean? What has God incarnate done? What is the goal and significance of His work? After experiencing so much of His work, after experiencing His deeds in the flesh, what have you gained? Only after understanding all of these things will you be someone who is conquered. If you merely say that you acknowledge there is a God, but do not forsake what you ought to forsake, and fail to give up the fleshly enjoyments that you should give up, but instead continue to covet fleshly comforts as you always have, and if you are unable to let go of any prejudices against the brothers and sisters, and do not pay any price in carrying out many simple practices, then this proves you have yet to be conquered. In that case, even if there is much that you understand, it will all be for nothing. The conquered are people who have achieved some initial changes and initial entry. Experiencing God's judgment and chastisement gives people an initial knowledge of God, and an initial comprehension of the truth. You

may be incapable of fully entering into the reality of deeper, more detailed truths, but in your actual life you are able to put into practice many rudimentary truths, such as those involving your fleshly enjoyments or your personal status. All of this is the effect achieved in people during the process of being conquered. Changes in disposition can also be seen in the conquered; for example, the way they dress and present themselves, and how they live—these can all change. Their perspective on belief in God changes, they are clear about the goals of their pursuit, and they have higher aspirations. During the work of conquest, corresponding changes also occur in their life disposition. There are changes, but they are shallow, preliminary, and far inferior to the changes in disposition and goals of pursuit of those who have been perfected. If, in the course of being conquered, a person's disposition does not change at all, and they do not gain any truth, then this person is trash, and completely useless! People who have not been conquered cannot be perfected! If a person only seeks to be conquered, then they cannot be fully made complete, even if their dispositions exhibit certain corresponding changes during the work of conquest. They will also lose the initial truths they gained. There is a vast difference between the change in dispositions in those who are conquered and those who are perfected. But being conquered is the first step in change; it is the foundation. Lack of this initial change is proof that a person does not actually know God at all, since this knowledge comes from judgment, and such judgment is a major part of the work of conquest. As such, all who are made perfect must first be conquered; if not, there is no way for them to be perfected.

You say that you acknowledge God incarnate, and that you acknowledge the Word's appearance in the flesh, yet you do certain things behind His back, things that go against what He asks, and in your heart you

are not frightened of Him. Is this acknowledging God? You acknowledge what He says, but you do not practice what you are able to, nor do you abide by His way. Is this acknowledging God? And though you acknowledge Him, you harbor a heart of wariness for Him, never a heart of fear. If you have seen and acknowledged His work and know that He is God, yet you remain tepid and completely unchanged, then you are the kind of person who still has not been conquered. Those who have been conquered must do all they can, and though they are not able to enter higher truths, and these truths may be beyond them, such people are willing in their hearts to attain to this. It is because there are limits to what they can comprehend that there are bounds and limits to what they are able to practice. At the very least, however, they must do all they can, and if you can achieve that, this is an effect that has been achieved because of the work of conquest. Suppose you say, “Given that He can put forth so many words that man cannot, if He is not God, who is?” Such thinking does not mean you acknowledge God. If you acknowledge God, you must demonstrate it through your actual actions. If you lead a church, yet do not practice righteousness, if you crave money and wealth, and always pocket the church’s funds for yourself, is this acknowledging that there is a God? God is almighty, and He is worthy of fear. How can you not be afraid if you truly acknowledge that there is a God? If you are capable of committing such despicable acts, do you truly acknowledge Him? Is it God that you believe in? What you believe in is a vague God; that is why you are not afraid! Those who truly acknowledge and know God are all afraid of Him and don’t dare to do anything that opposes Him or which violates their consciences; they are especially afraid to do anything that they know is against God’s intentions. Only this can be considered acknowledging God’s existence. What should you do when your parents try to stop you from

believing in God? How should you love God when your nonbelieving husband is good to you? And how should you love God when the brothers and sisters loathe you? If you acknowledge Him, then in these matters you will act appropriately and live out reality. If you fail to take concrete actions but only say that you acknowledge God's existence, then you are just a talker! You say you believe in Him and acknowledge Him, but in what way do you acknowledge Him? In what way do you believe in Him? Are you frightened of Him in your heart? Do you fear Him? Do you possess a heart of love for Him deep down inside? When you are distressed and have no one to lean on, you sense the loveliness of God, but afterward you forget all about it. That is not loving God, and nor is it believing in God! What, ultimately, does God wish for man to achieve? All the states that I mentioned, such as feeling very impressed by your own importance, feeling you are quick to understand things, constraining others, looking down on others, judging people by their appearance, bullying guileless people, coveting church money, and so forth—only when all of these corrupt satanic dispositions have been, in part, removed from you, will your conquest be made manifest.

The work of conquest done on you people is of the deepest significance: In one regard, the purpose of this work is to perfect a group of people, which is to say, to perfect them, that they may become a group of overcomers—as the first group of people made complete, meaning the firstfruits. In another regard, it is to let created beings enjoy God's love, receive God's full and greatest salvation, to let man enjoy not only mercy and lovingkindness, but more importantly chastisement and judgment. From the creation of the world until now, all that God has done in His work is love, without any hatred for man. Even the chastisement and judgment you have seen are also love, a truer and more real love, a love that leads

people onto the right path of human life. In yet another regard, it is to bear testimony before Satan. And in still another, it is to lay a foundation for spreading future gospel work. All the work He has done is for the purpose of leading people onto the right path of human life, so that they may live as normal people, for people do not know how to live, and without this guidance, you will only live empty lives; your life will be devoid of value or meaning, and you will be utterly incapable of being a normal person. This is the deepest significance of conquering man. You are all descendants of Moab; when the work of conquest is carried out in you, it is great salvation. All of you live in a land of sin and licentiousness, and you are all licentious and sinful. Today you are not just able to look upon God, but more importantly, you have received chastisement and judgment, you have received this deepest salvation, which is to say, you have received God's greatest love. In all that He does, God is truly loving toward you. He has no ill intention. It is because of your sins that He judges you, so that you will examine yourselves and receive this tremendous salvation. All this is done for the purpose of making man complete. From beginning to end, God has been doing His utmost to save man, and has no desire to completely destroy the men He created with His own hands. Today, He has come among you to work; is this not salvation all the more? If He hated you, would He still do work of such magnitude in order to personally guide you? Why should He suffer so? God does not hate you or have any ill intentions toward you. You should know that God's love is the truest love. It is only because people are rebellious that He has to save them through judgment; if not for this, saving them would be impossible. Because you do not know how to live your day-to-day life and are not even aware of how to live, and because you live in this licentious and sinful land and are yourselves licentious and filthy devils, He cannot bear to let you become even more depraved, He cannot

bear to see you living in this filthy land as you do now, trampled on by Satan at will, and He cannot bear to let you fall into Hades. He only wants to gain this group of people and thoroughly save you. This is the main purpose of doing the work of conquest on you—it is just for salvation. If you cannot see that everything done on you is love and salvation, if you think it is just a method, a way to torment man, and something untrustworthy, then you might as well go back to your world to suffer pain and hardship! If you are willing to be in this stream, and to enjoy this judgment and this immense salvation, to enjoy all of these blessings, blessings that cannot be found anywhere in the human world, and to enjoy this love, then be good: Stay in this stream to accept the work of conquest so you can be made perfect. Today, you may suffer a little pain and refinement because of God's judgment, but there is value and meaning to suffering this pain. Though people are refined and mercilessly exposed by God's chastisement and judgment—the aim being to punish them for their sins, to punish their flesh—none of this work is intended to condemn their flesh to destruction. The severe disclosures by the word are all for the purpose of leading you onto the right path. You have personally experienced so much of this work and, clearly, it has not led you onto an evil path! It is all in order to make you live out normal humanity, and it is all achievable by your normal humanity. Every step of God's work is based upon your needs, according to your weaknesses, and according to your actual stature, and no unbearable burden is placed on you. This is not clear to you today, and you feel as if I am being hard on you, and indeed you always believe that the reason I chastise, judge and reproach you every day is because I hate you. But although what you suffer is chastisement and judgment, this is actually love for you, and it is the greatest protection. If you cannot grasp the deeper meaning of this work, it will be impossible for

you to continue experiencing. This salvation should bring you comfort. Do not refuse to come to your senses. Having come this far, the significance of the work of conquest should be clear to you, and you should no longer hold opinions about it one way or another!

Practice (6)

Today, never mind achieving the sense that Peter possessed—many people cannot even achieve the sense that Paul possessed. They do not even have the self-awareness of Paul. Although Paul was struck down by the Lord because he persecuted the Lord Jesus, he later had the resolve to work and suffer for the Lord. Jesus gave him an illness, and later on, Paul continued to suffer this illness once he began to work. Why did he say he had a thorn in his flesh? The thorn, in fact, was illness—and for Paul, it was a fatal weakness. No matter how much work he did or how great his resolve to suffer, he could not get rid of that thorn. Yet Paul was of much better caliber than you people today, and he also had self-awareness and was possessed of more sense than you. After Paul was struck down by Jesus, he ceased to persecute Jesus' disciples, and began to preach and suffer for Jesus. And what inspired him to endure suffering? Paul believed that, since he had beheld the great light, he must bear testimony to the Lord Jesus, must no longer persecute the disciples of Jesus, and must no longer oppose God's work. Paul was one of religion's high-ranking figures. He was very knowledgeable and gifted, he looked down on average people, and had a stronger personality than most. But after the "great light" shone upon him, he was able to work for the Lord Jesus, to set his resolve to suffer for God and offer up himself to God, which proved that he possessed sense. At the time he was persecuting and arresting Jesus' disciples, Jesus appeared to him and said: "Paul, why do you persecute Me?" Paul immediately fell down and said: "Who are You, Lord?" A voice from the sky said: "I am Jesus whom you persecute." All at once, Paul awoke, and only then did he know that Jesus was Christ, that He was God. "I must submit. God has given me this grace—I persecuted Him thus, yet He did not strike me down,

nor did He curse me. I must suffer for Him." Paul recognized that he had persecuted the Lord Jesus Christ and was now killing His disciples, that God had not cursed him, but shone the light upon him. This inspired him, and he said: "Although I did not look upon His face, I heard His voice and beheld His great light. Only now do I truly see that God really loves me, and that the Lord Jesus Christ is indeed the God who has mercy on man and forgives man's sins for eternity. I truly see that I am a sinner." Though, afterward, God used Paul's gifts to work, forget this for the moment. His resolve at that time, his normal human sense, and his self-awareness—you are incapable of achieving these things. Today, have you not received much light? Have many people not beheld that God's disposition is one of majesty, wrath, judgment, and chastisement? Curses, trials, and refinement have befallen people many times—and what have they learned? What have you gained from being disciplined and pruned? Severe words, smiting, and judgment have befallen you many times, yet you pay them no heed. You do not even have the little sense possessed by Paul—are you not extremely backward? There was also much that Paul did not see clearly. He knew only that the light had shone upon him, but was unaware that he had been struck down; he personally believed that after the light had shone upon him, he must expend himself for God, suffer for God, do everything to pave the way for the Lord Jesus Christ, and gain more sinners to be redeemed by the Lord. This was his resolve, and the only aim of his work—but when he worked, the disease still did not leave him, right up until his death. Paul worked for more than twenty years. He suffered much, and experienced a great deal of persecution and many tribulations, though, of course, these were much less than the trials of Peter. How pathetic is it if you do not even possess the sense of Paul? With this being the case, how could God embark upon even greater work in you?

When he spread the gospel, Paul suffered great torment. The work he did, his resolve, his faith, loyalty, love, patience, and humility at the time, and the many other external things he lived out, were higher than you people today. Within you, to put it more sternly, there is no normal sense; you do not even possess any conscience or humanity. You lack so much! Thus, much of the time, in what you live out there is no normal sense to be found, and no sign of self-awareness. Although Paul suffered bodily illness at the time, he kept praying and seeking: "What is this illness, really? I've done all this work for the Lord, why does this affliction not leave me? Could it be that the Lord Jesus is testing me? Has He struck me down? If He had struck me down, I would have died then, and been incapable of doing all this work for Him, nor could I have received so much light. He also realized my resolve." Paul always felt that this illness was God testing him, that it was tempering his faith and willpower—this is how Paul saw it. In reality, his illness was a sequela left from when the Lord Jesus struck him down. It placed him under emotional pressure, and reined in his rebelliousness. If you find yourselves in Paul's circumstances, what would you do? Could your resolve and ability to suffer match up to Paul's? Today, if some illness is inflicted upon you, or you undergo a great trial, and you are made to suffer, who knows what you will be like. If you were shut in a birdcage and constantly provided for, you would be alright. Otherwise you would be just like wolves, lacking any humanity. So when you suffer a little restraint or hardship, it is good for you; if you were given an easy time of it you would be ruined, and then how could you be protected? Today, it is because you are chastised, judged, and cursed that you are given protection. It is because you have suffered much that you are protected. If not, you would have long since fallen into depravity. This is not making things difficult for you intentionally—man's nature is hard to change, and it must

be thus for their dispositions to be changed. Today, you do not even possess the conscience or sense that Paul possessed, nor do you even have his self-awareness. You always have to be pressured, and you always have to be chastised and judged in order to awaken your spirits. Chastisement and judgment are what is best for your life. And when necessary, there must also be the chastisement of the facts coming upon you; only then will you fully submit. Your natures are such that without chastisement and cursing, you would be unwilling to bow your heads, unwilling to submit. Without the facts before your eyes, there would be no effect. You are too lowly and worthless in character! Without chastisement and judgment, it would be difficult for you to be conquered, and hard for your unrighteousness and disobedience to be overcome. Your old nature is so deeply rooted. If you were placed upon the throne, you would not know your place in the universe, much less where you were headed. You do not even know where you came from, so how could you know the Lord of creation? Without the timely chastisement and curses of today, your final day would have long since arrived. That is to say nothing of your fate—would not that be even more in imminent danger? Without this timely chastisement and judgment, who knows how arrogant you would grow, or how depraved you would become. This chastisement and judgment have brought you to today, and they have preserved your existence. If you were still "educated" using the same methods as those of your "father," who knows what realm you would enter into! You have absolutely no ability to control and reflect upon yourselves. For people like you, if you just follow and submit without causing any disruptions or disturbances, My aims will be achieved. Should you not do better in accepting the chastisement and judgment of today? What other choices do you have? When Paul saw the Lord Jesus speaking and working, still he did not believe. Later, after the Lord Jesus had been

nailed to the cross and then resurrected, he knew this fact, yet he continued to persecute and oppose. This is what is meant by willfully sinning, and so he was struck down. At the beginning, he knew there was a King among the Jews who was called Jesus, he had heard this. Later on, as he gave sermons in the temple and preached across the land, he went against Jesus, loftily refusing to obey any man. These things became a tremendous obstacle to the work at the time. When Jesus was working, Paul did not directly persecute and arrest people, but he used preaching and words to tear down the work of Jesus. Later on, after the Lord Jesus Christ was nailed to the cross, he started to arrest the disciples, rushing from place to place and doing all he could to persecute them. Only after the "light" shone upon him did he awaken and experience great regret. After he was struck down, his illness never left him. Sometimes, he felt his affliction had grown worse, and was unable to get out of bed. He thought: "What is going on? Have I really been struck down?" The illness never left him, and it was because of this illness that he did much work. It can be said that Jesus placed this illness in Paul because of his arrogance and willfulness; it was a punishment upon Paul, but it was also done to make use of Paul's gifts in God's work, so that His work could be expanded. As a matter of fact, it was not God's intention to save Paul, but to use him. Yet Paul's disposition was too haughty and willful, and so a "thorn" was placed in him. Ultimately, by the time Paul finished his work, the illness was no longer such a great torment for him, and as his work was ending, he was able to say the words "I have fought a good fight, I have finished my course, I have kept the faith: From now on there is laid up for me a crown of righteousness"—which he said because he did not know God's work. There are many among you like Paul, but if you truly possess the resolve to follow to the end of the road, you will not be mistreated. We will not discuss, here, the ways that Paul

was rebellious and resistant; let us keep to the part of him that was positive and commendable: He had a conscience, and after receiving the “light” once, he was able to devote himself to God and suffer for God. This was a strong point of his. However, if there are those who believe that because he had a strong point he was someone who was blessed, if they think that he was not necessarily chastised, then these are the words of people devoid of sense.

When praying and reading God’s words, many people say they are willing to submit to God, but then become dissolute in private, and think nothing of it. God’s words are spoken again and again, revealing layer after layer, and only once the very bottom layer of people is exposed do they “find peace” and become less haughty and willful, less insufferably arrogant. With your states as they are today, you must still be ruthlessly struck and exposed, and judged detail-by-detail, so that you do not have a chance to catch your breath. For you, it is better for stern chastisement and judgment to not leave you, and for condemnation and curses to not be away from you, allowing you to see that the hand of God’s administrative decrees never departs from you. Just like in the Age of Law, when Aaron beheld that Jehovah never left him (what he beheld was Jehovah’s constant guidance and protection; God’s guidance that you behold today is chastisement, curses, and judgment), today the hand of Jehovah’s administrative decrees does not leave you, either. However, there is one thing you can relax about: No matter how you oppose, rebel, and pass judgment, there will be no harm whatsoever to your flesh. But if there are people who go too far in their opposition and obstruct the work, this is not acceptable; there is a limit. Do not disrupt or disturb the life of the church, and do not disrupt the work of the Holy Spirit. For the rest, you can do what you want. If you say you do not want to pursue life and wish to return to the

world, then hurry up and go! You can do whatever you wish as long as it does not obstruct God's work. Yet there is one more thing you must know: In the end, such willful sinners shall all be eliminated. Today, you may not be reproached, but in the end, only a portion of people will be able to bear testimony—and the rest will all be in danger. If you do not wish to be in this stream, that is fine. The people of today are treated tolerantly; I do not limit you, provided you are unafraid of the chastisement of tomorrow. But if you are in this stream, you must bear testimony, and you must be chastised. If you want to refuse it and return to the world, that is fine—no one is stopping you! But if you do work that is destructive and disturbs the work of God, you absolutely cannot be forgiven for that! As for what your eyes see and your ears hear about which people are chastised, and whose families are cursed—there are limits and boundaries to all of this. The Holy Spirit does not do things lightly. Based on the sins you have committed, if you were to be treated and taken seriously according to your own unrighteousness, which of you would be able to survive? All of you would suffer calamity, and none of you would have a good outcome. Yet today, many people are treated with tolerance. Even though you judge, rebel, and oppose, as long as you do not disrupt, then I will face you with a smile. If you are truly pursuing life, then you must suffer a little chastisement, and you must endure the pain of parting with what you love to go onto the operating table for surgery; you must endure the pain, just as Peter accepted trials and suffering. Today, you are before the seat of judgment. In the future, you must go on the "guillotine," which will be when you "sacrifice" yourselves.

During this last stage of work in the last days, perhaps you believe that God will not annihilate your flesh, and it can be said that you may not suffer any illness even though you oppose Him and judge Him—but when God's

stern words come upon you, when your rebelliousness and resistance and your ugly countenances are all exposed, you will not be able to hide. You will find yourself panic-stricken, and at a loss. Today, you must have a little conscience. Do not play the role of evil ones who oppose and rebel against God. You should rebel against your old ancestor; this is the stature you should have, and this is the humanity you ought to possess. You are always incapable of putting aside your own future prospects or the enjoyments of today. God says: “As long as you do all you can to follow Me and pursue the truth, I shall surely make you perfect. Once you are made perfect, you will have a beautiful destination—you will be brought into My kingdom to enjoy blessings with Me.” A beautiful destination has been promised to you, yet the requirements of you can never be lessened. There is also a condition: Regardless of whether you will be conquered or made perfect, today you must be subjected to some chastisement and some suffering; you must be smitten and disciplined; you must listen to My words, follow My way, and follow God’s will—this is what you humans should do. Regardless of how you pursue, you must clearly hear this way. If you truly have genuine insights, then you can continue following. If you believe that there are no prospects or hopes here, then you can go. These words have been clearly spoken to you, but if you truly wish to go, this shows only that you have not the slightest conscience; this action of yours is sufficient to prove that you are a demon. Though you say you leave all up to God’s orchestrations, based on your flesh and what you live out, you still live under the power of Satan. Although Satan is also in God’s hands, you yourself still belong to Satan and have yet to be truly saved by God, for you still live under the influence of Satan. How must you pursue in order to be saved? The choice is yours—you should choose the path you should take. Ultimately, if you can say: “I have nothing better, I repay God’s love with

my conscience, and must have a little humanity. I can achieve nothing greater, nor is my caliber so high; I understand not the visions and meaning of God's work. I merely repay God's love, I do whatever God asks, and I do all that I can. I perform my duty properly as a created being," then I will feel gratified. This is the highest testimony of which you are capable. This is the highest standard required of a portion of people: fulfilling the duty of a created being. Just do as much as you are capable of; the requirements of you are not too high. As long as you do all that you can, then this is your testimony.

Practice (7)

Your humanity is too lacking, your lifestyle is too low and debased, you have no humanity, and you lack insight. That is why you need to equip yourselves with the things of normal humanity. Having conscience, reason, and insight; knowing how to speak and view things; paying attention to cleanliness; acting like a normal human being—these are all features of the knowledge of normal humanity. When you behave appropriately in these things, then you are considered to have an acceptable level of humanity. You must also equip yourselves for the spiritual life. You must know the entirety of God's work on earth and have experience of His words. You should know how to submit to His arrangements and how to fulfill the duty of a created being. These are the two aspects of what you should enter into today—equipping yourself for a life of humanity, and practice for a life of spirituality. Both are indispensable.

Some people are absurd: They know only to furnish themselves with the features of humanity. No fault can be found in their appearance; the things they say and their manner of speaking are appropriate, and their clothing is very dignified and proper. But they are empty within; they merely seem to be possessed of normal humanity on the surface. There are some who focus only on what to eat, what to wear, and what to say. There are even those who focus exclusively on things like sweeping the floor, making the bed, and general cleanliness. They may be well-practiced in all of these things, but were you to ask them to talk about their knowledge of God's work of the last days, or of chastisement and judgment, or trials and refinement, they would likely not demonstrate even the slightest experience. You may ask them: "Do you have an understanding of God's primary work on earth? How is the work of God incarnate today different from the work

of Jesus? From the work of Jehovah? Are They one God? Has He come to bring an end to this age, or to save mankind?" But such people have nothing to say about these matters. Some adorn themselves beautifully, but superficially: The sisters adorn themselves as prettily as flowers, and the brothers dress like princes or rich young dandies. They care only about external things, like the things they eat and wear; inside, they are destitute and have not the slightest knowledge of God. What meaning can there be in this? And then there are some who are dressed like poor beggars—they really look like East Asian slaves! Do you really not understand what I ask of you? Commune among yourselves: What have you actually gained? You have believed in God for all these years, and yet this is all that you have reaped—are you not embarrassed? Are you not ashamed? You have been pursuing on the true way for all these years, yet today your stature is still lower than a sparrow's! Look at the young ladies among you, pretty as pictures in your clothes and makeup, comparing yourselves to one another —and what do you compare? Your pleasure? Your demands? Do you think I have come to recruit models? You have no shame! Where is your life? Is what you pursue not just your own extravagant desire? You think you are so beautiful, but though you might be dressed in all manner of finery, are you not in truth a wriggling maggot, born in a dung heap? Today, you are fortunate to enjoy these heavenly blessings not because of your pretty face, but because God is making an exception by raising you up. Is it still unclear to you where you came from? At the mention of life, you shut your mouth and say nothing, as dumb as a statue, yet still you have the gall to dress yourself up! Still you are inclined to apply blush and powder to your face! And look at the dandies among you, wayward men who spend the whole day sauntering about, unruly, with nonchalant expressions on their faces. Is this how a person should behave? What does each among you, man or

woman, devote your attention to all day? Do you know upon whom you depend to feed yourselves? Look at your clothing, look at what you have reaped in your hands, rub your belly—what have you profited from the price of blood and sweat that you have paid over all these years of faith? You still think to go sightseeing, you still think to embellish your stinking flesh—worthless pursuits! You are asked to be a person of normality, yet now you are not simply abnormal, you are aberrant. How can such a person have the audacity to come before Me? With a humanity such as this, parading your charms and flaunting your flesh, living always within the lusts of the flesh—are you not a descendant of filthy demons and evil spirits? I will not allow such a filthy demon to remain in existence for long! And do not suppose I do not know what you think in your heart. You might keep your lust and your flesh under tight control, but how could I not know the thoughts you harbor in your heart? How could I not know all that your eyes desire? Do you young ladies not make yourselves so pretty in order to parade your flesh? What benefit are men to you? Can they truly save you from the sea of affliction? As for the dandies among you, you all dress to make yourselves seem gentlemanly and distinguished, but is this not a ruse designed to bring attention to your dashing looks? Who are you doing this for? What benefit are women to you? Are they not the source of your sin? You men and women, I have said many words to you, yet you have complied with but a few of them. Your ears are hard of hearing, your eyes have grown dim, and your hearts are hard to the point that there is nothing but lust in your bodies, such that you are ensnared in it, unable to escape. Who wants to go anywhere near you maggots, you who squirm in the filth and grime? Do not forget that you are nothing more than those whom I have raised from the dung heap, that you were not originally possessed of normal humanity. What I ask of you is the normal humanity that you did not

originally possess, not that you parade your lust or give free rein to your rancid flesh, which has been trained by the devils for so many years. When you dress yourselves so, do you not fear that you will become more deeply ensnared? Do you not know that you were originally of sin? Do you not know that your bodies are filled so full with lust that it even seeps from your clothing, revealing your states as unbearably ugly and filthy demons? Is it not the case that you know this more clearly than anyone? Your hearts, your eyes, your lips—have they not all been defiled by filthy demons? Are these parts of you not filthy? Do you think that as long as you do not act, then you are the most holy? Do you think that dressing up in beautiful clothes can conceal your sordid souls? That will not work! I advise you to be more realistic: Do not be fraudulent and fake, and do not parade yourselves. You flaunt your lust to each other, but all you will receive in return is everlasting suffering and ruthless chastening! What need have you to bat your eyes at each other and indulge in romance? Is this the measure of your integrity, the extent of your uprightness? I loathe those among you who engage in evil medicine and sorcery; I loathe the young men and women among you who love their own flesh. You had better restrain yourselves, because you are now required to possess normal humanity, and you are not allowed to flaunt your lust—yet you take every opportunity you can, for your flesh is too plentiful, and your lust too great!

On the surface, your life of humanity is arranged very well, but you have nothing to say when asked to speak of your knowledge of life; and in this you are impoverished. You must equip yourself with the truth! Your life of humanity has changed for the better, and so too must the life within you change; change your thoughts, transform your views on belief in God, change the knowledge and thinking within you, and change the knowledge of God as it exists within your notions. Through being pruned, through

revelations and sustenance, gradually change your knowledge of yourself, of human life, and of belief in God; make your understanding capable of purity. In this way, the thoughts within man change, how he sees things changes, and his mental attitude changes. Only this may be called a change in life disposition. You are not asked to spend all the hours of the day reading God's words, or washing clothes and cleaning. A life of normal humanity must naturally be endurable, at a minimum. In addition, when handling external matters, you must still use some insight and reason; but what is most important is that you be equipped with the truth of life. When equipping yourself for life, you must focus on eating and drinking God's words, you must be able to talk of knowledge of God, of your views on human life, and, in particular, of your knowledge of the work done by God during the last days. Since you pursue life, you must equip yourself with these things. When you eat and drink the words of God, you must measure the reality of your own state against them. That is, when you discover your shortcomings in the course of your real experience, you must be capable of finding a path to practice, of rebelling against your incorrect motivations and notions. If you always strive for these things and pour your heart into achieving them, then you will have a path to follow, you will not feel empty, and thus you will be able to maintain a normal state. Only then will you be someone who carries a burden in your own life, who has faith. Why is it that some people, after reading God's words, are unable to put them into practice? Is it not because they cannot grasp the most crucial things? Is it not because they do not take life seriously? The reason that they cannot grasp the crucial things and have no path to practice is that when they read God's words, they are unable to relate their own states to them, nor can they master their own states. Some people say: "I read God's words and relate my state to them, and I know that I am corrupt and of poor caliber, but I am

incapable of satisfying God's intentions." You have only seen the very surface; there are many real things that you do not know: how to put aside the enjoyments of the flesh, how to put aside self-righteousness, how to change yourself, how to enter into these things, how to improve your caliber, and from which aspect to begin. You only grasp a few things on the surface, and all that you know is that you are indeed very corrupt. When you meet your brothers and sisters, you talk about how corrupt you are, and it seems that you know yourself and carry a great burden for your life. In fact, your corrupt disposition has not changed, which proves you have not found the path to practice. If you are leading a church, you must be able to grasp the states of the brothers and sisters and point them out. Will it do just to say: "You people are rebellious and backward!"? No, you must speak specifically of how their rebelliousness and backwardness are manifested. You must speak of their rebellious states, their rebellious behaviors, and their satanic dispositions, and you must speak of these things in such a way that they are utterly convinced of the truth in your words. Use facts and examples to make your points, and say exactly how they can break away from rebellious behavior, and point out the path to practice—this is how to convince people. Only those who do so are capable of leading others; only they possess the truth reality.

You have now been provided with many truths through fellowship, and you must take stock of them. You should be able to conclude how many truths there are in all. Once you know and can yourself differentiate between the several aspects of normal humanity one should possess, the main aspects of changes to one's life disposition, the deepening of visions, and the fallacious means of knowing and experiencing that people have employed throughout the ages—only then will you be on the right track. People of religion worship the Bible as if it were God; in particular, they

regard the Four Gospels of the New Testament as though they were four different faces of Jesus, and they talk of the Trinity of the Father, the Son, and the Holy Spirit. This is all most distorted, and you must all see through it; more than that, you must have knowledge of the essence of God become flesh and the work of the last days. There are also those old methods of practicing, those fallacies and deviations relating to practice—living in the spirit, being filled with the Holy Spirit, being resigned to whatever comes, submitting to authority—that you must know; you should know how people practiced before, and how people must practice today. As to how leaders and workers should cooperate in the churches; how to put aside self-righteousness and condescension; how brothers and sisters should live alongside each other; how to establish normal relationships with other people and with God; how to achieve normality in human life; what people should possess in their spiritual life; how they should eat and drink the words of God; which of God's words relate to knowledge, which concern visions, and which of them relate to the path to practice—have these not all been spoken of? These words are open to those who pursue the truth, and no one is given preferential treatment. Today, you should cultivate the ability to live independently, not rely on a mentality of dependence. In the future, when there is no one to guide you, you will think of these words of Mine. In times of tribulation, when it is not possible to lead the life of the church, when brothers and sisters are unable to meet with each other, most of them living alone, at best only able to commune with people in their local areas, it is in these times that given your current stature, you simply cannot stand firm. Amid tribulations, many find it hard to stand firm. Only those who know the way of life and are equipped with enough of the truth are able to continue making progress and gradually to achieve purification and transformation. Undergoing tribulations is no easy thing; if you think

you will have come through them in a few short days, then this proves how simplistic your thinking is! You think that by understanding much doctrine, you will be able to stand firm, but that is not that case! If you do not recognize the essential things in God's words, are unable to grasp the crucial features of the truth, and have no path to practice, then when the time comes and something happens to you, you will be plunged into confusion. You will not be able to withstand Satan's temptation, nor the onset of refinement. If there is no truth in you and you lack visions, then when the time comes, you will not be able to stop yourself from collapsing. You will give up all hope and say, "Well, if I'm going to die all the same, I may as well be chastised to the very end! Whether it's chastisement or being sent to the lake of fire, so be it—I'll take things as they come!" This is as it was during the time of the service-doers: Some people believed that they were service-doers no matter what, so they no longer pursued life. They smoked and drank, indulged their flesh, and did what they liked. Some simply returned to the world to work. An inhospitable environment is also thus; if you cannot overcome it, as you loosen your grip on yourself the slightest bit, you will abandon all hope. If you cannot overcome the influence of Satan, you will be taken captive by Satan before you know it and consigned once again to destruction. So, today you must equip yourself with the truth; you must be able to live independently; and, when you read God's words, you must be able to look for a path to practice. If there were no leaders or workers to water and shepherd you, you should still be able to find a path to follow, find your own shortcomings, find the truths which you should equip yourself with and practice. Could God constantly accompany man after coming to earth? Within their notions, some people believe: "God, if You don't work us to a certain point, then Your work can't be considered finished, because Satan is accusing You." I tell you, once I have

finished speaking My words, then My work will have been successfully completed. Once I have nothing more to say, then My work will be complete. The end of My work will be proof of Satan's defeat, and as such, it can be said that it has been successfully accomplished, without any accusation from Satan. But if there is still no change in you by the time My work has finished, then people such as you are beyond salvation and will be eliminated. I will not do any more work than is needed. I will not continue My work on earth until you have been conquered to a degree, and you all have clear knowledge of every aspect of the truth, and your caliber has improved and you bear testimony internally and externally. That would be impossible! Today, the work I do in you is meant to lead you into a life of normal humanity; it is the work of ushering in a new age and of leading mankind into the life of the new age. Step by step, this work is carried out and develops among you, directly: I teach you face to face; I take you by the hand; I tell you anything you do not understand, bestow upon you anything you lack. It can be said that, for you, all of this work is your provision for life, guiding you also into a life of normal humanity; it is specifically meant to provide sustenance for the life of this group of people during the last days. For Me, all this work is meant to end the old age and usher in a new one; as for Satan, I became flesh precisely in order to defeat it. The work I do among you now is your sustenance for today and your timely salvation, but during these few short years, I will tell you all truths, the whole way of life, and even the work of the future; this will be enough to enable you to experience things normally in the future. All My words alone are what I have entrusted to you. I make no other exhortation; today, all of the words I speak to you are My exhortation of you, because today you have no experience of many of the words I speak, and do not understand their inner meaning. One day, your experiences will come to

fruition just as I have spoken of today. These words are your visions of today, and they are what you will depend on in the future; they are sustenance for life today and an exhortation for the future, and no exhortation could be better. This is because the time I have to work on earth is not as long as the time you have to experience My words; I am merely completing My work, whereas you are pursuing life, a process that involves a long journey through life. Only after experiencing many things will you be able to completely gain the way of life; only then will you be able to see through to the inner meaning of the words I speak today. When you have My words in your hands, when each of you has received all of My commissions, once I have commissioned you with all that I ought to, and when the work of words has come to an end, regardless of how great an effect has been achieved, then the implementation of the will of God will also have been achieved. It is not as you imagine, that you must be changed to a certain extent; God does not act according to your notions.

People do not achieve growth in their lives in just a few days. Even if they eat and drink God's words every day, this is not enough. They must experience a period of growth in their lives. This is a necessary process. Given people's caliber today, what can they achieve? God works according to people's needs, making suitable demands based on their inherent caliber. Suppose this work were carried out among a group of people of high caliber: The words uttered would be loftier than those uttered to you, the visions would be loftier, and the truths would be much loftier. Some words would have to be more severe, more capable of providing for men's lives, more capable of revealing mysteries. When speaking among such people, God would provide according to their needs. The demands made of you today may be called the most exacting; if this work were carried out on people of higher caliber, then the demands would be greater still. All God's

work is done according to people's inherent caliber. The extent to which people have been changed and conquered today is the greatest extent possible; do not use your own notions to measure how effective this stage of work has been. You should be clear about what you inherently possess, and should not think too highly of yourselves. Originally, none of you pursued life, but were beggars wandering the streets. For God to work on you to the extent you imagine, having you all prostrate yourselves upon the ground, utterly convinced, as if you had seen a great vision—that would be impossible! It is impossible because one who has not seen the miracles of God cannot fully believe all that I say. Even if you were to examine My words closely, you still would not believe them entirely; this is the nature of man. Those who pursue the truth will undergo some changes, while the faith those who do not pursue the truth once had will diminish and may even disappear. The greatest difficulty with you is that you cannot completely believe without having seen the fulfillment of God's words, and you are not reconciled without having seen His miracles. Without having seen such things, who could be utterly loyal to God? And so I say that what you believe in is not God, but miracles. I have now spoken clearly of various aspects of the truth; each of them is complete, and there is a very close connection between all of them. You have seen them, and now you must put them into practice. Today I show you the path, and in the future, you should put it into practice yourself. The words I speak now make demands of people based on their real circumstances, and I work in accordance with their needs and the things inside them. The practical God has come to earth to do practical work, to work according to people's real circumstances and needs. He is not unreasonable. When God acts, He does not coerce people. Whether or not you get married, for example, should be based on the reality of your circumstances; the truth has been clearly

spoken to you, and I do not constrain you. Some people's families oppress them so that they are unable to believe in God unless they get married. In this way, marriage, conversely, is helpful for them. For others, marriage brings no benefits, but costs them what they once had. Your own case must be determined by your actual circumstances and by your own resolve. I am not here to invent rules and regulations with which to make demands of you. Many people constantly call out, "God is practical; His work is based in reality, and on the reality of our circumstances"—but do you know what makes it, in fact, practical? Enough of your empty words! God's work is practical and based in reality; it has no doctrine, but is entirely free, all of it open and undisguised. What are the specific details of these few principles? Can you say which parts of God's work are thus? You must speak in detail, you must have several sorts of experiential testimonies, and you must be very clear about this feature of God's work—you must know it, and only then will you be qualified to speak these words. Could you answer if someone asked you: "What work has God incarnate done on earth during the last days? Why do you call Him the practical God? What does 'practical' mean here? Can you speak of His practical work, of what it specifically includes? Jesus is God become flesh, and the God of today is also God become flesh, so what are the differences between Them? And what are the similarities? What work has each of Them done?" This all pertains to bearing testimony! Do not be confused about these things. There are others who say: "The work of God today is practical. It is never a display of miracles and wonders." Does He really not work miracles and wonders? Are you sure? Do you know what My work truly is? One may say He does not work miracles and wonders, but are not the work He does and the words He speaks all miracles? One may say He does not work miracles and wonders, but this depends on how it is explained and whom it is

directed at. Without going to the church, He has laid bare people's states, and without performing any work other than speaking, He has spurred people onward—are these not miracles? With words alone, He has conquered people, and people gladly follow without prospects or hopes—is this not also a miracle? When He speaks, His words induce a certain mood in people. If they do not feel joyous then they feel melancholy; if they are not subject to refinement then they are subject to chastisement. With just a few cutting words, He brings chastisement upon people—is this not supernatural? Could humans do such a thing? You have read the Bible for all these years, but you have understood nothing, gained no insight; you were incapable of separating yourself from those outdated, traditional ways of belief. You have no way to make sense of the Bible. Yet He can understand the Bible fully—is this not something supernatural? If there were nothing supernatural about God when He came to earth, would He be able to conquer you? Without His extraordinary, divine work, who among you would be convinced? In your eyes, it appears as if a normal person is working and living with you—on the surface, He appears to be a normal, ordinary person; what you see is a facade of normal humanity, but in fact, it is divinity at work. It is not normal humanity, but divinity; it is God Himself at work, work that He performs using normal humanity. Thus, His work is both normal and supernatural. The work He does cannot be done by man; and since it cannot be done by normal people, it is done by an extraordinary being. Yet it is divinity that is extraordinary, not humanity; divinity is different from humanity. A person who is used by the Holy Spirit is also of ordinary, normal humanity, but they are incapable of doing this work. Herein lies the difference. You might say: "God is not a supernatural God; He does nothing supernatural. Our God speaks words that are practical. He comes to the church to do practical work. Each day, He speaks to us face to

face, and, face to face, He points out our states—our God is practical! He lives with us, and everything about Him is completely normal. Nothing in His appearance distinguishes Him as God. There are even times when He grows angry and we behold the majesty of His wrath, and sometimes He smiles, and we observe His smiling demeanor. He is God Himself with shape and form, made of flesh and blood, who is real and practical." When you bear testimony in this way, it is an incomplete testimony. What help will it be to others? If you cannot testify to the inside story and essence of the work of God Himself, then your "testimony" is not worth the name!

Bearing testimony to God is primarily a matter of speaking of your knowledge of God's work, of how God conquers people, of how He saves people, of how He changes people; it is a matter of speaking of how He guides people to enter into the truth reality, allowing them to be conquered, made perfect, and saved by Him. Bearing testimony means speaking of His work and all that you have experienced. Only His work can represent Him, and only His work can reveal Him publicly, in His entirety; His work bears testimony to Him. His work and utterances directly represent the Spirit; the work He does is carried out by the Spirit, and the words He speaks are spoken by the Spirit. These things are merely expressed through the incarnate flesh of God, yet, in reality, they are expressions of the Spirit. All the work He does and all the words He speaks represent His essence. If, after clothing Himself in flesh and coming among man, God did not speak or work, and then asked you to know His practicality, His normality, and His omnipotence, would you be able to? Would you be able to know what the essence of the Spirit is? Would you be able to know what the attributes of His flesh are? It is only because you have experienced each step of His work that He asks you to bear testimony to Him. If you were without such experience, then He would not insist that you bear testimony. Thus, when

you bear testimony to God, you are not only testifying to His exterior of normal humanity, but also to the work He does and the path He leads; you are to testify to how you have been conquered by Him and in what aspects you have been made perfect. This is the kind of testimony you should bear. If, wherever you go, you cry out: "Our God has come to work, and His work is truly practical! He has gained us without supernatural acts, without any miracles and wonders at all!" Others will ask: "What do you mean when you say He does not work miracles and wonders? How can He have conquered you without working miracles and wonders?" And you say: "He speaks, and, without a show of any wonders or miracles, He has conquered us. His work has conquered us." Ultimately, if you are unable to say anything of essence, if you cannot talk of specifics, is this true testimony? When God incarnate conquers people, it is His divine words that do so. Humanity cannot accomplish this; it is not something any mortal can achieve, and even those of the highest caliber among normal people are incapable of this, for His divinity is higher than any created being. This is extraordinary to people; the Creator, after all, is higher than any created being. Created beings cannot be higher than the Creator; if you were higher than He, He would not be able to conquer you, and He can only conquer you because He is higher than you. He who can conquer all humankind is the Creator, and none but He can do this work. These words are "testimony"—the kind of testimony you should bear. Step by step, you have experienced chastisement, judgment, refinement, trials, setbacks, and tribulations, and you have been conquered; you have put aside the prospects of the flesh, your personal motivations, and the intimate interests of the flesh. In other words, God's words have conquered your heart completely. Although you have not grown in your life as much as He demands, you know all these things and you are utterly convinced by what He does. Thus,

this may be called testimony, testimony that is real and true. The work God has come to do, the work of judgment and chastisement, is meant to conquer man, but He is also concluding His work, ending the age, and carrying out the work of conclusion. He is ending the entire age, saving all of humankind, delivering humankind from sin for once and for all; He is fully gaining humankind, which He created. You should bear testimony to all of this. You have experienced so much of God's work, you have seen it with your own eyes and experienced it personally; when you have reached the very end, you must not be unable to perform the function incumbent upon you. What a pity that would be! In the future, when the gospel is spread, you should be able to speak of your own knowledge, testify to all that you have gained in your heart, and spare no effort. This is what a created being should attain. What is the actual significance of this stage of God's work? What is its effect? And how much of it is carried out in man? What should people do? When you can speak clearly of all the work God incarnate has done since coming to earth, then your testimony will be complete. When you can speak clearly of these five things: the significance of His work; its contents; its essence; the disposition it represents; and its principles, then this will prove you are capable of bearing testimony to God, that you are truly possessed of knowledge. My requirements of you are not very high, and are attainable by all those who are in true pursuit. If you are resolved to be one of God's witnesses, you must understand what God loathes and what God loves. You have experienced much of His work; through this work, you must come to know His disposition, understand His intentions and His requirements of mankind, and use this knowledge to testify about Him and fulfill your duty. You may say only: "We know God. His judgment and chastisement are very severe. His words are very stern; they are righteous and majestic, and they are unoffendable by any man," but

do these words ultimately provide for man? What is their effect on people? Do you really know that this work of judgment and chastisement is most beneficial to you? God's judgment and chastisement are exposing your rebelliousness and corruption, are they not? They can cleanse and expel those filthy and corrupt things inside of you, can they not? Were there no judgment and chastisement, what would become of you? Do you actually recognize the fact that Satan has corrupted you to the most profound degree? Today, you should equip yourselves with these things and know them well.

Belief in God in the present day is not the faith you might imagine—that it is enough to read God's words, pray, sing, dance, perform your duty, and lead a life of normal humanity. Could belief really be so simple? Results are the key. It is not how many ways you have of doing things; rather, it is how exactly you can achieve the best results. You may be able to hold up God's words and expound some of your knowledge, but when you put them aside, you have nothing to say. This shows that you are capable only of speaking words and doctrines but lack the knowledge of experience. Today, it will not do if you fail to grasp what is crucial—this is vitally important for entering into reality! Begin to train yourself thus: First, read God's words; come to know well the spiritual terms within them; find the key visions within them; identify the parts that pertain to practice; draw all these elements together, one by one; enter into them within your experience. These are the crucial things you must grasp. The most crucial practice when eating and drinking God's words is this: Having read a chapter of God's words, you must be able to locate the key parts concerning visions, and you must also be able to locate the key parts that relate to practice; use visions as the foundation, and use practice as your guide in life. These are what you lack most of all, and your greatest difficulty; in your hearts, you rarely pay

any attention to them. Generally, all of you exist within a state of laziness, unmotivated, unwilling to make any personal sacrifice; or you wait passively, and some even complain; they do not understand the aims and significance of God's work, and it is hard for them to pursue the truth. Such people are averse to the truth and will ultimately be eliminated. None among them can be made perfect, and none may survive. If people do not have a little resolve with which to resist the forces of Satan, then they are beyond hope!

Now, whether or not your pursuit has been effective is measured by what you currently possess. This is what is used to determine your outcome; this is to say, your outcome is revealed in the sacrifices you have made and the things you have done. Your outcome will be made known by your pursuit, your faith, and what you have done. Among all of you, there are many who are already beyond salvation, for today is the day of revealing people's outcomes, and I will not be muddleheaded in My work; I will not lead those who are entirely beyond salvation into the next age. There will be a time when My work is finished. I shall not work on those stinking, spiritless corpses that cannot be saved at all; now are the last days of man's salvation, and I will not do useless work. Do not rail against Heaven and earth—the end of the world is coming. It is inevitable. Things have come to this point, and there is nothing you as a human being can do to stop them; you cannot change things as you wish. Yesterday, you did not pay a price to pursue the truth and you were not loyal; today, the time has come, you are beyond salvation; and tomorrow, you will be eliminated, and there will be no leeway for your salvation. Even though My heart is mild and I am doing My utmost to save you, if you do not strive on your own behalf or give any thought for yourself, what does this have to do with Me? Those who think only of their flesh and who enjoy comfort; those who seem to believe but

who do not really believe; those who engage in evil medicine and sorcery; those who are promiscuous and broken-down; those who steal sacrifices to Jehovah and His possessions; those who love bribes; those who dream idly of ascending to heaven; those who are arrogant and conceited, who strive only for personal fame and gain; those who spread impertinent words; those who blaspheme God Himself; those who do nothing but make judgments against and slander God Himself; those who form cliques and seek independence; those who exalt themselves above God; those frivolous young, middle-aged and older men and women who are ensnared in licentiousness; those men and women who enjoy personal fame and gain and pursue personal status among others; those unrepentant people who are trapped in sin—are they not, all of them, beyond salvation? Licentiousness, sinfulness, evil medicine, sorcery, profanity, and impertinent words all run riot among you; and truth and the words of life are trampled in your midst, and the holy language is defiled among you. You Gentiles, bloated with filth and rebelliousness! What will your final outcome be? How can those who love the flesh, who commit sorcery of the flesh, and who are ensnared in licentious sin have the audacity to continue living! Do you not know that people such as you are maggots beyond salvation? What entitles you to demand this and that? To date, there has not been the slightest change in those who do not love the truth and only love the flesh—how can such people be saved? Those who do not love the way of life, who do not exalt God and bear testimony to Him, who scheme for the sake of their own status, who extol themselves—are they not still the same, even today? What is the value in saving them? Whether you can be saved does not depend on how great your seniority or how many years you have been working, and much less does it depend on how many credentials you have built up. Rather, it depends on whether your pursuit has borne fruit. You ought to

know that those who are saved are the “trees” that bear fruit, not the trees with lush foliage and abundant flowers that yet yield no fruit. Even if you have spent many years wandering the streets, what does that matter? Where is your testimony? You have far less of a God-fearing heart than you do of a heart that loves yourself and your lustful desires—is this kind of person not a degenerate? How could they be a specimen and model for salvation? Your nature is incorrigible, you are too rebellious, you are beyond salvation! Are such people not those that will be eliminated? Is the time when My work is finished not the time of the arrival of your last day? I have done so much work and spoken so many words among you—how much of it has truly entered your ears? How much of it have you ever submitted to? When My work ends, that will be the time when you stop opposing Me, when you stop standing against Me. As I work, you act against Me constantly; you never comply with My words. I do My work, and you do your own “work,” making your own little kingdom. You are nothing but a pack of foxes and dogs, doing everything in opposition to Me! You are constantly trying to bring those who offer you their undivided love into your embrace—where is your fearful heart? Everything you do is deceitful! You have no submission or fear, and everything you do is deceitful and blasphemous! Can such people be saved? Men who are sexually immoral and lascivious always want to draw coquettish harlots to them for their own enjoyment. I absolutely will not save such sexually immoral demons. I hate you filthy demons, and your lasciviousness and coquettishness will plunge you into hell. What have you to say for yourselves? You filthy demons and evil spirits are repulsive! You are disgusting! How could such trash be saved? Can they who are ensnared in sin still be saved? Today, this truth, this way, and this life do not attract you; rather, you are attracted to sinfulness; to money; to standing, fame and gain; to the enjoyments of the flesh; to the

handsomeness of men and charms of women. What qualifies you to enter My kingdom? Your image is even greater than God's, your status even higher than God's, to say nothing of your prestige among men—you have become an idol that people worship. Have you not become the archangel? When people's outcomes are revealed, which is also when the work of salvation will draw near its end, many of those among you will be corpses beyond salvation and must be eliminated. During the work of salvation, I am kind and good toward all people. When the work concludes, the outcomes of different types of people will be revealed, and at that time, I shall no longer be kind and good, for people's outcomes will have been revealed, and each will have been classified according to their kind, and there will be no use in doing any more work of salvation, because the age of salvation will have passed, and, having passed, it will not return.

Practice (8)

You still do not understand the various aspects of the truth, and there are still quite a few distortions in your practice; in many areas, you live by your notions and imaginings, never able to grasp the principles of practice. Thus, it is still necessary to guide people to enter onto the right track; in other words, so they are able to regulate their human and spiritual lives, put both aspects into practice, and so that they will not need to be frequently supported or guided. Only then will they be possessed of true stature. And even if there is no one to guide you in the future, you will still be able to experience by yourself. Today, if you grasp which aspects of the truth are crucial and which are not, in the future, you will be able to enter into reality. Today, you are being led onto the right path, allowing you to understand many truths, and in the future you will be able to go deeper. It can be said that what people are being made to understand now is the purest way. Today, you are being taken onto the right track—and when, one day, there is no one to guide you, you will practice and advance deeper according to this purest of all paths. Today, people are being made to understand which kinds of practices are correct and which are deviant. After understanding these things, in the future, their experiences will go deeper. Today, the notions, imaginings and deviations in your practice are being reversed, and the path of practice and entry is being revealed to you, after which this stage of work will end, and you will begin to walk the path that you humans ought to. Then, My work will be finished, and from that point onward you will meet with Me no more. Today, your stature is still meager. There are many difficulties that arise from man's nature essence, and so, too, are there some deep-rooted things that have yet to be dug out. You do not understand the finer details of people's nature essence, and still need Me to point them out,

otherwise you would not be able to recognize them. At a certain point when the things within your bones and blood are exposed, this is what is known as chastisement and judgment. Only when My work has been thoroughly and completely carried out shall I conclude it. The more profoundly your corrupt essences are exposed, the more knowledge you will possess, and this will be of great significance to your future testimony and perfection. Only when the work of chastisement and judgment has been thoroughly carried out shall My work be complete, and you will know Me from My chastisement and judgment. Not only will you know My disposition and righteousness, but, more importantly, you will know My chastisement and judgment. Many among you have great notions about the newness and level of detail of My work. Regardless, you ought to see that My work is new and detailed, and that I teach you to practice face to face, taking you by the hand. Only this is of benefit to your practice and to your ability to stand firm in the future; otherwise, you would be as autumn leaves, withered, yellowed and dry, without a shred of worth. You should know that I know everything in your hearts and spirits; and you should know that the work I do and the words I speak are of great subtlety. Based on your disposition and caliber, this is how you ought to be handled. Only in this way will your knowledge of My chastisement and judgment become clearer, and even if you do not know today, tomorrow you will. Any created being shall fall amid My words of chastisement and judgment, for I tolerate no person's opposition to Me.

You must all be able to reasonably regulate your own lives. You may organize each day however you wish; you are free to do whatever you please; you may read God's words, listen to hymns or sermons, or write devotional notes; and if it interests you, you may write hymns. Does all of this not constitute a suitable life? These are all things that ought to make up

a human life. People should live naturally; only when they have reaped fruit in both their normal humanity and in their spiritual lives can they be considered to have entered into normal life. Today, it is not only in regard to humanity that you lack insight and reason. There are also many visions that should be known that people must be equipped with, and whatever lesson you encounter, that is the lesson you should learn; you must be able to adapt to the environment. Improving your level of education must be done over the long-term in order for it to be fruitful. There are some things you must equip yourself with for normal, human life, and you must also understand your life entry. Today, you have come to understand many words of God—reading them again now—that you did not understand at the time, and your heart has grown more steadfast. These are also the results you have earned. On whatever day you eat and drink God's words and there is a bit of understanding within you, you can freely commune with your brothers and sisters. Is this not the life you ought to have? Sometimes, some questions are raised, or you ponder a topic, and it makes you better at discerning, and gives you more insight and wisdom, allowing you to understand some truths—and is this not what is contained within the spiritual life that is spoken of today? It is not acceptable to only put but one aspect of spiritual life into practice; eating and drinking the words of God, praying, and singing hymns all constitute spiritual life, and when you have a spiritual life, you must also have a life of normal humanity. Today, much of what is said is in order to give people reason and insight, to allow them to possess a life of normal humanity. What it means to have insight; what it means to have normal interpersonal relationships; how you should interact with people—you should equip yourself with these things through eating and drinking the words of God, and what is required of you is attainable through normal humanity. Equip yourself with the things that you should equip, and

do not exceed what is proper; some people use all manner of words and vocabulary, and in this they are flaunting their charms. And there are others who read all kinds of books, whereby they indulge the desires of the flesh. They even study and emulate the biographies and quotes of so-called great figures of the world, and read pornographic books—this is even more laughable! People like this do not know the path to life entry, much less do they know the work of God today. They do not even know how to spend each day. Such is the vacuum of their lives! They are wholly ignorant of what they should enter into. All they do is talk and communicate with others, as if talking substitutes their own entry. Have they no shame? These are people who do not know how to live, and who do not understand human life; they spend the whole day stuffing their faces, and doing pointless things—what is the point in living this way? I have seen that for many people, apart from working, eating, and dressing, their precious time is otherwise occupied by meaningless things, whether it be larking and fooling around, gossiping, or sleeping the day away. Is this the life of a saint? Is this the life of a normal person? Could such a life make you perfect when it is lowly, backward, and insouciant? Are you so willing to forfeit yourself to Satan for nothing? When people's lives are easy, and there is no suffering in their environment, they are incapable of experiencing. In comfortable environments, it is easy for people to become depraved—but adverse environments make you pray with greater urgency, and make it so you do not dare to leave God. The easier and duller people's lives are, the more they feel there is no point in living, and they even feel that they are better off dead. This is how corrupt people's flesh is; they only benefit if they are exposed to trial.

That stage of Jesus' work was done in Judea and Galilee, and the Gentiles were unaware of it. The work He did was highly secret, and no

nations apart from Israel were aware of it. Only when Jesus completed His work and it caused an uproar were people aware of it, and at that time He had departed. Jesus came to do one stage of work, gained some people, and completed a stage of work. In whatever stage of work God does, there are many who follow Him. If it were carried out only by God Himself, it would be meaningless; there must be people to follow God until He carries out that stage of work to the very end. Only when the work of God Himself has been completed do people begin to carry out the work commissioned by God, and only then does the work of God begin to spread. God only does the work of ushering in a new era; the work of people is to continue it. Thus, the work of today shall not last long; My life with man will not carry on for very long. I only complete My work, and have you perform the duty that you ought to, so that this work and this gospel can spread as quickly as possible among the Gentiles and other nations—only thus can you fulfill your duty as humans. The time of today is most precious of all. If you ignore it, you are a fool; if, in this environment, you eat and drink these words and experience this work, and yet still you lack the resolve to pursue the truth, and have not the slightest sense of burden—what of your future then? Is a person like you not ripe to be eliminated?

Serve As the Israelites Did

These days, many people do not pay attention to what lessons should be learned while coordinating with others. I have discovered that many of you cannot learn lessons at all while coordinating with others; most of you stick to your own views. When working in the church, you say your piece and someone else says theirs, and the one has no relation to the other; you do not actually cooperate at all. You are all so absorbed in merely communicating your own insights or in releasing the "burdens" you bear inside you, without seeking life in even the smallest way. You appear to only be doing the work perfunctorily, always believing that you should walk your own path regardless of what anyone else says or does; you think you should fellowship as the Holy Spirit guides you, no matter what the circumstances of others may be. You are not able to discover the strengths of others, and nor are you capable of examining yourselves. Your understanding of things is really distorted. It can be said that even now you still exhibit a lot of self-righteousness, as if you have relapsed into that old illness. You do not communicate with each other in a way that achieves complete openness, for example, about what kind of outcome you have attained from work in certain churches, or about the recent condition of your inner states, and so on; you simply never communicate about such things. You have absolutely no engagement in practices such as dropping your own notions or rebelling against yourselves. Leaders and workers think only of how to keep their brothers and sisters from being negative and how to make them able to follow vigorously. However, all of you think following vigorously by itself is enough, and fundamentally, you have no understanding of what it means to know yourself and rebel against yourself, much less do you understand what it means to serve in coordination with

others. You think only of having the will yourselves to repay God for His love, of having the will yourselves to live out the style of Peter. Apart from these things, you think of nothing else. You even say that, no matter what other people do, you will not obey blindly, and that no matter what other people are like, you yourself will seek perfection by God, and that will be sufficient. The fact is, however, that your will has not in any way found a concrete expression in reality. Is all of this not the sort of behavior you exhibit nowadays? Each of you holds fast to your own insight, and you all desire to be perfected. I see that you have served for such a long time without having made much progress; in particular, in this lesson of working together in harmony, you have achieved absolutely nothing! When going down into the churches you communicate in your way, and others communicate in theirs. Seldom does harmonious coordination occur, and this is even more true of the followers who are below you. That is to say, rarely do any among you understand what serving God is, or how one should serve God. You are muddled and treat lessons of this sort as trifling matters. There are even many people who not only fail to practice this aspect of the truth, but who also knowingly do wrong. Even those who have served for many years fight and scheme against each other and are jealous and competitive; it is every man for himself, and they do not cooperate at all. Do all these things not represent your actual stature? You people serving together on a daily basis are like the Israelites, who directly served God Himself every day in the temple. How can it be that you people, who serve God, have no idea how to coordinate or how to serve?

Back then, the Israelites served Jehovah directly in the temple, and they had the identity of priests. (Of course, not every person was a priest; only some who served Jehovah in the temple had that identity.) They would wear crowns bestowed upon them by Jehovah (meaning that they made

these crowns according to Jehovah's requirements; not that Jehovah gave the crowns directly to them). They would also wear priestly robes bestowed upon them by Jehovah and directly serve Him in the temple, barefoot, from morning to night. Their service to Jehovah was not at all haphazard, and it did not involve rushing around blindly; rather, it was all done according to rules that no one who served Him directly could violate. They all had to abide by these regulations; otherwise, they would be prohibited from entering the temple. If any of them broke the temple's rules—that is, if anyone disobeyed the commands of Jehovah—then that person had to be treated according to the laws He had issued, and no one was allowed to object to this or to protect the transgressor. No matter how many years they had served God, all were required to abide by the rules. For this reason, so many priests donned priestly robes and continuously served Jehovah in this fashion, all year round, even though He had not given them any special treatment. They would even spend their entire lives before the altar and in the temple. This was a manifestation of their loyalty and submission. It was no wonder that Jehovah bestowed such blessings upon them; it was all because of their loyalty that they received favor and saw all of Jehovah's deeds. Back then, when Jehovah worked in Israel among His chosen people, He placed quite severe demands on them. They were all very submissive and were restricted by the laws; these laws served to safeguard their ability to fear Jehovah. All these were Jehovah's administrative decrees. If any of those priests did not keep the Sabbath or violated Jehovah's commandments, and if they were discovered by the common people, then that person would be carried immediately before the altar and stoned to death. It was not allowed for those corpses to be placed in or around the temple; Jehovah did not permit that. Anyone who did so would be treated as a person who offers "profane sacrifices," and thrown into a

large pit and put to death. Of course, all such people would lose their lives; none would be spared. There were even those who offered “profane fire”; in other words, people who did not sacrifice on the days allocated by Jehovah would be burned by His fire along with their sacrificial items, which were not allowed to remain at the altar. The requirements on the priests were as follows: They were not allowed to enter the temple, or even its outer courtyard, without first washing their feet; they could not enter the temple unless wearing their priestly robes; they could not enter the temple unless they had their priestly crowns on; they could not enter the temple if soiled by a corpse; they could not enter the temple after touching the hand of an unrighteous person, unless they first washed their own hands; and they could not enter the temple after defiling themselves with women (for three months, not forever), nor were they allowed to see Jehovah’s face. When time was up—meaning that only after three months would they be allowed to don clean priestly robes—they then had to serve in the outer courtyard for seven days before they could enter the temple to see Jehovah’s face. They were permitted to wear any of this priestly attire only within the temple, and never outside, so as to avoid defiling Jehovah’s temple. All those who were priests had to bring criminals who had violated Jehovah’s laws before His altar, where they would be put to death by the common people; otherwise, fire would befall the priest who had witnessed the crime. Thus, they were unfailingly loyal to Jehovah, because His laws were so severe to them, and they would absolutely never dare to casually violate His administrative decrees. The Israelites were loyal to Jehovah because they had seen His flame, and had seen the hand with which He chastised people, and also because they had originally harbored a heart of fear for Him. Therefore, what they obtained was not only Jehovah’s flame, but His care, His protection, and His blessings. Their loyalty was that they abided by

Jehovah's words in all their actions, and no one rebelled. If any rebellion were to occur, the others would still carry out Jehovah's words, putting to death anyone who rebelled against Jehovah, and not hide that person away from Him at all. Those who violated the Sabbath, those guilty of promiscuity, and those who stole offerings to Jehovah would be punished with particular severity. The ones who violated the Sabbath were stoned to death by them (the common people), or they were whipped to death, with no exceptions. Those who committed fornication—even those who lusted after attractive women or who gave rise to lecherous thoughts upon seeing wicked women, or who became lustful upon seeing young women—would all be put to death. If any young woman who did not wear a covering or a veil tempted a man into illicit conduct, that woman would be put to death. If the man was a priest (one who served in the temple) who violated laws of this sort, he would be crucified or hanged. No such person would be allowed to live, and not a single one would find favor before Jehovah. The relatives of this kind of man would not be allowed to offer sacrifices to Jehovah before the altar for three years after his death, nor would they be allowed to share in the sacrifices granted by Jehovah to the common people. Only once that time was up could they place top-quality cattle or sheep upon Jehovah's altar. If any other transgressions were committed, they had to fast for three days in front of Jehovah, supplicating for His grace. They worshiped Jehovah not only because His laws were so severe and so strict; they did so as a result of His grace and their loyalty to Him. As such, to this day, they have remained similarly loyal in their service, and they have never backtracked on their supplications before Jehovah. Nowadays, the people of Israel still receive His care and protection, and He is still the grace among them, abiding with them always. They all know how they should fear Jehovah, and how they should serve Him, and they all know how they must

act in order to receive His care and protection; this is because they all fear Him in their hearts. The secret to the success of all of their service is nothing other than fear. So, what are you all like nowadays? Do you bear any resemblance to the people of Israel? Do you think that serving nowadays is akin to following the leadership of a great spiritual figure? You simply do not have any loyalty and fear. You receive considerable grace, and are equivalent to the Israelite priests in that you are all serving God directly. Though you do not enter the temple, what you receive and what you see is a lot more than what the priests who served Jehovah in the temple received. However, you rebel and resist many times more than they did. You have too little of a heart of fear, and as a result, you receive very little grace. Though you dedicate very little, you have received a lot more than those Israelites ever did. In all of this, are you not treated benevolently? While the work in Israel was being done, people did not dare to judge Jehovah at will. What about you, though? Were it not for the sake of the work I am currently doing to conquer you, how could I tolerate your having so outrageously brought shame to My name? If the age in which you live were the Age of Law, then given your words and actions, not a single one of you would remain alive. You possess far too little hearts of fear! You are always blaming Me for not having bestowed much favor upon you, and you even claim that I do not give you enough words of blessing, and that I have only curses for you. Do you not know that when you possess such little hearts of fear for Me, it is impossible for you to accept My blessings? Do you not know that I constantly curse and cast judgment upon you due to the sorry state of your service? Do you all feel that you have been wronged? How can I bestow My blessings upon a group of people who are rebellious and do not submit? How can I casually grant My grace to people who bring dishonor to My name? You have already been treated with extreme

kindness. Had the Israelites been as rebellious as you are today, I would have annihilated them long ago. However, I treat you with nothing but lenience. Is this not benevolence? Do you wish for greater blessings than this? Jehovah only blesses those who fear Him. He chastises people who rebel against Him, never forgiving a single one of them. Are you people of today, who do not know how to serve, not more in need of chastisement and judgment, that your hearts might be fully turned around? Are such chastisement and judgment not the best sorts of blessings to bestow upon you? Are they not your best protection? Without them, would any of you be able to endure the burning fire of Jehovah? If you could truly serve as loyally as the Israelites, would you not also have grace as your constant companion? Would you not also often have joy and sufficient favor? Do you all know how you should serve?

The requirement made of you today—to work together in harmony—is similar to the service Jehovah required of the Israelites: Otherwise, just stop doing service. Because you are people who serve God directly, at the very minimum you must be capable of loyalty and submission in your service, and must also be able to learn lessons in a practical way. For those of you working in the church especially, would any of the brothers and sisters below you dare to prune you? Would anyone dare to tell you of your mistakes to your face? You stand high above everyone else; you do reign as kings! You do not even study or enter into these sorts of practical lessons, yet you still talk of serving God! At present, you are asked to lead a number of churches, but not only do you not give up yourself, but you even cling to your own notions and opinions, saying things like, “I think this thing should be done this way, as God has said that we should not be constrained by others and that nowadays we should not obey blindly.” Therefore, each of you holds to your own opinion, and no one obeys each other. Though you

clearly know that your service is at an impasse, you still say, “As I see it, my way is not far off the mark. In any case, we each have a side: You talk of yours, and I will talk of mine; you fellowship about your visions, and I will speak of my entry.” You never take responsibility for the many things that should be dealt with, or you simply make do, each of you venting your own opinions and prudently protecting your own status, reputation, and face. None of you is willing to humble yourself, and neither side will take the initiative to give yourself up and make up for each other’s deficiencies so that life may progress more rapidly. When you are coordinating together, you should learn to seek the truth. You may say, “I do not have a clear understanding of this aspect of truth. What experience do you have with it?” Or, you may say, “You have more experience than I with regard to this aspect; could you please give me some guidance?” Would that not be a good way of going about it? You have listened to a lot of sermons, and have some experience with doing service. If you do not learn from each other, help each other, and make up for each other’s shortcomings when doing work in the churches, then how can you learn any lessons? Whenever you encounter anything, you should fellowship with each other so that your lives can benefit. Moreover, you should carefully fellowship about things of any sort before making any decisions. Only by doing so are you taking responsibility for the church rather than simply acting perfunctorily. After you visit all the churches, you should gather together and fellowship about all the issues you discover and any problems encountered in your work, and then you should communicate about the enlightenment and illumination that you have received—this is an indispensable practice of service. You must achieve harmonious cooperation for the purpose of the work of God, for the benefit of the church, and so as to spur your brothers and sisters onward. You should coordinate with one another, each amending the other and

arriving at a better work outcome, so as to show consideration for God's intentions. This is what true cooperation is, and only those who engage in it will gain true entry. While cooperating, some of the words you speak may be unsuitable, but that does not matter. Fellowship about it later, and gain a clear understanding of it; do not neglect it. After this sort of fellowship, you can make up for your brothers' or sisters' deficiencies. Only by moving ever deeper in your work like this can you achieve better outcomes. Each of you, as people who serve God, must be able to defend the interests of the church in everything you do, instead of simply considering your own interests. It is unacceptable to act alone, undermining each other. People who behave like that are not fit to serve God! Such people have a terrible disposition; not an ounce of humanity remains in them. They are one hundred percent Satan! They are beasts! Even now, such things still occur among you; you even go so far as to attack one another during fellowship, intentionally seeking pretexts and becoming all red in the face while arguing over some trivial matter, neither person willing to put himself aside, each person concealing his inner thoughts from the other, watching the other party intently and always being on guard. Does this sort of disposition befit service to God? Can such work as yours supply your brothers and sisters with anything? Not only are you unable to guide people onto a correct life course, but you actually inject your own corrupt dispositions into your brothers and sisters. Are you not hurting others? Your conscience is horrible, and it is rotten to the core! You do not enter reality, nor do you put the truth into practice. In addition, you shamelessly expose your devilish nature to others. You simply know no shame! These brothers and sisters have been entrusted to you, yet you are taking them to hell. Are you not someone whose conscience has become rotten? You have absolutely no shame!

Raising Caliber Is for the Sake of Receiving God's Salvation

Raising people's caliber means requiring you to improve your comprehension ability, so that you can understand God's words, and know how to act upon them. This is the most basic requirement of all. If you follow Me without understanding what I say, is your faith not muddled? No matter how many words I utter, if they are beyond your reach, if you cannot quite understand them no matter what I say, then this means you are of poor caliber. Without the comprehension ability, you understand nothing of what I say, which makes it very difficult to achieve the desired effect; there is much that I cannot say to you directly, and the intended effect cannot be achieved, thus necessitating additional work. Since your comprehension ability, your ability to see things, and the standards by which you live are too deficient, the work of "caliber raising" must be carried out in you. This is inevitable, and there is no alternative. Only thus can some effect be achieved; if not, all of the words I say would be for nothing. And would you all not then go down in history as sinners? Would you not become the scum of the earth? Do you not know what work is being performed in you, and what is required of you? You ought to know your own caliber: It does not meet My requirements at all. And does this not delay My work? Based on your current caliber and the current state of your character, not one of you is fit to bear witness to Me, nor are any of you up to the task of shouldering the heavy responsibilities of My future work. Do you not feel deeply ashamed? If you go on like this, how can you satisfy My intentions? You should live your life to the fullest. Do not let time pass in vain—there is no value in doing so. You should know what you ought to be equipped with. Do not think yourself a jack of all trades—you still have a long way to go!

What more is there to say if you do not even possess the minimum common sense of humanity? Is it not all in vain? And as for the humanity and caliber I require, not a single one of you is fully qualified. It is extremely difficult to find someone who is fit for use. You believe yourselves capable of doing greater work for Me, and of being entrusted with greater things from Me; in fact, you do not even know how to enter into many of the lessons before your very eyes—so how could you possibly enter into deeper truths? Your entry should take a layered approach and by degrees. It must not be chaotic —that is no good. Start with the very shallowest entry: Read these words line by line until you achieve understanding and clarity. When you read God's words, do not just skim through as if admiring flowers while galloping on horseback, and do not just go through the motions. You can also regularly read some reference books (such as books on grammar or rhetoric) to improve your knowledge. Do not read books like romance novels, biographies of great men, or those about social science; these are of no benefit, and can only cause harm. You must master all that you should enter into and understand. The purpose of raising people's caliber is to give them an awareness of their own essence, identity, status and worth. You should understand why people must pursue the truth in believing in God, and whether it is acceptable for people to not raise their caliber. It is imperative that you keep yourselves educated; you must not throw this away! You must understand why people's caliber must be raised, how it should be raised, and which aspects to enter into. You must understand the significance of living out normal humanity, why this work has to be done, and the part that man should play. For example, in becoming educated, you should understand which aspects should be studied, and how one should enter into them. You should all know what the goal of becoming educated is. Is it not to understand the words of God and to enter into the truth? What

prevails throughout the churches today? Making people educate themselves causes them to forget about the enjoyment of God's words, and they do nothing all day beyond getting educated. If you require them to live out normal humanity, they will attend only to tidying up their house, cooking, or buying kitchen utensils. These things will be their sole focus; they will even be unaware of how to lead an ordinary church life. If you find yourself in the current circumstances, you have gone astray in your practice. Then why are you asked to enter into the spiritual life? Simply learning those things will leave you incapable of achieving what is asked of you. Life entry is still what is most important; the reason for doing that work, meanwhile, is to resolve the difficulties people encounter in their experiences. Raising your caliber gives you knowledge of human nature and the essence of man, the main purpose of which is so that people's spiritual life can grow and their disposition can change. You may know how to dress up and make yourself look nice, you may be insightful and clever, and yet ultimately, when the day comes for you to go to work, you cannot. Thus should you be aware of what should also be done while raising your caliber. The goal is to change you; raising your caliber is supplemental. It will not do if your caliber is not improved, and if your disposition is not changed, that is even worse. Neither can be omitted. Possessing normal humanity does not mean that you have borne resounding testimony—what is required of you is not so simple.

Only when people's caliber has been raised to the extent that they attain the sense and the lifestyle of people with normal humanity, and have life entry—only then will they have changes and witnesses to speak of. When the day comes for you to bear witness, you must also speak of changes in your human life, and the knowledge of God within you. Only the combination of these two aspects is your true testimony and your harvest. It

is not enough for your humanity to change on the outside but for you to have no understanding on the inside, nor will it do if you have an understanding and truth on the inside but you wind up neglecting to live out your normal humanity. The work done on you today is not for show, but to change you. All you need do is focus on changing yourself. Writing and listening every day, with nothing else in your life, will not do; you should have entry in every aspect. You should have the normal life of a saint. Many sisters dress like young ladies and brothers like nobility or big shots, utterly bereft of the decorum of the saints. It is one thing to raise a person's caliber —this is achieved incidentally. It is another thing to eat and drink God's words—this is what is key. If your caliber was raised but wound up not being put to use because you did not eat and drink God's words, would you not have wasted your efforts in learning? Both aspects must be combined. Why bring up the knowledge of God when discussing what is required of you? Is it not for the sake of the results of the work to come? After you have been conquered, you must be able to bear testimony from your own experiences. It will not do if your outward appearance is one of normal humanity, but you end up unable to put your experiences into words. While having a normal spiritual life, you should also achieve normal humanity, many aspects of which will come to be learned incidentally. Do you think sweeping the floor requires any particular practice? Even worse is spending an hour practicing how to hold your chopsticks when eating! What aspects does normal humanity include? Insight, sense, conscience, and character. If you can achieve normality in each of these aspects, your humanity will be up to par. You should have the likeness of a normal human being, you should resemble a believer in God. You do not have to achieve too much, or get involved in diplomacy; you just have to be a normal human being, with a normal person's sense, to be able to see through things, and at least look

like a normal human being. That will be enough. Everything required of you today is within your capabilities; this is not a case of trying to shoo a duck onto a perch. No useless words or useless work will be performed upon you. All the ugliness expressed or revealed in your life must be gotten rid of. You have been corrupted by Satan and brim with Satan's venom. All that is asked of you is to get rid of this corrupt satanic disposition. You are not being asked to become some high-ranking figure, or a famous or great person. There is no point in that. The work that is done in you takes into account what is inherent in you. What I ask of people is defined within limits. If you practiced in the way and tone in which intellectuals speak, this would not do; you would not be able to do it. Given your caliber, you should at least be able to speak with wisdom and tact and explain things in a clear and comprehensible manner. That is all it takes to meet the requirements. If, at the very least, you gain insight and sense, then that will do. What is most important right now is casting off your corrupt satanic disposition. You must cast off the ugliness that is manifested in you. How can you talk about supreme sense and supreme insight, if you do not cast these off? Many people, seeing that the age has changed, lack any humility or patience, and they might as well not have any love or saintly decorum, either. How absurd such people are! Do they have even an ounce of normal humanity? Do they have any testimony to speak of? They are utterly without insight or sense. Of course, some aspects of people's practice that are distorted need to be corrected; their former rigid spiritual lives and their benumbed and imbecilic appearance, for example—all of these have to be changed. Change does not mean letting you become dissolute or indulge in the flesh, saying whatever you want. You must not talk loosely. To have the speech and comportment of a normal human being is to speak coherently, saying "yes" when you mean "yes," and "no" when you mean "no." Stick to

the facts and speak appropriately. Do not cheat, do not lie. The limits that a normal person can reach regarding a change of disposition must be understood. If not, you will not be able to enter into reality.

The Significance of Saving the Descendants of Moab

In these two to three years of work, what should have been achieved in the work of judgment upon you has basically been achieved. Most people have let go of some of their future prospects and destiny. However, when it is mentioned that you are the descendants of Moab, many of you cannot stand it—your features distort, your mouths twist, and your eyes are fixed. You simply cannot believe that you are the descendants of Moab. Moab was banished to this land after being cursed. His progeny have passed down his lineage until today, and you all are his descendants. There is nothing I can do—who told you to be born in the house of Moab? I pity you and do not wish such upon you, but no one can change this fact. You are a descendant of Moab, and I cannot say that you are a descendant of David. No matter whose descendant you are, you are still a created being, though you are a being of low position, a creature of lowly birth. All created beings must experience all of God's work; they are all objects of His conquering, and all of them must see His righteous disposition and experience His wisdom and omnipotence. Today, you are a descendant of Moab, and you must accept this judgment and chastisement; were you not a descendant of Moab, would you not also need to accept this judgment and chastisement? Recognize this! In truth, working today on the descendants of Moab is most valuable and most significant. Since the work is done on you, it has enormous significance. If the work were done on the descendants of Ham, it would not be significant, because, unlike Moab, they are not of lowly birth. The descendants of Noah's second son Ham are only cursed—they did not come from fornication. They are merely of low position, because Noah cursed them to be the servants of servants. They have a low position, but their

original worth was not low. Speaking of Moab, people know that his original position was low because he was born of fornication. Though Lot's position was very high, Moab came from Lot and his daughter. Lot was called righteous, but Moab was still cursed. Moab was of low worth and had a low position, and even were he not cursed, he would still be of filth, and so he was different from Ham. He did not acknowledge Jehovah, but instead resisted and rebelled against Jehovah—and so he fell into the darkest of places. To work now on the descendants of Moab is to save those who have fallen into the greatest darkness. Although they were cursed, God is willing to gain glory from them, for they were at first all people whose hearts lacked God; only making those without God in their hearts submit to and love Him is true conquest, and the fruit of such work is the most valuable and the most convincing. Only this is gaining glory—this is the glory that God wants to gain in the last days. Although these people are of low position, that they are now able to gain such great salvation is truly an elevation by God. This work is very meaningful, and it is through judgment that He gains these people. It is not His intention to punish these people, but to save them. If, during the last days, He were still doing the work of conquest in Israel, it would be worthless; even if it bore fruit, it would not have value or any great significance, and He would not be able to gain all glory. He is working on you, those who have fallen into the darkest of places, those who are the most backward. These people do not acknowledge that there is a God and have never known that there is a God. These created beings have been so corrupted by Satan that they have forgotten God. They have been blinded by Satan and do not know at all that there is a God in heaven. In your hearts, you all worship idols and worship Satan—are you not the lowliest, the most backward of people? You are the lowliest of the flesh, without any personal freedom, and you suffer hardships as well. You

are also the people at the lowest level of this society, without even freedom of belief. Herein lies the significance of working on you. Working today on you, the descendants of Moab, is not meant to humiliate you, but to reveal the significance of the work. For you, it is a great elevation. If a person has reason and insight, they will say: “I am a descendant of Moab, truly unworthy of receiving today such great elevation by God, or such great blessings. In all I do and say, and according to my status and worth, I am not at all worthy of such great blessings from God. The Israelites have great love for God, and the grace they enjoy is bestowed on them by Him, but their status is much higher than ours. Abraham was very devoted to Jehovah, and Peter was very devoted to Jesus—their devotion was a hundred times greater than ours. Based on our actions, we are absolutely unworthy of enjoying God’s grace.” The service of these people in China simply cannot be brought before God. It is a complete shambles; that you now enjoy so much of God’s grace is purely God’s elevation! When have you sought God’s work? When have you sacrificed your life for God? When have you readily given up your family, your parents, and your children? None of you has paid a great price! Had the Holy Spirit not brought you out, how many of you would have been able to sacrifice everything? You have followed until today only under force and duress. Where is your devotion? Where is your submission? Based on your actions, you should have been destroyed long ago—all of you swept clean. What qualifies you to enjoy such great blessings? You are not worthy in the least! Who among you has forged their own path? Who among you has found the true way themselves? You are all lazy, gluttonous, comfort-seeking wretches! Do you think you are great? What do you have to brag about? Even ignoring that you are the descendants of Moab, is your nature or your birthplace of the highest sort? Even ignoring that you are his descendants,

are not all of you descendants of Moab, through and through? Can the truth of facts be changed? Does exposing your nature now misrepresent the truth of facts? Look at your servility, your lives, and your characters—do you not know that you are the lowliest of the low among mankind? What do you have to brag about? Look at your position in society. Are you not at its lowest level? Do you think I have misspoken? Abraham offered up Isaac—what have you offered up? Job offered up everything—what have you offered up? So many people have given their lives, laid down their heads, shed their blood in order to seek the true way. Have you paid that price? By comparison, you are not at all qualified to enjoy such great grace. Does it wrong you to say today that you are the descendants of Moab? Do not regard yourselves too highly. You have nothing to brag about. Such great salvation, such great grace is given to you freely. You have not offered anything up, yet you enjoy grace freely. Do you not feel ashamed? Is this true way something you sought out and found by yourselves? Was it not the Holy Spirit that compelled you to accept it? You have never had hearts of seeking, much less hearts that seek and long for the truth. You have just been sitting back and enjoying it; you have gained this truth without expending the least effort. What right do you have to complain? Do you think you are of the greatest worth? Compared to those who offered up their entire lives and spilled their blood, what do you have to complain about? Destroying you now would be right and natural! You have no option other than to submit and follow. You simply are not worthy! Most of those among you were called out, but had your environment not compelled you or had you not been called, you would have been entirely unwilling to come out. Who is willing to take on such renunciation? Who is willing to give up the pleasures of the flesh? You are all people who greedily revel in comfort and seek a luxurious life! You have gained such great blessings—what else do

you have to say? What complaints do you have? You have been allowed to enjoy the greatest blessings and the greatest grace in heaven, and work that has never been done before on earth is today revealed to you. Is this not a blessing? You are chastised so today because you have resisted God and rebelled against Him. Because of this chastisement, you have seen God's mercy and love, and more still you have seen His righteousness and holiness. Because of this chastisement and because of mankind's filthiness, you have seen God's great power, and you have seen His holiness and greatness. Is this not the rarest of truths? Is this not a life with meaning? The work that God does is full of meaning! Thus, the lower your position, the more it proves that you are elevated by God, and the more it proves the great value of His work on you today. It is simply a priceless treasure, which cannot be gotten anywhere else! Through the ages, no one has enjoyed such great salvation. The fact that your position is low shows how great God's salvation is, and it shows that God is faithful to mankind—He saves, He does not destroy.

Chinese people have never believed in God; they have never served Jehovah, and have never served Jesus. They just kowtow, burn incense, burn joss paper, and worship Buddha. They just worship idols—they are all rebellious to the extreme. So, the lower people's position is, the more it shows that what God gains from you is glory all the more. Some may say, from their point of view: "God, what is the work that You do? Such a lofty God, such a holy God as You comes to a filthy land? Do You think so little of Yourself? We are so filthy, but You are willing to be with us? You are willing to live among us? We are of such low position, but You are willing to make us complete? And You would use us as models and specimens?" I say: You do not understand My intentions. You do not understand the work that I want to do nor do you understand My disposition. The significance of

the work I am going to do is beyond your capacity to attain. Can My work conform to your human notions? According to human notions, I would have to be born in a nice country to show that I am of high status, to show that I am of great worth, to show My honor, holiness, and greatness. If I had been born in a place that recognizes Me, in an elite family, and if I were of high position and status, then I would be treated very well. That would not benefit My work, and could such great salvation still be revealed then? All those who see Me would submit to Me, and they would not be polluted with filth. I should have been born in this kind of place. That is what you believe. But think about it: Did God come to the earth for enjoyment, or for work? If I worked in that kind of easy, comfortable place, could I gain My full glory? Would I be able to conquer all of the created beings? When God came to the earth, He was not of the world, and He did not become flesh in order to enjoy the world. The place where working would reveal His disposition and be most meaningful is the place where He was born. Whether it is a holy or a filthy land, and no matter where He works, He is holy. Everything in the world was created by Him, though it has all been corrupted by Satan. However, all things still belong to Him; they are all in His hands. He comes to a filthy land and works there in order to reveal His holiness; He only does this for the sake of His work, which means He endures great humiliation to do such work in order to save the people of this filthy land. This is done so as to bear witness, for the sake of all of mankind. What such work shows people is God's righteousness, and it is better able to display God's supremacy. His greatness and uprightness are manifested in the salvation of a group of lowly people whom others scorn. Being born in a filthy land does not at all prove that He is lowly; it simply allows all of the created beings to see His greatness and His true love for mankind. The more He does so, the more it reveals His pure love, His

flawless love for man. God is holy and righteous, even though He was born in a filthy land, and even though He lives with those people who are full of filthiness, just as Jesus lived with sinners in the Age of Grace. Is every bit of His work not done for the sake of all mankind's survival? Is it all not so that mankind can gain great salvation? Two thousand years ago, He lived with sinners for a number of years. That was for the sake of redemption. Today, He is living with a group of filthy, lowly people. This is for the sake of salvation. Is all His work not for the sake of you humans? If not to save mankind, why would He have lived and suffered with sinners for so many years after being born in a manger? And if not to save mankind, why would He return to the flesh a second time, born in this land where demons congregate, and live with these people who have been deeply corrupted by Satan? Is God not faithful? What part of His work has not been for mankind? What part has not been for your destiny? God is holy—this is immutable! He is unpolluted by filth, though He has come to a filthy land; all of this can only mean that God's love for mankind is extremely selfless and the suffering and humiliation He endures is extremely great! Do you not know how great the humiliation He suffers is, for all of you and for your destiny? Rather than saving great people or the sons of rich and powerful families, He makes a point of saving those who are lowly and looked down on. Is all of this not His holiness? Is all of this not His righteousness? For the sake of all mankind's survival, He would rather be born in a filthy land and suffer every humiliation. God is very real—He does no false work. Is not every stage of work done in such a practical way? Though people all malign Him and say He sits at the table with sinners, though people all mock Him and say He lives with the sons of filth, that He lives with the lowliest of people, He still gives selflessly of Himself, and He is still thus rejected among mankind. Is the suffering He endures not greater than

yours? Is the work He does not more than the price you have paid? You were born in a land of filth, yet you have gained God's holiness. You were born in a land where demons congregate, yet you have received great protection. What choice do you have? What complaints do you have? Is the suffering He has endured not greater than the suffering you have endured? He has come to the earth and never enjoyed the delights of the human world. He detests such things. God did not come to the earth to have man treat Him to material things, nor did He come to enjoy the food, clothes, and ornaments of man. He pays no mind to these things. He came to earth to suffer for man, not to enjoy earthly fortune. He came to suffer, to work, and to complete His management plan. He did not select a nice place, to live in an embassy or a fancy hotel, nor does He have a number of servants to wait on Him. Based on what you have seen, do you not know if He came to work or for enjoyment? Do your eyes not see? How much has He given you? If He had been born in a comfortable place, would He be able to gain glory? Would He be able to work? Would His doing so have any significance? Would He be able to conquer mankind completely? Would He be able to rescue people from the land of filth? People ask, according to their notions: "Since God is holy, why was He born in this filthy place of ours? You hate and detest us filthy humans; You detest our resistance and our rebelliousness, so why do You live with us? You are a supreme God. You could have been born anywhere, so why did You have to be born in this filthy land? You chastise and judge us every day, and You know clearly that we are the descendants of Moab, so why do You still live among us? Why were You born into a family of the descendants of Moab? Why did You do that?" Such thoughts of yours are entirely lacking in reason! Only such work allows people to see His greatness, His humility and hiddenness. He is willing to sacrifice everything for the sake of His work, and He has endured

all suffering for the sake of His work. He acts for the sake of mankind, and, more than that, to conquer Satan, that all of the created beings may submit under His dominion. Only this is meaningful, valuable work. If the descendants of Jacob had been born in China, on this piece of land, and they were all of you, then what would be the significance of work done in you? What would Satan say? Satan would say: "They feared You before, they have submitted to You from the beginning, and they have no history of betraying You. They are not the darkest, lowliest, or most backward of mankind." If the work were indeed done in this way, who would be convinced by it? In the entire universe, the Chinese are the most backward of people. They are born lowly, with low integrity; they are dull-witted and numb, and they are vulgar and decadent. They are soaked through with satanic dispositions, filthy and licentious. You possess all of these satanic dispositions. Once this work is completed, people will cast off these corrupt dispositions and be able to submit completely and be made complete. Only such fruits of work are testimony among the created beings! Do you understand what testimony is? How should testimony actually be borne? This kind of work has made you into foils as well as service objects; even more, it has made you into objects of salvation. Today, you are God's people; later you will be models and specimens. In this work, you play various sorts of roles, and, in the end, you will be the objects of salvation. Many people are negative because of this; are they not utterly blind? You see nothing clearly! Just calling you such overwhelms you? Do you understand what God's righteous disposition is? Do you understand what God's salvation is? Do you understand what God's love is? You have no integrity! When referred to nicely, you are happy. When referred to badly, you are unwilling and retreat. What are you? You are not pursuing the true

way! Stop seeking right away—it is shameful! Is it not a sign of shame, that something so trivial overwhelms you?

You had better learn to know yourself a bit. Do not regard yourself too highly, and do not dream of going to heaven—simply seek dutifully to be conquered on earth. Do not think of those unrealistic dreams that do not exist! If someone says something like the following, these are the words of a person with resolve and backbone: “Although I am a descendant of Moab, I am willing to strive for God. I will rebel against my old ancestor! He birthed me and trampled on me, and I have been living in darkness until now. Today, God has released me, and I have finally seen the heavensun. Through being exposed by God, I have finally seen that I am a descendant of Moab. Before, I had blinders on, and I did not know that God has done so much work, for I had been blinded by that old Satan. I will rebel against it and thoroughly humiliate it!” So, do you have such resolve? Despite the fact that each of you looks like a human, you fall apart faster than anyone, and you are most sensitive to this matter. As soon as it is mentioned that you are the descendants of Moab, your mouths twist into a pout. Is this not the disposition of a pig? You are worthless. You would sacrifice your lives for the sake of fame and fortune! You may wish not to be a descendant of Moab, but is that not what you are? I am saying today that you are, and you must acknowledge it. I do not speak in opposition to fact. Some people are negative because of this, but what is there to be negative about? Are you not also a child of the great red dragon? Is it unjust to say that you are a descendant of Moab? Take a look at what you are living out, inside and out. From your head to your feet, there is nothing praiseworthy. Licentiousness, filth, blindness, resistance, rebelliousness—are these not all parts of your disposition? You live always in a land of licentiousness, and you leave no evil undone. You think you are wonderfully holy. Look at the things you

have done, and still you are so pleased with yourself. What have you done that is worthy of praise? You are like beasts. You have no humanity! You consort with animals and live amid wicked, licentious ideas. How much do you people lack? You agree that you are the children of the great red dragon, and you are willing to do service, but later, when it is said that you are the descendants of Moab, you become negative. Is this not the truth? It is just as you were born of your mother and father—no matter how terrible they are, you are still born of them. Even if you find an adoptive mother and leave your home, are you not still the child of your original parents? Can that fact be changed? Have I labeled you a descendant of Moab without reason? Some people say: "Couldn't You call me something else?" I say: "What if I call you a foil?" They are not willing to be foils, either. So, what are you willing to be? Foils, service-doers—is this not what you are? What else would you choose? Are you not a person born in the country of the great red dragon? No matter how you say you are a child of David, it does not accord with the facts. Is this something you choose for yourself? Can you pick any pretty name you like for yourself? Are the children of the great red dragon that were mentioned not you corrupted people? As for service-doers—are they not also you corrupted people? The specimens and models of having been conquered that were mentioned—are they not also you people? Is the path of being perfected not spoken of for you? Those who are chastised and judged are you people; will those who are later perfected not be some among you? Does this title still matter? You are so senseless; can you not even see such a trivial thing clearly? You do not know who is descended from whom, but it is clear to Me, and I am telling you. Being able to recognize it today is fine. Do not always feel so inferior. The more you are negative and retreat, the more it proves that you are the progeny of Satan. There are some who say, when you have them listen to

hymns: “Can descendants of Moab listen to hymns? I won’t; I’m not qualified!” If you have them sing, they say: “If the descendants of Moab sing, is God willing to listen? God detests me. I’m too ashamed to go before God and I cannot bear witness for Him. I simply will not sing, lest God be irritated when He hears it.” Is this not a negative way to deal with it? As a created being, you were born in a land of licentiousness, and you are a child of the great red dragon, a descendant of Moab; you should rebel against your old ancestor and rebel against old Satan. Only one who does so is someone who truly wants God.

In the beginning, when I gave you the position of God’s people, you jumped up and down, with greater joy than any others. Yet as soon as I said you are the descendants of Moab, how were you? You all fell apart! Where is your stature? Your concept of position is too strong! Most people cannot raise themselves up. Some go to do business, and some go to work. As soon as I say you are the descendants of Moab, you all want to run away. Is this the witness you bear for God, which you shout about all the day long? Will Satan be convinced in this way? Is this not a mark of shame? What use is it to have you? You are all garbage! What kind of suffering have you endured that you feel so wronged? You think once God has tortured you to a certain degree, He will be happy, as if He came intending to condemn you, and after condemning and destroying you, His work will be done. Is that what I have said? Do you not think so because of your blindness? Is it that you yourselves do not strive to do well, or that I condemn you by design? I have never done that—that is something you thought up yourselves. That has never at all been how I work, nor do I have that desire. If I truly wanted to destroy you, would I need to undergo such hardship? If I truly wanted to destroy you, would I need to speak with you so earnestly? My intention is this: When I have saved you, that will be when I can rest. The lowlier a

person is, the more they are the object of My salvation. The more proactively you are able to enter in, the happier I will be. The more you fall apart, the more upset I am. You want always to strut up and assume the throne—I tell you, that is not the path of saving you from filth. A fantasy of sitting on the throne cannot perfect you; that is not realistic. I say you are a descendant of Moab, and you are unhappy. You say: "If You have me go into the bottomless pit, I will not bear witness for You or suffer for You." Would your doing so not be in opposition to Me? Would it benefit you to do this? I have given you so much grace—have you forgotten? You have spurned and humiliated the heart of God, which is like that of a loving mother; what will the consequences be for you? I will not force you if you do not bear witness for Me—but you should know that you will be a target of destruction in the end. If I cannot gain testimony in you, I will gain it in other people. That does not matter to Me, but in the end, you will regret it, and at that time, you will have long since fallen into darkness. Then who will be able to save you? Do not think that the work cannot be done without you—having you is not to have much, and lacking you is not to lack much. Do not regard yourself with too much honor. If you are unwilling to follow Me, it goes to show that you are rebellious, and there is nothing desirable in you. If you are a good talker, is that not simply because you have equipped yourself with words I have brought through My work? What in you is praiseworthy? Do not let your imagination run away with you! If I cannot gain glory from you descendants of Moab, I will select a second and a third group of Moab's descendants for My work until I do gain glory. If you are unwilling to bear witness for Me, then get out! I will not force you! Do not think I will be unable to move a step without you. Finding suitable objects for My work in this land of China is effortless. Nothing else can be found in this land—filthy, corrupt people are absolutely everywhere, and My work

can be done anywhere. Do not be so proud! No matter how proud you are, are you not still a child born of fornication? Look at your worth—what other choice do you have? Merely allowing you to live is an enormous elevation, so what could you still be arrogant about? Were it not for My work to end the age, would you not long ago have fallen into the midst of natural and man-made disasters? Can you still live so comfortably? You still argue constantly over this matter. Since I said you are a descendant of Moab, you have been pouting all the time. You do not educate yourselves, you do not read God's words, and you cannot stand the sight of this or that person. When you see other people becoming educated, you disturb them and say discouraging things. You have some nerve! You say: "What education could the descendants of Moab have? I won't bother." Is this not something a beast would say? Do you even count as a human? I have said so much, but it has achieved nothing in you. Have I done all this work in vain? Have I said all these words in vain? Even a dog would wag its tail; such a person is not even as good as a dog! Are you worthy of being called human? When I speak of the descendants of Moab, some people deliberately debase themselves. They dress differently than before and are so unkempt that they do not look like humans, and they mutter: "I am a descendant of Moab. I'm no good. It is daydreaming to think of gaining any blessings. Can the descendants of Moab be perfected?" As soon as I have spoken of the descendants of Moab, most people no longer have hope; they say: "God says we are the descendants of Moab—what does that signify? Look at the tone He has adopted—it is irrevocable! There's no love in His words. Aren't we targets of destruction?" Have you forgotten what was said before? The term "descendants of Moab" is the only thing you now remember? In truth, many words are meant to achieve an effect, but they also reveal the truth of facts. Most people do not believe it. You are not

willing to suffer so for Me. You are afraid of death and want always to escape. If you want to go, I will not compel you to stay, but I must tell you this clearly: Do not live an entire lifetime in vain, and do not forget the things I have told you in the past. As a created being, you should perform the duty of a created being. Do not act against your conscience; what you should do is dedicate yourself to the Lord of creation. The descendants of Moab are also created beings, it is just that they are foils, and they are cursed. No matter what, you are still a created being. You are not far off if you say this: “Even though I am a descendant of Moab, I have enjoyed so much of God’s grace that I must have some conscience. I’ll simply acknowledge it but not dwell on it. Even if I suffer within this stream, I will suffer until the end, and if I’m a descendant of Moab, then so be it. I will still follow until the end!” You must follow until the end. If you run away, you will truly have no prospects—you will have stepped onto the road of destruction.

There is good in having you understand your origin, and having you understand the factual truth benefits the work. Without doing so, the desired outcome would not be achieved. This is a part of the work of conquest, and it is a necessary step in the work. That is a fact. This work is meant to awaken people’s spirits, to awaken their sense of conscience and allow them to gain this great salvation. If one has a conscience, they must thank God all the more when they see they are of low position. They must hold His words in their hands, hold tightly to the grace He has given them, and even weep bitterly and say: “Our position is low and we have gained nothing in the world. No one looks up to us lowly people. We are persecuted in our home environment, our husbands reject us, our wives revile us, our children look down on us, and when we are old, our daughters-in-law also mistreat us. We have truly suffered no small amount,

and that we now enjoy God's great love is such good fortune! Had God not saved us, how could we see human suffering clearly? Would we not still be degenerating in this sin? Is this not God's elevation of us? I am one of the lowliest of people, and God has lifted me up so high. Even if I am destroyed, I must still repay His love. God thinks highly of us and He speaks with us, such lowly people, face-to-face. He takes my hand to teach me. With His mouth, He feeds me. He lives with me and suffers with me. Even if He chastises me—what can I say? Is being chastised not also being elevated by God? I am chastised yet I can see His righteousness. I cannot be without a conscience—I must repay God's love. I cannot rebel against God anymore." God's status and His identity are not the same as people's—His suffering is the same, and His food and clothes are the same, but all people respect Him, and this is the only difference. Is all else He enjoys not the same as man? So, what entitles you to ask God to treat you in a certain way? God has endured such great suffering and done such great work, and you—lower than ants, lower than bugs—have been elevated so high today. If you cannot repay God's love, where is your conscience? Some people say from their hearts: "Every time I think of leaving God, my eyes fill with tears and my conscience is pricked. I am indebted to God. I cannot do this. I cannot treat Him so. If I were to die and by dying give glory to His work, I would be beyond content. Otherwise, even if I live, I will feel no peace." Listen to these words—they describe the duty that a created being should fulfill. If a person always has this vision within them, they will be clear and at ease inside; they will be certain of these things. You will say: "God is not harming me, and He's not deliberately laughing at me or humiliating me. Although He speaks somewhat harshly and it strikes to the heart, it is for my own sake. Although He speaks so harshly, He is still saving me, and He is still considerate of my weaknesses. He is not using facts to punish me. I

believe that God is salvation." If you truly have this vision, you will be unlikely to flee. Your conscience will not let you go, and its condemnation will tell you that you should not treat God that way. You think of all the grace you have gained. You have heard so many of My words—could you have listened to them in vain? No matter who runs away, you cannot. Other people do not believe, but you must. Other people abandon God, but you must uphold God and bear witness to Him. Others slander God, but you cannot. No matter how unkind God is to you, you must still do right by Him. You should repay His love, and you must have a conscience, because God is innocent. He has already suffered great humiliation by coming to earth from heaven to work amongst mankind. He is holy without the slightest filth. In coming to a land of filth, how much humiliation has He endured? He works on you for your sake. If you treat Him without a conscience, it would be better to die an early death!

At present, most people are lacking in this aspect of vision; they absolutely cannot fathom this work and do not know what God means to finally achieve with it. Especially those addled ones—it is as if they have entered a labyrinth and lost their way after a few turns. If you thoroughly explain the aim of God's management plan to them, they will not become addled. Many people cannot fathom it, and believe that God's work is to torture people. They do not understand the wisdom and wondrousness of His work, and they do not understand that His work is to reveal His great power, and, more than that, to save mankind. They do not see all of that; they merely see whether they have any prospects, whether they will be able to enter heaven. They say: "God's work is always so roundabout; it would do to let us see Your wisdom directly. You shouldn't torture us this way. We are too lacking in caliber, and we don't understand Your intentions. It would be great if You spoke and acted directly. You want us to guess, but we can't.

It would be great if You would hurry up and allow us to see Your glory. What's the need to do things in such a roundabout way?" What you now lack most is conscience. Have more of a conscience. Open your eyes wide, to see who really is doing the steps of this work. Do not jump to conclusions. Now, at best, you have understood something of the superficial aspect of the way of life you should experience. There is still a great deal of truth for you to experience, and when the day comes that you can understand it fully, you will no longer speak in such a way, nor will you complain. Neither will you be so quick to define things. You will say: "God is so wise, God is so holy, God is so powerful!"

The Experiences of Peter: His Knowledge of Chastisement and Judgment

When he was being chastised by God, Peter prayed, “Oh God! My flesh is rebellious, and You chastise me and judge me. I rejoice in Your chastisement and judgment, and even if You do not want me, in Your judgment I behold Your holy and righteous disposition. When You judge me, so that others may behold Your righteous disposition in Your judgment, I feel content. If it can express Your disposition and allow Your righteous disposition to be seen by all created beings, and if it can make my love for You more pure, that I can attain the likeness of one who is righteous, then Your judgment is good, for such is Your goodwill. I know that there is still much in me that is rebellious, and that I am still not fit to come before You. I wish for You to judge me even more, whether through a hostile environment or great tribulations; no matter what You do, to me it is precious. Your love is so profound, and I am willing to lay myself at Your mercy without the slightest complaint.” This is Peter’s knowledge after he experienced the work of God, and it is also a testimony to his love of God. Today, you have already been conquered—but how is this conquest expressed in you? Some people say, “My conquest is the supreme grace and exaltation of God. Only now do I realize that the life of man is hollow and without significance. Man spends his life rushing about, producing and raising generation after generation of children, and is ultimately left with nothing. Today, only after being conquered by God have I seen that there is no value to living in this way; it really is a meaningless life. I may as well die and be done with it!” Can such people who have been conquered be gained by God? Can they become specimens and models? Such people are a lesson in negativity; they have no aspirations, and do not strive to improve

themselves. Even though they count as having been conquered, such negative people are incapable of being made perfect. Near the end of his life, after he had been made perfect, Peter said, “O God! If I were to live a few more years, I would wish to achieve a purer and deeper love of You.” When he was about to be nailed to the cross, in his heart he prayed, “O God! Your time has now arrived; the time You prepared for me has arrived. I must be crucified for You, I must bear this testimony to You, and I hope that my love can satisfy Your requirements, and that it can become purer. Today, to be able to die for You, and be nailed to the cross for You, is comforting and reassuring to me, for nothing is more gratifying to me than to be able to be crucified for You and satisfy Your wishes, and to be able to give myself to You, to offer up my life to You. Oh God! You are so lovely! Were You to allow me to live, I would be even more willing to love You. As long as I am alive, I will love You. I wish to love You more deeply. You judge me, and chastise me, and try me because I am not righteous, because I have sinned. And Your righteous disposition becomes more apparent to me. This is a blessing to me, for I am able to love You more deeply, and I am willing to love You in this way even if You do not love me. I am willing to behold Your righteous disposition, for this makes me more able to live out a life of meaning. I feel that my life now is more meaningful, for I am crucified for Your sake, and it is meaningful to die for You. Yet still I do not feel satisfied, for I know too little of You, I know that I cannot completely fulfill Your wishes, and have repaid You too little. In my life, I have been incapable of returning my entirety to You; I am far from that. As I look back at this moment, I feel so indebted to You, and I have but this moment to make up for all of my mistakes and all the love that I have not repaid You.”

Man must pursue to live out a life of meaning, and should not be satisfied with his current circumstances. To live out the image of Peter, he must possess the knowledge and experiences of Peter. Man must pursue things that are higher and more profound. He must pursue a deeper, purer love of God, and a life that has value and meaning. Only this is life; only then will man be the same as Peter. You must focus on being proactive toward your entry on the positive side, and must not passively allow yourself to backslide for the sake of momentary ease while ignoring more profound, more specific, and more practical truths. Your love must be practical, and you must find ways to free yourself from this depraved, carefree life that is no different from an animal's. You must live out a life of meaning, a life of value, and you must not fool yourself or treat your life like a toy to be played with. For everyone who aspires to love God, there are no unobtainable truths and no justice for which they cannot stand firm. How should you live your life? How should you love God, and use this love to satisfy His intentions? There is no greater matter in your life. Above all, you must have such aspirations and perseverance, and should not be like those who are spineless, those who are weaklings. You must learn how to experience a meaningful life and experience meaningful truths, and should not treat yourself perfunctorily in that way. Without you realizing it, your life will pass you by; after that, will you have another opportunity to love God? Can man love God after he is dead? You must have the same aspirations and conscience as Peter; your life must be meaningful, and you must not play games with yourself. As a human being, and as a person who pursues God, you must be able to carefully consider how you treat your life, how you should offer yourself to God, how you should have a more meaningful faith in God, and how, since you love God, you should love Him in a way that is more pure, more beautiful, and more good. Today, you

cannot only be content with how you are conquered, but must also consider the path that you will walk in the future. You must have aspirations and the courage to be made perfect, and should not always think yourself incapable. Does the truth have favorites? Can the truth deliberately oppose people? If you pursue the truth, can it overwhelm you? If you stand firm for justice, will it knock you down? If it is truly your aspiration to pursue life, can life elude you? If you are without the truth, that is not because the truth ignores you, but because you stay away from the truth; if you cannot stand fast for justice, that is not because there is something wrong with justice, but because you believe it is out of line with the facts; if you have not gained life after pursuing it for many years, that is not because life has no conscience toward you, but because you have no conscience toward life, and have driven away life; if you live in the light, and have been incapable of gaining the light, that is not because the light is unable to illuminate you, but because you have not paid any attention to the existence of the light, and so the light has quietly departed from you. If you do not pursue, then it can only be said that you are worthless trash, and have no courage in your life, and do not have the spirit to resist the forces of darkness. You are too weak! You are unable to escape the forces of Satan that lay siege to you, and are only willing to lead this kind of safe and secure life and die in ignorance. What you should achieve is your pursuit of being conquered; this is your bounden duty. If you are content to be conquered, then you drive out the existence of the light. You must suffer hardship for the truth, you must give yourself to the truth, you must endure humiliation for the truth, and to gain more of the truth you must undergo more suffering. This is what you should do. You must not throw away the truth for the sake of a peaceful family life, and you must not lose a lifetime of dignity and integrity for the sake of momentary enjoyment. You should pursue all that is

beautiful and good, and you should pursue a path in life that is more meaningful. If you lead such a vulgar life, and do not pursue any objectives, do you not waste your life? What can you gain from such a life? You should forsake all enjoyments of the flesh for the sake of one truth, and should not throw away all truths for the sake of a little enjoyment. People like this have no integrity or dignity; there is no meaning to their existence!

God chastises and judges man because it is required by His work, and, moreover, because it is needed by man. Man needs to be chastised and judged, and only then can he achieve the love of God. Today, you have been utterly convinced, but when you encounter the slightest setback, you are in trouble; your stature is still too small, and you still need to experience more of such chastisement and judgment in order to achieve a deeper knowledge. Today, you more or less have a bit of a God-fearing heart, and you are afraid of God, and you know He is the true God, but you do not have a great love of Him, much less have you achieved a pure love; your knowledge is too superficial, and your stature is still insufficient. When you truly encounter an environment, you still have not borne witness, too little of your entry is proactive, and you have no idea how to practice. Most people are passive and inactive; they only secretly love God in their hearts, but have no way of practice, nor are they clear about what their goals are. Those who have been made perfect not only possess normal humanity, but are possessed of truths that exceed the measures of conscience, that are higher than the standards of conscience; they not only use their conscience to pay back God's love, but, more than that, they have known God, and have seen that God is lovely, and worthy of man's love, and that there is so much to love in God; man cannot help but love Him! The love for God of those who have been made perfect is in order to fulfill their own personal aspirations. Theirs is a spontaneous love, a love that asks for nothing in

return, and which is not a transaction. They love God because of nothing other than their knowledge of Him. Such people care not whether God bestows graces upon them, and are content with nothing more than to satisfy God. They do not strike bargains with God, nor do they measure their love of God by conscience: “You have given to me, thus I love You in return; if You do not give to me, then I have nothing for You in return.” Those who have been made perfect always believe that: “God is the Creator, and He carries out His work upon us. Since I have this opportunity, condition, and qualification to be made perfect, my pursuit should be to live out a life of meaning, and I should satisfy Him.” It is just like that which was experienced by Peter: When he was at his weakest, he prayed to God and said, “O God! Regardless of the time or place, You know that I always miss You. No matter the time or place, You know that I want to love You, but my stature is too small, I am too weak and powerless, my love is too limited, and my sincerity toward You is too meager. Compared to Your love, I am simply unfit to live. I wish only that my life is not in vain, and that I can not only repay Your love, but, moreover, that I can devote all I have to You. If I can satisfy You, then as a created being, I shall have peace of mind, and will ask for nothing more. Although I am weak and powerless now, I will not forget Your exhortations, and I will not forget Your love. Now I am doing nothing more than repaying Your love. Oh God, I feel awful! How can I give back the love in my heart to You, how can I do all I can, and be able to fulfill Your wishes, and be able to offer all that I have to You? You know the weakness of man; how can I be worthy of Your love? Oh God! You know I am of small stature, that my love is too meager. How can I do the best that I can in this kind of environment? I know I should repay Your love, I know that I should give all that I have to You, but today my stature is too small. I ask that You give me strength and confidence, so

that I will be more able to possess a pure love to devote to You, and more able to devote all that I have to You; not only will I be able to repay Your love, but I will be more able to experience Your chastisement, judgment and trials, and even more severe curses. You have allowed me to behold Your love, and I am incapable of not loving You, and though I am weak and powerless today, how could I forget You? Your love, chastisement and judgment have all caused me to know You, yet I also feel incapable of satisfying Your love, for You are so great. How can I devote all that I have to the Creator?" Such was Peter's request, yet his stature was too inadequate. At this moment, he felt as if a knife were being twisted in his heart. He was in agony; he knew not what to do under such conditions. Yet he still continued to pray: "O God! Man is of childish stature, his conscience is feeble, and the only thing I can achieve is to repay Your love. Today, I know not how to satisfy Your intentions, and I only wish to do all I can, give all I have, and devote all I have to You. Regardless of Your judgment, regardless of Your chastisement, regardless of what You bestow upon me, regardless of what You take away from me, make me free from the slightest complaint toward You. Many times, when You chastised me and judged me, I grumbled to myself, and was incapable of achieving purity, or of fulfilling Your wishes. My repayment of Your love was born out of compulsion, and at this moment I hate myself even more." It was because he sought a purer love of God that Peter prayed in this way. He was seeking, and entreating, and, furthermore, he was recriminating himself, and confessing his sins to God. He felt indebted to God, and felt hatred of himself, yet he was also somewhat sad and negative. He always felt thus, as if he could not measure up to God's intentions, and unable to do his best. Under such conditions, Peter still pursued the faith of Job. He saw how great had been the faith of Job, for Job had seen that everything he had was

bestowed by God, and it was natural for God to take everything from him, that God would give to whomever He wished—such was the righteous disposition of God. Job had no complaints, and could still praise God. Peter also knew himself, and in his heart he prayed, "Today I should not be content with repaying Your love using my conscience and with however much love I give back to You, because my thoughts are too corrupt, and because I am incapable of seeing You as the Creator. Because I am still unfit to love You, I must cultivate the ability to devote all that I have to You, and do so willingly, I must know all that You have done, and make none of my own choices, I must behold Your love, and be able to speak Your praises and extol Your holy name, so that You may gain great glory through me. I am willing to stand fast in this testimony to You. Oh God! Your love is so precious and beautiful; how could I wish to live in the hands of the evil one? Was I not made by You? How could I live under the power of Satan? I would prefer that my entire being live amid Your chastisement. I am unwilling to live under the power of the evil one. If I can be made pure, and can devote my all to You, I am willing to offer up my body and mind to Your judgment and chastisement, for I detest Satan, and am unwilling to live under its power. Through Your judgment of me, You show forth Your righteous disposition; I am happy, and have not the slightest complaint. If I am able to fulfill the duty of a created being, I am willing that my entire life be accompanied by Your judgment, through which I will come to know Your righteous disposition, and will rid myself of the influence of the evil one." Peter always prayed thus, always sought thus, and he reached a, relatively speaking, high realm. Not only was he able to repay God's love, but, more importantly, he also fulfilled his duty as a created being. Not only was he not accused by his conscience, but he was also able to transcend the standards of conscience. His prayers continued to go up before God, such

that his aspirations were ever higher, and he possessed more and more of a God-loving heart. Though he suffered agonizing pain, still he did not forget to love God, and still he sought to attain the ability to understand God's intentions. In his prayers he uttered the following words: "I have accomplished nothing more than the repayment of Your love. I have not borne testimony to You before Satan, have not freed myself from the influence of Satan, and still live amid the flesh. I wish to use my love to defeat Satan, to shame it, and thus satisfy Your intentions. I wish to give my entirety to You, to not give the slightest bit of myself to Satan, for Satan is Your enemy." The more he sought in this direction, the more he was moved, and the higher his knowledge of these matters. Without realizing it, he came to know that he should free himself of the influence of Satan, and should completely return himself to God. Such was the realm he attained. He was transcending the influence of Satan, and ridding himself of the pleasures and enjoyments of the flesh, and was willing to experience more profoundly both God's chastisement and His judgment. He said, "Even though I live amid Your chastisement, and amid Your judgment, regardless of the hardship that entails, still I am unwilling to live under the power of Satan, still I am unwilling to suffer Satan's trickery. I take joy from living amid Your curses, and am pained by living amid the blessings of Satan. I love You by living amid Your judgment, and this brings me great joy. Your chastisement and judgment is righteous and holy; it is in order to cleanse me, and even more, it is to save me. I would prefer to spend my entire life amid Your judgment so that I may be under Your care. I am unwilling to live under Satan's power for a single moment. I wish to be cleansed by You; even if I suffer hardship, I am unwilling to be exploited and tricked by Satan. I, this created being, should be used by You, possessed by You, judged by You, and chastised by You. I should even be cursed by You. My

heart rejoices when You are willing to bless me, for I have seen Your love. You are the Creator, and I am a created being: I should not betray You and live under the power of Satan, nor should I be exploited by Satan. I should be Your horse, or ox, instead of living for Satan. I'd rather live amid Your chastisement, without physical bliss, and this would bring me enjoyment even if I were to lose Your grace. Though Your grace is not with me, I enjoy being chastised and judged by You; this is Your best blessing, Your greatest grace. Though You are always majestic and wrathful toward me, still I am incapable of leaving You, and still I cannot love You enough. I'd prefer to live in Your home, I'd prefer to be cursed, chastised, and smitten by You, and am unwilling to live under the power of Satan, nor am I willing to rush about and busy myself only for the flesh, and much less am I willing to live for the flesh." Peter's love was a pure love. This is the experience of being made perfect, and is the highest realm of being made perfect; there is no life that is more meaningful. He accepted God's chastisement and judgment, he treasured God's righteous disposition, and nothing about Peter was more precious. He said, "Satan gives me material enjoyments, but I do not treasure them. God's chastisement and judgment come upon me—in this I am graced, in this I find enjoyment, and in this I am blessed. Were it not for God's judgment I would never love God, I would still live under the power of Satan, would still be controlled and commanded by it. If that were the case, I would never become a real human being, for I would be incapable of satisfying God, and would not have devoted my entirety to God. Even though God does not bless me, leaving me without comfort inside as if a fire is burning within me, and with no peace or joy, and even though God's chastisement and discipline is never apart from me, in God's chastisement and judgment I am able to behold His righteous disposition. I take delight in this; there is no more valuable or meaningful thing in life. Though His

protection and care have become ruthless chastisement, judgment, curses and smiting, still I take enjoyment in these things, for they can better cleanse me and change me, can bring me closer to God, can make me more able to love God, and can make my love of God purer. This makes me able to fulfill my duty as a created being, and takes me before God and away from the influence of Satan, so that I no longer serve Satan. When I do not live under the power of Satan, and am able to devote everything I have and all that I can do to God, without holding anything back—that will be when I am fully satisfied. It is God's chastisement and judgment that have saved me, and my life is inseparable from God's chastisement and judgment. For me, living on earth is the same as living under the power of Satan, and were it not for the care and protection of God's chastisement and judgment, I would have always lived under the power of Satan, and, moreover, I would not have had the opportunity or means to live out a life of meaning. Only if God's chastisement and judgment never leave me will I be able to be cleansed by God. Only with the harsh words and righteous disposition of God, and God's majestic judgment, have I gained supreme protection and come to live in the light, and gained the blessings of God. To be able to be cleansed, and free myself from Satan, and live under the dominion of God —this is the greatest blessing in my life today." This is the highest realm experienced by Peter.

This is exactly the state that man must attain after being made perfect. If you cannot achieve this much, then you cannot live out a life of meaning. Man lives amid the flesh, which means he lives in a human hell, and without God's judgment and chastisement, man is as filthy as Satan. How could man be holy? Peter believed that chastisement and judgment by God were man's best protection and greatest grace. Only through chastisement and judgment by God could man awaken and hate the flesh, hate Satan.

God's strict discipline frees man from the influence of Satan, frees him from his own little world, and allows him to live in the light of God's presence. There is no better salvation than chastisement and judgment! Peter prayed, "O God! As long as You chastise and judge me, I will know that You have not left me. Even if You do not give me joy or peace, and make me live in suffering, and inflict countless chastenings on me, as long as You do not leave me, my heart will be at ease. Today, Your chastisement and judgment have become my best protection and my greatest blessing. The grace You give me protects me. The grace You bestow upon me today is a manifestation of Your righteous disposition, and is chastisement and judgment; moreover, it is a trial, and, more than that, it is a life of suffering." Peter was able to put aside the pleasures of the flesh and seek a deeper love and greater protection, because he had gained so much grace from God's chastisement and judgment. In his life, if man wishes to be cleansed and achieve changes in his disposition, if he wishes to live out a life of meaning and fulfill his duty as a created being, then he must accept God's chastisement and judgment, and must not allow God's discipline and God's smiting to depart from him, in order that he may free himself from the manipulation and influence of Satan, and live in the light of God. Know that God's chastisement and judgment is the light, and the light of man's salvation, and that there is no better blessing, grace or protection for man. Man lives under the influence of Satan, and exists in the flesh; if he is not cleansed and does not receive God's protection, then man will become ever more depraved. If he wishes to love God, then he must be cleansed and saved. Peter prayed, "God, when You treat me kindly I am delighted, and feel comfort; when You chastise me, I feel even greater comfort and joy. Although I am weak, and endure untold suffering, although there are tears and sadness, You know that this sadness is because of my rebelliousness,

and because of my weakness. I weep because I cannot satisfy Your intentions, I feel sorrow and regret because I am insufficient for Your requirements, but I am willing to attain this realm, I am willing to do all I can to satisfy You. Your chastisement has brought me protection, and has given me the best salvation; Your judgment eclipses Your tolerance and patience. Without Your chastisement and judgment, I would not enjoy Your mercy and lovingkindness. Today, I see all the more that Your love has transcended the heavens and excelled above all other things. Your love is not just mercy and lovingkindness; even more than that, it is chastisement and judgment. Your chastisement and judgment have given me so much. Without Your chastisement and judgment, not a single person would be cleansed, and not a single person would be able to experience the love of the Creator. Though I have endured hundreds of trials and tribulations, and have even come close to death, they have allowed me to truly know You and gain supreme salvation. If Your chastisement, judgment and discipline were to depart from me, then I would live in darkness, under the power of Satan. What benefits does the flesh of man have? If Your chastisement and judgment were to leave me, it would be as if Your Spirit had forsaken me, as if You were no longer with me. If that were so, how could I go on living? If You give me sickness and take my freedom, I can continue living, but if Your chastisement and judgment were to ever leave me, I would have no way to go on living. If I were without Your chastisement and judgment, I would have lost Your love, a love that is too deep for me to put into words. Without Your love, I would live under the power of Satan, and would be unable to see Your glorious face. How could I continue living? I could not endure such darkness, such a life. Having You with me is like seeing You, so how could I leave You? I implore You, I beg You not to take my greatest comfort from me, even if it is just a few words of reassurance. I have

enjoyed Your love, and today I cannot be away from You; how could I not love You? I have shed many tears of sorrow because of Your love, yet I have always felt that a life such as this is more meaningful, more able to enrich me, more able to change me, and more able to allow me to attain the truth that should be possessed by the created beings."

Man's entire life is lived under the power of Satan, and there is not a single person who can free themselves from the influence of Satan on their own. All live in a filthy world, in corruption and emptiness, without the slightest meaning or value; they live such carefree lives for the flesh, for lust, and for Satan. There is not the slightest value to their existence. Man is incapable of finding the truth that will free him from the influence of Satan. Even though man believes in God and reads the Bible, he does not understand how to free himself of the control of Satan's influence. Throughout the ages, very few people have discovered this secret, very few have grasped it. As such, even though man detests Satan, and detests the flesh, he does not know how to rid himself of the harmful influence of Satan. Today, are you not still under the power of Satan? You do not regret your rebellious acts, and much less do you feel that you are filthy and rebellious. After opposing God, you even have peace of mind and feel great tranquility. Is your tranquility not because you are corrupt? Does this peace of mind not come from your rebelliousness? Man lives in a human hell, he lives under the dark influence of Satan; across the land, ghosts live together with man, encroaching upon the flesh of man. On earth, you do not live in a beautiful paradise. The place where you are is the realm of the devils, a human hell, a netherworld. If man is not cleansed, then he is of the filth; if he is not protected and cared for by God, then he is still a captive of Satan; if he is not judged and chastised, then he will have no means of escaping the oppression of the dark influence of Satan. The corrupt disposition that

you show forth and the rebellious behavior that you live out are sufficient to prove that you are still living under the power of Satan. If your mind and thoughts have not been cleansed, and your disposition has not been judged and chastised, then your entire being is still controlled by the power of Satan, your mind is controlled by Satan, your thoughts are manipulated by Satan, and your entire being is controlled by the hands of Satan. Do you know just how far you are, now, from the standards of Peter? Do you possess that caliber? How much do you know of the chastisement and judgment of today? How much do you possess of that which Peter came to know? If, today, you are unable to know, will you be able to achieve this knowledge in the future? Someone as lazy and cowardly as you is simply incapable of knowing chastisement and judgment. If you pursue the peace of the flesh, and the pleasures of the flesh, then you will have no means of being cleansed, and in the end you will be returned to Satan, for what you live out is Satan, and it is the flesh. As things stand today, many people do not pursue life, which means that they do not care about being cleansed, or about entering into a deeper life experience. That being so, how can they be made perfect? Those who do not pursue life have no opportunity to be made perfect, and those who do not pursue a knowledge of God, who do not pursue changes in their disposition, are incapable of escaping Satan's dark influence. They are not serious about their knowledge of God and about their entry into changes in their disposition, just like those who believe in religion, who merely follow ceremony and attend regular services. Is that not futile? If, in man's belief in God, he is not serious about matters of life, does not pursue entry into the truth, does not pursue changes in his disposition, much less pursue a knowledge of the work of God, then he cannot be made perfect. If you wish to be made perfect, then you must understand God's work. In particular, you must understand the significance

of His chastisement and judgment, and why this work is carried out upon man. Are you able to accept this work? During chastisement of this kind, are you able to achieve the same experiences and knowledge as Peter? If you pursue knowledge of God and of the work of the Holy Spirit, and if you pursue changes in your disposition, then you have the opportunity to be made perfect.

For those who are to be made perfect, this step of work of being conquered is indispensable; only once man has been conquered can he experience the work of being made perfect. There is no great value to only performing the role of being conquered, which will not render you fit for use by God. You will have no means of playing your part in spreading the gospel, for you do not pursue life, and do not pursue change and renewal in yourself, and so you have no actual experience of life. During this step-by-step work, you once acted as a service-doer and as a foil, but if ultimately you do not pursue to be Peter, and your pursuit is not according to the path by which Peter was made perfect, then, naturally, you will not experience changes in your disposition. If you are someone who pursues being made perfect, then you will have borne testimony, and you will say: “In this step-by-step work of God, I have accepted God’s work of chastisement and judgment, and though I have endured great suffering, I have come to know how God makes man perfect, I have gained the work done by God, I have had the knowledge of the righteousness of God, and His chastisement has saved me. His righteous disposition has come upon me and brought me blessings and grace; it is His judgment and chastisement that has protected and purified me. If I had not been chastised and judged by God, and if the harsh words of God had not come upon me, I could not have known God, and nor could I have been saved. Today I see: As a created being, not only does one enjoy all things made by the Creator, but, more importantly, all

created beings should enjoy the righteous disposition of God and His righteous judgment, because God's disposition is worthy of man's enjoyment. As a created being that has been corrupted by Satan, one should enjoy God's righteous disposition. In His righteous disposition there is chastisement and judgment, and, moreover, there is great love. Although I am incapable of completely gaining God's love today, I have had the good fortune to see it, and in this I have been blessed." This is the path walked by those who experience being made perfect, and this is the knowledge of which they speak. Such people are the same as Peter; they have the same experiences as Peter. Such people are also those who have gained life, who possess the truth. When they experience until the very end, during God's judgment they will surely completely rid themselves of the influence of Satan, and be gained by God.

After people have been conquered, they do not have any resounding testimony. They have merely shamed Satan, but have not lived out the reality of God's words. You have not gained the second salvation; you have merely gained a sin offering, yet you have not been made perfect—this is a great loss. You must understand what you should enter into, and what you should live out, and you must enter into them. If, in the end, you do not accomplish being made perfect, then you will not be a real human being, and you will be filled with regret. Adam and Eve created by God in the beginning were holy people, which is to say, whilst in the Garden of Eden they were holy, untainted with filth. They were also faithful to Jehovah, and knew nothing of the betrayal of Jehovah. This is because they were without the disturbance of the influence of Satan, were without Satan's poison, and were the purest of all mankind. They lived in the Garden of Eden, undefiled by any filth, unpossessed by the flesh, and in fear of Jehovah. Later, when they were tempted by Satan, they had the poison of the serpent, and the

desire to betray Jehovah, and they lived under the influence of Satan. In the beginning, they were holy and they feared Jehovah; only in this state were they human. Later on, after they were tempted by Satan, they ate the fruit of the tree of the knowledge of good and evil, and lived under the influence of Satan. They were gradually corrupted by Satan, and lost the original image of man. In the beginning, man had the breath of Jehovah, was not the slightest bit rebellious, and had no evil in his heart. At that time, man was truly human. After being corrupted by Satan, man became a beast. His thoughts were filled with evil and filth, without good or holiness. Is this not Satan? You have experienced much of God's work, yet you have not changed or been cleansed. You still live under the power of Satan, and still do not submit to God. This is someone who has been conquered but has not been made perfect. And why is it said that such a person has not been made perfect? It is because this person does not pursue life or a knowledge of God's work, and covets nothing more than the pleasures of the flesh and momentary comfort. As a result, there are no changes in their life disposition, and they have not regained the original appearance of man as created by God. Such people are the walking corpses, they are the dead ones that have no spirit! Those who do not pursue a knowledge of matters in the spirit, who do not pursue holiness, and who do not pursue living out the truth, who are content only to be conquered on the negative side, and who cannot live by God's words and become holy humans—these are people who have not been saved. For, if he is without the truth, man is unable to stand fast during God's trials; only those who can stand fast during God's trials are the ones who have been saved. What I want are people like Peter, people who pursue being made perfect. Today's truth is given to those who yearn for and seek it. This salvation is granted to those who yearn to be saved by God, and is not only meant to be gained by you.

Its purpose is that you may be gained by God; you gain God in order that God may gain you. Today I have spoken these words to you, and you have heard them, and you should practice according to these words. In the end, the time when you put these words into practice will be the moment when I have gained you through these words; at the same time, you will have also gained these words, which is to say, you will have gained this supreme salvation. Once you are made clean, you will have become a real human being. If you are incapable of living out the truth, or of living out the likeness of one who has been made perfect, then it can be said that you are not a human, but a walking corpse, a beast, because you are without the truth, which is to say that you are without the breath of Jehovah, and thus you are a dead person that has no spirit! Although it is possible to bear testimony after being conquered, what you gain is but a little salvation, and you have not become a living being possessed of a spirit. Although you have experienced chastisement and judgment, your disposition is not renewed or changed as a result; you are still your old self, you still belong to Satan, and you are not someone who has been cleansed. Only those who have been made perfect are of value, and only people such as this have gained a true life. One day, someone will say to you, “You have experienced God’s work, so speak about what His work is like. David experienced God’s work, and beheld the deeds of Jehovah, Moses too beheld the deeds of Jehovah, and the two of them were able to describe the deeds of Jehovah, and could speak of the wondrousness of Jehovah. You have beheld the work done by God incarnate during the last days; can you talk of His wisdom? Can you talk of the wondrousness of His work? What demands did God make of you, and how did you experience them? You have experienced God’s work during the last days—what is your greatest vision? Can you speak of this? Can you speak of God’s righteous

disposition?" How will you reply when faced with these questions? If you say, "God is so righteous, He chastises and judges us, and unsparingly exposes us; God's disposition is truly intolerant of offense by man; after experiencing the work of God, I have come to know our own beastliness, and I have truly beheld God's righteous disposition," then the other person will continue to ask you, "What else do you know of God? How does one practice life entry? Do you have any personal aspirations?" You will reply, "After being corrupted by Satan, the created beings became beasts, and were no different from donkeys. Today, I live in the hands of God, and so I must satisfy the Creator's intentions and obey whatever He teaches. I have no other choice." If you only talk in such generalities, that person will not understand what you are saying. When they ask you what knowledge you have of God's work, they are referring to your personal experiences. They are inquiring what knowledge you have of God's chastisement and judgment after experiencing it, and in this they are referring to your personal experiences, and asking that you speak of your knowledge of the truth. If you are unable to speak of such things, this proves you know nothing of the work of today. You always speak words that are specious, or which are universally known; you have no specific experiences, much less is there essence to your knowledge, and you also have no true testimonies, so others are unconvinced by you. Do not be a passive follower of God, and do not pursue that which makes you curious. Through being neither cold nor hot you will ruin yourself and delay your life. You must rid yourself of such passivity and inactivity, and become adept at pursuing positive things and overcoming your own weaknesses, so that you may gain the truth and live out the truth. There is nothing fearful about your weaknesses, and your shortcomings are not your biggest problem. Your biggest problem, and your greatest shortcoming, is your being neither hot nor cold and your lack of

desire to seek the truth. The biggest problem with all of you is a cowardly mentality whereby you are happy with things as they are, and just passively wait. This is your greatest obstacle, and the greatest enemy to your pursuit of the truth. If you submit only because the words that I speak are so profound, then you do not truly possess the knowledge, and nor do you treasure the truth. Submission such as yours is not testimony, and I do not approve such submission. Someone may ask you, "Where exactly does your God come from? What is the essence of this God of yours?" You will reply, "His essence is chastisement and judgment." Then he continues, "Is God not compassionate and loving toward man? Do you not know this?" You will say, "That is the God of others. It is the God that people of religion believe in, and it is not our God." When people such as you spread the gospel, you distort the true way, and so what use do you have? How can others gain the true way from you? You are without the truth, and can speak nothing of the truth, nor, moreover, can you live out the truth. What qualifies you to live before God? When you spread the gospel to others, and when you fellowship about the truth and bear testimony to God, if you are incapable of winning them over, they will refute your words. Are you not a waste of space? You have experienced so much of the work of God, yet when you speak of the truth you make no sense. Are you not a good-for-nothing? What use do you have? How can you have experienced so much of God's work, yet not have the slightest knowledge of Him? When they ask what real knowledge you have of God, you are lost for words, or else reply with something irrelevant—saying that God is mighty, that the great blessings you have received are truly the exaltation of God, and that there is no greater privilege than to be able to behold God personally. What value is there in saying this? They are useless, empty words! Having experienced so much of God's work, do you only know that the exaltation of God is the

truth? You must know God's work, and only then will you bear a true testimony to God. How can those who have not gained the truth bear testimony to God?

If so much work, and so many words, have had no effect upon you, then when the time comes to spread the work of God you will be unable to perform your duty, and will be shamed and humiliated. At that time, you will feel that you owe God so much, that your knowledge of God is so superficial. If you do not pursue the knowledge of God today, while He is working, then later it will be too late. In the end, you will have no knowledge to speak of—you will be left empty, with nothing. What will you use to give an account to God? Do you have the gall to look upon God? You should work hard in your pursuit right now, so that in the end you will, like Peter, know just how beneficial God's chastisement and judgment is to man, and that without His chastisement and judgment man cannot be saved, and can only sink ever deeper into this filthy land, ever deeper into the sludge. People have been corrupted by Satan, have intrigued against each other and ridden roughshod over each other, have lost their God-fearing hearts. Their rebelliousness is too great, their notions are too many, and all belong to Satan. Without the chastisement and judgment of God, man's corrupt disposition could not be cleansed and he could not be saved. What is expressed by God incarnate's work in the flesh is precisely that which is expressed by the Spirit, and the work He does is carried out according to that which is done by the Spirit. Today, if you have no knowledge of this work, then you are so foolish, and have lost so much! If you have not gained God's salvation, then your belief is religious faith, and you are a Christian who is of religion. Because you hold fast to dead doctrine, you have lost the new work of the Holy Spirit; others, who pursue a love of God, are able to acquire the truth and the life, whereas your faith is

incapable of gaining God's approval. Instead, you have become an evildoer, someone who commits ruinous and hateful acts; you have become the butt of Satan's jokes, and a captive of Satan. God is not to be believed in by man, but loved by him, and pursued and worshiped by him. If you do not pursue today, then the day will come when you say, "Back then why did I not follow God properly, not satisfy Him properly, not pursue changes in my life disposition? How I regret not being able to submit to God at the time, and not pursuing the knowledge of God's word. God said so much back then; how could I not have pursued? I was so stupid!" You will hate yourself to some degree. Today, you do not believe the words I say, and you pay no attention to them; when the day comes for this work to spread and you see the entirety of it, you will regret, and at that time you will be dumbfounded. There are blessings, yet you do not know to enjoy them, and there is the truth, yet you do not pursue it. Do you not bring contempt upon yourself? Today, although the next step of God's work has yet to begin, there is nothing additional about the demands that are made of you and what you are asked to live out. There is so much work, and so many truths; are they not worthy of being known by you? Is God's chastisement and judgment incapable of awakening your spirit? Is God's chastisement and judgment incapable of making you hate yourself? Are you content to live under the influence of Satan, with peace and joy, and a little fleshly comfort? Are you not the lowliest of all people? None are more foolish than those who have beheld salvation but do not pursue to gain it; these are people who gorge themselves on the flesh and enjoy Satan. You hope that your faith in God will not entail any challenges or tribulations, or the slightest hardship. You always pursue those things that are worthless, and you attach no value to life, instead putting your own extravagant thoughts before the truth. You are so worthless! You live like a pig—what difference

is there between you, and pigs and dogs? Are those who do not pursue the truth, and instead love the flesh, not all beasts? Are those dead ones without spirits not all walking corpses? How many words have been spoken among you? Has only a little work been done among you? How much have I provided among you? So why have you not gained it? What do you have to complain of? Is it not the case that you have gained nothing because you are too in love with the flesh? And is it not because your thoughts are too extravagant? Is it not because you are too stupid? If you are incapable of gaining these blessings, can you blame God for not saving you? What you pursue is to be able to gain peace after believing in God, for your children to be free from illness, for your husband to have a good job, for your son to find a good wife, for your daughter to find a decent husband, for your oxen and horses to plow the land well, for a year of good weather for your crops. This is what you seek. Your pursuit is only to live in comfort, for no accidents to befall your family, for the winds to pass you by, for your face to be untouched by grit, for your family's crops to not be flooded, for you to be unaffected by any disaster, to live in God's embrace, to live in a cozy nest. A coward such as you, who always pursues the flesh—do you have a heart, do you have a spirit? Are you not a beast? I give you the true way without asking for anything in return, yet you do not pursue. Are you one of those who believe in God? I bestow real human life upon you, yet you do not pursue. Are you no different from a pig or a dog? Pigs do not pursue the life of man, they do not pursue being cleansed, and they do not understand what life is. Each day, after eating their fill, they simply sleep. I have given you the true way, yet you have not gained it: You are empty-handed. Are you willing to continue in this life, the life of a pig? What is the significance of such people being alive? Your life is contemptible and ignoble, you live amid filth and licentiousness, and you do not pursue any

goals; is your life not the most ignoble of all? Do you have the gall to look upon God? If you continue to experience in this way, will you not acquire nothing? The true way has been given to you, but whether or not you can ultimately gain it depends on your own personal pursuit. People say that God is a righteous God, and that as long as man follows Him to the very end, He will surely be impartial toward man, for He is most righteous. If man follows Him to the very end, could He cast man aside? I am impartial toward all men, and judge all men with My righteous disposition, yet there are suitable conditions to the requirements I make of man, and that which I require must be accomplished by all men, regardless of who they are. I care not how your qualifications are, or how long you have held them; I care only whether you follow My way, and whether or not you love and thirst for the truth. If you lack the truth, and instead bring shame upon My name, and do not act according to My way, merely following without care or concern, then at that time I will strike you down and punish you for your evil, and what will you have to say then? Will you be able to say that God is not righteous? Today, if you have complied with the words I have spoken, then you are the kind of person whom I approve. You say you have always suffered whilst following God, that you have followed Him through storms, and have shared with Him the good times and the bad, but you have not lived out the words spoken by God; you wish only to run about for God and expend yourself for God each day, and have never thought to live out a life of meaning. You also say, “In any case, I believe God is righteous. I have suffered for Him, run around for Him, and devoted myself for Him, and I have worked hard despite not receiving any recognition; He is sure to remember me.” It is true that God is righteous, yet this righteousness is untainted by any impurities: It contains no human will, and it is not tainted by the flesh, or by human transactions. All who are rebellious and in

opposition, all who are not in compliance with His way, will be punished; none is forgiven, and none is spared! Some people say, “Today I run around for You; when the end comes, can You give me a little blessing?” So I ask you, “Have you complied with My words?” The righteousness that you speak of is based on a transaction. You think only that I am righteous and impartial toward all men, and that all those who follow Me to the very end are sure to be saved and gain My blessings. There is inner meaning to My words that “all those who follow Me to the very end are sure to be saved”: Those who follow Me to the very end are the ones who will be fully gained by Me, they are those who, after being conquered by Me, seek the truth and are made perfect. What conditions have you achieved? You have only achieved following Me to the very end, but what else? Have you complied with My words? You have accomplished one of My five requirements, yet you have no intention of accomplishing the remaining four. You have simply found the simplest, easiest path, and pursued it with an attitude of just hoping to get lucky. Toward such a person as you My righteous disposition is one of chastisement and judgment, it is one of righteous retribution, and it is the righteous punishment of all evildoers; all those who do not follow My way will surely be punished, even if they follow to the very end. This is the righteousness of God. When this righteous disposition is expressed in the punishment of man, man will be dumbfounded, and feel regret that, whilst following God, he did not follow His way. “At that time, I only suffered a little whilst following God, but did not follow the way of God. What excuses are there? There is no option but to be chastised!” Yet in his mind he is thinking, “Anyway, I have followed to the very end, so even if You chastise me, it can’t be too severe a chastisement, and after exacting this chastisement You will still want me. I know You are righteous, and will not treat me that way forever. After all, I’m not like those who will be

wiped out; those who are to be wiped out will receive a heavy chastisement, whereas my chastisement will be lighter." Righteous disposition is not as you say. It is not the case that those who are good at confessing their sins are dealt with leniently. Righteousness is holiness, and is a disposition that is intolerant of offense by man, and all that is filthy and has not changed is the target of God's disgust. God's righteous disposition is not law, but administrative decree: It is administrative decree within the kingdom, and this administrative decree is the righteous punishment of anyone who does not possess the truth and has not changed, and there is no margin for salvation. For when each man is classified according to kind, the good will be rewarded and the evil will be punished. It is when the destination of man will be made clear; it is the time that the work of salvation will come to an end, after which, the work of saving man will no longer be done, and retribution will be brought upon every one of those who commit evil. Some people say, "God remembers every one of those who are often by His side. He will not forget any one of us. We are guaranteed to be made perfect by God. He will not remember any of those below, those among the people below who will be made perfect are guaranteed to be less than us, we who often encounter God; among us none have been forgotten by God, we have all been approved by God, and we are guaranteed to be made perfect by God." You all have such notions. Is this righteousness? Have you put the truth into practice or not? You actually spread rumors such as these—you have no shame!

Today, some people pursue being used by God, but after being conquered they cannot be used directly. As for the words spoken today, if, when God uses people, you are still unable to accomplish them, then you have not been made perfect. In other words, the arrival of the end of the period when man is made perfect will determine whether man will be

eliminated or used by God. Those who have been conquered are nothing more than examples of passiveness and negativity; they are specimens and models, but they are nothing more than a counterpoint. Only when man's life disposition has changed, and he has achieved changes inside and out, will he have been fully made complete. Today, which do you want: to be conquered, or to be made perfect? Which do you wish to achieve? Have you fulfilled the conditions for being made perfect? Which conditions do you still lack? How should you equip yourself, and how should you make up for your deficiencies? How should you enter onto the path to being made perfect? How should you completely submit? You ask to be made perfect, so do you pursue holiness? Are you a person who seeks to experience chastisement and judgment so that you may be purified? You pursue being cleansed, so are you willing to accept chastisement and judgment? You ask to know God, but do you have a knowledge of His chastisement and judgment? Today, most of the work He does on you is chastisement and judgment; what is your knowledge of this work, which has been carried out upon you? Has the chastisement and judgment that you have experienced cleansed you? Has it changed you? Has it had any effect on you? Are you weary of so much of the work of today—curses, judgments, and disclosures—or do you feel that these things are of great benefit to you? You love God, but why do you love Him? Do you love God because you have received a little grace? Or do you love God after having gained peace and joy? Or do you love God after being cleansed by His chastisement and judgment? What exactly makes you love God? Which conditions did Peter fulfill in order to be made perfect? After he was made perfect, what was the crucial way in which it was expressed? Did he love the Lord Jesus because he longed for Him, or because he could not see Him, or because he had been reproached? Or did he love the Lord Jesus even more because he had

accepted the suffering of tribulations, and had come to know his own filth and rebelliousness, had come to know the holiness of the Lord? Did his God-loving heart become purer because of God's chastisement and judgment, or because of something else? Which is it? You love God because of God's grace, and because today He has given you some slight blessing. Is this true love? How should you love God? Should you accept His chastisement and judgment, and, after beholding His righteous disposition, be able to truly love Him, such that you are utterly convinced, and have a knowledge of Him? Like Peter, can you say that you cannot love God enough? Is what you pursue to be conquered after chastisement and judgment, or to be cleansed, protected and cared for after chastisement and judgment? Which of these do you pursue? Is your life a meaningful one, or is it pointless and without value? Do you want the flesh, or do you want the truth? Do you wish for judgment, or comfort? Having experienced so much of God's work, and having beheld the holiness and righteousness of God, how should you pursue? How should you walk this path? How should you put your love of God into practice? Has God's chastisement and judgment achieved any effect in you? Whether or not you have a knowledge of God's chastisement and judgment depends on what you live out, and to what extent you love God! Your lips say you love God, yet what you live out is the old, corrupt disposition; you have no God-fearing heart, and much less do you have a conscience. Do such people love God? Are such people loyal to God? Are they those who accept God's chastisement and judgment? You say you love God and believe in Him, yet you do not let go of your notions. In your work, entry, the words you speak, and in your life, there is no manifestation of your love of God, and there is no God-fearing heart. Is this someone who has gained chastisement and judgment? Could someone such as this be Peter? Do those who are like Peter only have the knowledge, but

not the living out? Today, what is the condition that requires man to live out a real life? Were Peter's prayers nothing more than words that came out of his mouth? Were they not the words from deep within his heart? Did Peter only pray, and not put the truth into practice? For whose sake is your pursuit? How should you cause yourself to receive protection and cleansing during God's chastisement and judgment? Is God's chastisement and judgment of no benefit to man? Is all judgment punishment? Could it be that only peace and joy, only material blessings and momentary comfort, are beneficial to the life of man? If man lives in a pleasant and comfortable environment, without a life of judgment, could he be cleansed? If man wishes to change and be cleansed, how should he accept being made perfect? Which path should you choose today?

You Must Understand the Work—Do Not Follow in Confusion!

At present there are many people who believe in a confused manner. You have too much curiosity, too much desire for blessings, and too little aspiration to seek life. People nowadays are full of enthusiasm in their belief in Jesus. Jesus is going to take them back to the heavenly home, so how can they not believe? Some people are believers their entire lives; even after having had faith for forty or fifty years, they still never tire of reading the Bible. This is because they think[a] that no matter what happens, as long as they have faith, they will get into heaven. You have followed God along this path for only a few years, yet already you have faltered; you have lost your endurance, because your desire to gain blessings is too strong. Your walking this true way is governed by your desire to obtain blessings and by your curiosity. You do not have much understanding at all regarding this stage of work. Much of what I am saying today is not directed at those who believe in Jesus, nor am I saying it just to counter their notions. Actually, these notions being exposed are the very ones that exist within you, for you do not understand why the Bible has been put aside, why I say that the work of Jehovah has grown old, or why I say that Jesus' work has grown old. The fact is that you harbor many notions to which you have not given voice, as well as a lot of views enclosed deep within your hearts, and you just follow the crowd. Do you really think you do not harbor many notions? It is simply that you do not speak of them! Actually, you only follow God perfunctorily, you do not at all come to seek the true way and you have not come with the intention of gaining life. Your attitude is one of simply wanting to see what will happen. Because you have not let go of many of your old notions, there is not one amongst you who has been able to fully offer themselves up.

Having arrived at this point, you continue to worry about your own fate, with your thoughts churning day and night, never able to let it go. Do you think that when I speak of the Pharisees, I am referring to the "old men" in religion? Are you yourselves not representatives of the most advanced Pharisees of the present age? Do you think that when I mention those who measure Me against the Bible, I am exclusively referring to those Bible experts of religious circles? Do you believe that when I speak of those who are, once again, nailing God to the cross, I am talking about the leaders of religious circles? Are you not the very finest actors to play this role? Do you think that all of the words I utter to counter people's notions are merely a mocking of the pastors and elders of religion? Have you not also played your part in all of these things? Are you convinced that you harbor few notions? It is simply that you have all learned to be so clever now. You do not talk about the things you do not understand or expose your feelings about them, but hearts of fear and submission simply do not exist within you. As you see it, studying, observing, and waiting are your best ways of practicing today. You have learned to be too clever. Do you realize, though, that this is a kind of psychological cunning? Do you think that a moment of cleverness on your part will help you to escape eternal chastisement? You have learned to be so "wise"! Moreover, some people ask Me such questions as this: "Someday when people in religious circles ask me, 'Why has your God not performed a single miracle?' how should I explain?" These days it is not only something that people of religious circles would ask; it is also that you do not understand the work of today, and labor under too many notions. Do you still not know to whom I refer when I mention religious officials? Do you not know for whom I am explaining the Bible? Do you not know for whom I am speaking when I illustrate the three stages of God's work? Were I not to say those things, would you be so easily

convinced? Would you bow your heads so easily? Would you so readily put those old notions aside? Especially those “manly men” who have never obeyed anyone—would they submit so easily? I know that though your humanity is of an inferior grade and you are of very low caliber, have less-developed brains, and do not have a very long history of believing in God, you actually have quite a lot of notions, and your inherent nature is to not obey anyone lightly. Today, however, you are able to submit because you are compelled and helpless; you are tigers in an iron cage, unable to give free play to your skills. Even if you had wings, you would find it difficult to fly. Despite not being granted blessings, you are still willing to follow along. However, this is not your mettle as “good men”; rather, it is that you have been thoroughly knocked down and are at your wits’ end. It is that all of this work has knocked you down. If there were anything that you could attain, you would not be as submissive as you are today, because before, you were all wild asses in the wilderness. Thus, what is being said today is not just directed toward people of various religions and denominations, nor is it merely to counter their notions; it is to counter your notions.

The judgment of righteousness has begun. Will God still serve as a sin offering for people? Will He play the great doctor for them once again? Has God no authority greater than this? A group of people have already been made complete, and have been caught up before the throne; will He still cast out demons and heal the sick? Is that not overly antiquated? Will testimony be possible if this continues? Can having been nailed to the cross once make God crucified forever? Can He cast demons out once and keep casting them out forever? Does this not count as humiliation? Only when this stage of work is loftier than the previous one will the age progress forward, and then the last days will be at hand, and it will be time for this age to end. People who pursue the truth must therefore pay attention to

fathoming visions; this is the foundation. Every time I fellowship with you about visions, I always see some people nod off with eyelids drooping, unwilling to listen. Others ask, “Why aren’t you listening?” They reply, “This does not help my life or my entry into reality. What we want are paths of practice.” Whenever I speak of the work rather than paths of practice, they say, “As soon as You talk about the work, I begin to fall asleep.” As I begin to talk about the paths of practice, they start to take notes, and when I go back to expounding the work, they stop listening again. Do you know what you need to be equipped with right now? One aspect of it involves visions about the work, and the other aspect is your practice. You must grasp both of these aspects. If you do not have visions in your quest to make progress in life, then you will have no foundation. If you have only paths of practice, without the slightest vision, and have no understanding whatsoever of the work of the overall management plan, then you are a good-for-nothing. You must understand the truths that involve visions, and as for the truths relating to practice, you need to find appropriate paths of practice after you have understood them; you must practice in accordance with the words, and enter in according to your conditions. Visions are the foundation, and if you pay no attention to this fact, you will not be able to follow along to the very end; experiencing in such a manner will either lead you astray or cause you to fall down and fail. There will be no way for you to succeed! People who do not have great visions as their foundations can only fail; they cannot succeed. You cannot stand firm! Do you know what believing in God involves? Do you know what following God means? Without visions, what path would you walk? In the work of today, if you have no visions, you will not at all be able to be made complete. In whom do you believe? Why do you believe in Him? Why do you follow Him? Do you see your faith as a sort of a game? Are you handling your life as a kind

of a plaything? The God of today is the greatest vision. How much of Him do you know? How much of Him have you seen? Having seen the God of today, is the foundation of your belief in God solid? Do you think that you will attain salvation as long as you follow along in this muddled way? Do you think you can catch fish in muddy water? Is it that simple? How many notions regarding the words God utters today have you set aside? Do you have a vision of the God of today? Wherein does your understanding of the God of today lie? You always believe that you can obtain Him[b] just by following Him, or just by seeing Him, and that no one will be able to get rid of you. Do not assume that following God is such an easy matter. The key is that you must know Him, you must know His work, and you must have the will to endure hardship for His sake, to sacrifice your life for Him, and to be perfected by Him. This is the vision that you should have. It will not do if your thoughts are always bent on enjoying grace. Do not suppose that God is here just for people's enjoyment, or just to bestow grace upon them. You would be wrong! If one cannot risk their life to follow Him, and if one cannot abandon every worldly possession to follow, then they will certainly not be able to keep following Him to the end! You must have visions as your foundation. If misfortune befalls you one day, what ought you to do? Would you still be able to follow Him? Do not say lightly whether you would be able to follow to the end. You had better first open wide your eyes to see just what time it is now. Though you may currently be like pillars of the temple, a time will come when all such pillars will be gnawed by worms, causing the temple to collapse, for at present, there are so many visions that you lack. You only pay attention to your own little worlds, and you do not know what the most reliable and appropriate way of seeking is. You do not heed the vision of the work of today, nor do you hold these things in your hearts. Have you considered that one day your God will put

you in a most unfamiliar place? Can you imagine what would become of you one day when I might snatch everything from you? Would your energy on that day be as it is now? Would your faith reappear? In following God, you must know this greatest vision that is "God": This is the most important issue. Also, do not assume that in parting company with worldly men to become sanctified, you will necessarily be in God's family. These days, it is God Himself who is at work among the created beings; it is He who has come among the people to do His own work—not to carry out campaigns. Among you, not even a handful are able to know that today's work is the work of the God in heaven who has become flesh. This is not about having you made into outstanding persons of talent; this is to help you to know the significance of human life, know the destination of human beings, and know God and His entirety. You should know that you are a created being in the hands of the Creator. What you should understand, what you should do, and how you should follow God—are these not the truths that you must understand? Are they not the visions that you should see?

Once people have had visions, they possess a foundation. When you practice on the basis of this foundation, it will be much easier to enter in. As such, you will have no misgivings once you have a foundation for entering in, and it will be very easy for you to enter in. This aspect of understanding visions and of knowing the work of God is crucial; you must have it in your arsenal. If you are not equipped with this aspect of the truth, and only know how to talk about paths of practice, then you will be hugely defective. I have discovered that many of you do not emphasize this aspect of the truth, and when you listen to it, you seem to only be listening to words and doctrines. One day you will lose out. There are some utterances these days that you do not quite understand and do not accept; in such cases, you should seek patiently, and the day will come when you do understand.

Gradually equip yourself with more and more visions. Even if you understand only a few spiritual doctrines, that is still better than paying no attention to the visions, and is still better than understanding none at all. This is all helpful to your entry, and will clear away those doubts of yours. It is better than your being filled with notions. You will be much better off if you have these visions as a foundation. You will have no misgivings whatsoever, and will be able to enter in boldly and confidently. Why bother always following God in such a confused, doubtful manner? Is that not the same as burying your head in the sand? How nice it would be to stride into the kingdom with a strut and a swagger! Why be so full of misgivings? Are you not just putting yourself through sheer hell? Once you have gained an understanding of the work of Jehovah, of the work of Jesus, and of this stage of work, you will have a foundation. At the moment, you might imagine that to be quite simple. Some people say, "When the time comes and the Holy Spirit begins the great work, I'll be able to talk about all these things. The fact that I don't really understand right now is because the Holy Spirit has not enlightened me that much." It is not so easy. It is not like if you are willing to accept the truth[c] now, then you will use it masterfully when the time comes. That is not necessarily so! You believe that you are currently very well equipped, and you would have no problem responding to those religious people and the greatest theorists, and even refuting them. Would you really be able to do so? What understanding can you speak of, with only that superficial experience of yours? Becoming equipped with the truth, fighting the battle of truth, and giving testimony to God's name are not what you think—that as long as God is at work, all will be accomplished. By then, you might be stumped by some question, and then you will be dumbstruck. The key is whether or not you have a clear understanding of this stage of work, and how much about it you actually

know. If you cannot overcome the enemy forces or defeat the forces of religion, will you not then be worthless? You have experienced the work of today, seen it with your own eyes, and heard it with your own ears, but, if in the end, you are unable to bear witness, then will you still have the gall to go on living? Whom would you be able to face? Do not imagine now that it will be that simple. The work of the future will not be as simple as you imagine it to be; fighting the war of truth is not that easy, not that straightforward. Right now, you need to be equipped; if you are not equipped with the truth, then when the time comes and the Holy Spirit does not work in a supernatural manner, you will be at a loss.

Footnotes:

a. The original text does not contain the phrase “they think.”

b. The original text does not contain the word “Him.”

c. The original text does not contain the phrase “the truth.”

How You Should Walk the Final Stretch of the Path

You are now on the final stretch of the path, and it is a critical part of the path. Perhaps you have endured much suffering, done a lot of work, traveled many roads, and listened to many sermons; perhaps it has not been easy to reach where you are now. If you cannot bear the suffering you currently face and if you continue as you did in the past, then you cannot be perfected. These words are not intended to scare you—they are fact. After Peter underwent a lot of God's work, he gained insight into some things, and also much discernment. He came to understand many things regarding the principle of service, and later he was able to be loyal to what Jesus entrusted him with. The great refinement that he received was mostly because, considering the things that he had himself done, he felt that he owed God so much and that he would never be able to repay Him, while also recognizing that man is very corrupt, which all caused him to feel guilty in his conscience. Jesus had said many things to Peter, but at the time when these things were said, he was only capable of a small amount of understanding, and sometimes he still harbored some resistance and rebelliousness. After Jesus was nailed to the cross, he finally experienced something of an awakening, and within him he felt strong pangs of reproach toward himself. In the end, it reached a point where he felt it unacceptable to have any ideas that were incorrect. He knew his own state very well, and he also knew the Lord's holiness well. As a result, a heart of love for the Lord grew in him even more, and he became more focused on his own life. Because of this he suffered great hardships, and although at times it was as if he had a serious illness and even seemed as if he were dead, after he had been refined in this way many times, he gained more understanding of

himself, and developed genuine love for the Lord. It could be said that his entire life was spent in refinement, and even more than that, in chastisement. His experience was different from any other person's, and his love surpassed that of anyone who has not been perfected. The reason he was selected as a model was because he experienced the most agony in his lifetime, and his experiences were most successful. If you really are able to walk the final stretch of the path just like Peter did, then there is not a single created being that can take away your blessings.

Peter was a man of conscience, but even with a humanity such as he had, he inevitably had many oppositional and rebellious ideas during the time when he first began to follow Jesus. But while he was following Jesus, he did not take these things seriously, believing that this was just the way that people should be. So, at first he did not feel any reproach and nor was he pruned. Jesus did not treat Peter's reactions seriously, nor did He pay them any mind, but just continued with the work that He was supposed to do. He never nitpicked with Peter and the others. You might say: "Could it be that Jesus did not know about these ideas they had?" Not at all! It was because He really understood Peter—indeed, it could be said that He had a great understanding of him—that Jesus did not take any measures against him. He hated mankind but also took pity on them. Are there not many people among you now who are resistant just like Paul was, and who have many notions just like Peter had toward the Lord Jesus at that time? I tell you, it would be best if you did not believe too much in your third sense, your sense of perception, which is unreliable and was utterly ruined by Satan's corruption long ago. Do you think that your perception is perfect and flawless? Paul resisted the Lord Jesus many times, but Jesus had no reaction. Could it be that Jesus was able to cure the sick and cast out demons, yet was unable to expel the "demon" in Paul? Why is it that it was

only after Jesus was resurrected and had ascended to heaven, while Paul continued to wantonly arrest Jesus' disciples, that Jesus finally appeared to him on the road to Damascus and struck him down? Could it be that the Lord Jesus reacted too slowly? Or was it because He did not have any authority while He was in the flesh? Do you think that when you are secretly destructive and resistant behind My back, I do not know? Do you think that the scraps of enlightenment that you derive from the Holy Spirit can be used to resist Me? When Peter was immature, he harbored many ideas regarding Jesus, so why was he not subjected to blame? Right now, many people are doing things without blame, and even when they are clearly told that what they are doing is not right, they still do not listen. Is it not entirely because of man's rebelliousness? I have said so much now, but you are still lacking even a shred of perception of conscience, so how will you be able to walk the final stretch of the path, to keep walking until the path ends? Do you not feel that this is a question of monumental proportions?

After people have been conquered, they are able to submit to God's orchestration; they have both their faith and their will by which they love God, and they rely on these to follow Him. So how can the final stretch of the path be walked? In your days of experiencing tribulation, you must endure all hardships, and you must have the will to suffer; only in this way can you take this stretch of the path well. Do you think it so easy to take this stretch of the path? You should know what function you should fulfill; you must raise your caliber and equip yourselves with adequate truth. This is not the work of one or two days, and it is not as simple as you think! Walking the final stretch of the path depends on what kind of faith and will you really have. Perhaps you cannot see the Holy Spirit working in you, or perhaps you are not able to discover the work of the Holy Spirit in the

church, so you are pessimistic and disappointed and full of despair for the road ahead. In particular, the great warriors of the past have all fallen—is all of this not a blow to you? How should you see these things? Do you have faith, or do you not? Do you fully understand today's work, or do you not? These things can determine whether you are able to successfully walk the final stretch of the path.

Why is it said that you are now on the final stretch of the path? It is because you have understood everything that you should understand, and because I have told you everything that people should achieve. I have also told you about everything that you have been entrusted with. So, what you are walking now is the last part of the path along which I lead people. I only require that you attain the ability to live independently; you will always and at all times have a road to take, you will increase your caliber as before, read God's words normally, and lead a normal human life. I am now leading you to live this way, but in the future when I do not lead you, will you still be able to? Will you be able to keep going? This was Peter's experience: When Jesus was leading him, he had no understanding; he was always carefree like a child, and he was not serious about the things that he did. It was only after Jesus departed that he began his normal human life. His meaningful life only began after Jesus departed. Even though he did possess some of the sense of normal humanity and some of the things that a normal person should possess, nonetheless his true experience and pursuit did not have a new beginning until Jesus departed. What is your current situation? I am now leading you this way, and you think this is wonderful. There are no environments and trials that befall you, yet in this way there is no way to see what kind of stature you actually have, nor is there any way to see whether you truly are someone who pursues the truth. You say with your mouth that you understand your own substance, but these are empty words.

Only in the future, when the facts come upon you, will your understanding be verified. Now, you have this kind of understanding: “I understand that my own flesh is very corrupt, and the substance of people’s flesh is to rebel against and resist God. Being able to receive God’s judgment and chastisement is the way that He raises people up. I have understood that now, and I am willing to repay God’s love.” But this is easy to say. Later when tribulation, trials, and suffering come upon you, it will not be easy to undergo these things. You follow this way every day, but you are still unable to continue your experience. It would be even worse if I were to let go of you and no longer pay any mind to you; most people would fall down and turn into a pillar of salt, a mark of shame. Such eventualities are very possible. Are you not worried or anxious about this? Peter underwent that kind of environment and experienced that kind of suffering, but he still stood firm. If you were subject to that environment, would you be able to stand firm? The things that Jesus said and the work that He did while He was on earth gave Peter a foundation, and it was from this foundation that he walked his later path. Can you reach that level? The paths you have walked and the truths you have understood—can they become your foundation upon which you can stand firm in the future? Can these things become your vision for standing firm later? I will tell you the truth—one could say that what people currently understand are all doctrines. This is because they do not have experience of all the things that they understand. That you have been able to continue until now is entirely because you have been led by new light. It is not because your stature has reached a certain level, but rather because My words have led you to the present day; it is not because you have great faith, but rather it is because of the wisdom of My words, which rendered you unable to do anything but follow all the way until today. If I were to not speak now, to not utter My voice, you would be

unable to go on and would immediately stop moving forward. Is this not your actual stature? You have no idea from which aspects to enter in and in which aspects to make up for what you lack. You do not understand how to live out a meaningful human life, how to repay God's love, or how to bear witness in a way that is powerful and resounding. You are totally incapable of achieving these things. You are both lazy and stupid! All you can do is lean on something else, and what you lean on is new light and the One who is in front, leading you. That you have been able to persist until today is because you have been entirely reliant upon new light and the most recent utterances. You are nothing like Peter, who was adept at pursuing the true way, or like Job, who was able to devotedly worship Jehovah and believe that Jehovah was God no matter how Jehovah tested him, and whether or not He blessed him. Are you able to do that? How have you been conquered? One aspect is judgment, chastisement, and cursing, and another aspect is mysteries that conquer you. You are all like donkeys. If what I speak of is not lofty enough for you, if there are no mysteries, then you cannot be conquered. If it were a person preaching and they always preached about the same things for a period of time, all of you would leave and scatter within two years; you would not be able to go on. You do not know how to go deeper, nor do you understand how to pursue the truth or the way of life. All you understand is receiving something that seems novel to you, such as hearing about mysteries or visions, or how God used to work, or Peter's experiences, or the background to Jesus' crucifixion…. You are only willing to hear about these things, and the more you listen the more you are energized. You are just listening to all of this to dispel your sorrow and boredom. Your lives are sustained entirely by these novel things. Do you think that you have reached where you are today by your own faith? Is this not the paltry, pitiful bit of stature that you possess?

Where is your integrity? Where is your humanity? Do you possess human life? How many of the elements do you possess for being perfected? Is what I am saying not fact? I speak and work in this way, but still you hardly pay any mind. While you follow, you also watch. You always maintain an appearance of indifference, and you are always led by the nose. This is how all of you have proceeded; what has led you to where you are today has exclusively been chastisement, refinement, and chastening. If only some sermons about life entry were preached, would not all of you have slipped away long ago? Each of you is more snobbish than the last, but in reality your bellies are full of nothing but foul water! You have only been able to persist until now because you have come to understand a few mysteries, some things that humans have not understood before. You have no reason to not follow, so you have just about been able to steel yourselves and follow the crowd. This is just the outcome that has been achieved through My words, and it is certainly not a feat that you yourselves have accomplished. You have nothing to brag about. So, in this stage of work you have been led to the present day primarily through words. Otherwise, who among you would be capable of obeying? Who would be able to persist until today? From early on you wanted to leave at the first possible moment, but you did not dare to; you lacked the courage. Until today, you have been following half-heartedly.

It was only after Jesus was nailed to the cross and departed that Peter started to go his own course and started to walk the path that he should; he began to be equipped only after he saw his own inadequacies and shortcomings. He saw that he had too little of a God-loving heart and his will to suffer was inadequate, that he did not have any insight, and that he was lacking sense. He saw that there were many things in him that were not in line with Jesus' intentions, and that there were many things that were

rebellious and resistant and tainted by human will. It was only after this that he gained entry in every aspect. When Jesus was leading him, Jesus exposed his state and Peter acknowledged it and agreed with what Jesus said, yet he still lacked true understanding until afterward. That was because at the time, he had neither experience nor knowledge of his own stature. That is to say, I am now just using words to lead you, and it is impossible to perfect you within a short period of time, and you will be limited to being able to understand and know the truth. This is because conquering you and persuading you in your heart is the current work, and only after people are conquered will some of them be perfected. Right now, those visions and those truths that you understand are laying a foundation for your future experiences; in the future tribulation you will all have practical experience of these words. Later, when trials come upon you and you undergo the tribulation, you will think of the words you say today, which are: “No matter what tribulation, trials, or great disasters I encounter, I must satisfy God.” Think about the experiences of Peter and then the experiences of Job—you will be galvanized by today’s words. Only in this way can your faith be inspired. At that time, Peter said that he was not worthy of receiving God’s judgment and chastisement, and when the time comes you will also be willing to have all people see God’s righteous disposition through you. You will readily accept His judgment and chastisement, and His judgment, chastisement, and curse will be a comfort to you. Now, it is simply not acceptable for you to not be equipped with the truth. Without it, not only will you be unable to stand firm in the future, but you might not be capable of experiencing the current work. If this is the case, will you not be one of those eliminated and punished? Right now, there have not been any facts that have come upon you, and I have supplied you in whichever aspects you are lacking; I speak from every aspect. You

have not endured much suffering; you just take what is available without having paid any kind of price, and, more than that, you do not have your own genuine experiences or insights. So, what you understand is not your true statures. You are limited to understanding, knowledge, and seeing, but you have not reaped much of a harvest. If I never paid any mind to you but had you undergo experiences in your own home, you would have scurried back out into the great wide world long ago. The path that you walk in the future will be a course of suffering, and if you successfully walk this current stretch of the path, then you will have testimony when you undergo the greater tribulation in the future. If you understand the significance of human life and have taken the right path of human life, and if in the future you submit to His designs without any complaints or choices no matter how God deals with you, and if you do not make any demands of God, then in this way you will be a person of value. Right now, you have not undergone tribulation, so you can obey anything without differentiation. You say that however God leads, that way is fine, and that you would leave all up to God's orchestrations. Whether God chastises or curses you, you will be willing to satisfy Him. Having said that, what you say now does not necessarily represent your stature. What you are willing to do now cannot show that you are capable of following until the end. When great tribulations come upon you or when you undergo some persecution or coercion or even greater trials, then you will not be able to say those words. If you can have that kind of understanding then and you stand firm, this will be your stature. What was Peter like at that time? Peter said: "Lord, I will sacrifice my life for You. If You would have me die, I will die!" That was the way he prayed at the time. He also said: "Even if others do not love You, I must love You until the end. I will follow You at all times." That is what he said at the time, but as soon as trials came upon him, he fell apart

and wept. You all know that Peter denied the Lord three times, do you not? There are many people who will weep and show human weakness when trials come upon them. You are not the master of yourself. In this, you cannot control yourself. Maybe today you are doing really well, but that is because you have a suitable environment. If that changes tomorrow, you will show your cowardice and incompetence, your despicableness and unworthiness. Your "manliness" will have long since come to nothing, and at times you may even cast your task to one side and walk away. This shows that what you understood at the time was not your actual stature. One must look at a person's actual stature to see whether they truly love God, whether they are able to really submit to God's design, and whether they are able to put all of their strength into achieving what God requires; and whether they remain loyal to God and give the best of all things to God, even if it means sacrificing their own life.

You must remember that these words have now been spoken: Later on, you will experience greater tribulation and greater suffering! To be perfected is not a simple or easy thing. At the very least you must possess the faith of Job, or maybe even greater faith than his. You should know that the trials in the future will be greater than the trials of Job, and that you must still undergo long-term chastisement. Is this a simple thing? If your caliber cannot be improved, if your comprehension ability is lacking, and if you know too little, then at that time you will not have any testimony, but will instead become a joke, a plaything for Satan. If you cannot hold on to the visions now, then you have no foundation at all, and in the future you will be discarded! No stretch of the path is easy to walk, so do not take this lightly. Carefully weigh up and make preparations for how to walk the final stretch of this path properly. This is the path that must be walked in the future, the path that all people must walk. You must not let this knowledge

go unheeded; do not think that what I say to you is all a waste of breath. The day will come when you will put it all to good use—My words cannot be spoken in vain. This is the time to equip yourself, the time to pave the way for the future. You should prepare the path that you should later walk; you should be worried and anxious about how you will be able to stand firm in the future, and prepare well for your future path. Do not be gluttonous and lazy! You must do absolutely everything you can to make the best use of your time, so that you may gain everything that you need. I am giving you everything so that you can understand. You have seen with your own eyes that in less than three years, I have said so many things and done so much work. One reason that I have been working in this way is because people are lacking so much, and another reason is because time is too short; there cannot be any further delays. You imagine that people must first achieve perfect internal clarity before they can bear witness and be utilized —but would that not be too slow? So, for how long will I have to accompany you? If you would have Me accompany you until I am old and gray, that would be impossible! By undergoing greater tribulation, genuine understanding within all people will be achieved. These are the steps of the work. Once you fully understand the visions fellowshipped today and you attain genuine stature, then whatever hardships you undergo in the future will not overwhelm you, and you will be able to withstand them. When I have completed this last step of work and finished uttering the last words, in the future people will need to walk their own path. This will fulfill the words spoken before: The Holy Spirit has a commission for every single person, and work to do in every single person. In the future, everyone will walk the path that they should walk, led by the Holy Spirit. Who will be able to care for others when undergoing tribulation? Each individual has their own suffering, and each has their own stature. No one’s stature is the

same as anyone else's. Husbands will not be able to care for their wives, or parents for their children; no one will be able to care for anyone else. It will not be like now, when mutual care and support are still possible. That will be a time when every type of person is exposed. That is, when God smites the shepherds, then the sheep of the flock will be scattered, and at that time you will not have any true leader. The people will be divided—it will not be like now, when you can come together as a congregation. In the future, those who do not have the work of the Holy Spirit will show their true colors. Husbands will sell out their wives, wives will sell out their husbands, children will sell out their parents, and parents will persecute their children—the human heart is beyond fathoming! All that can be done is for one to hold on to what one has, and to properly walk the final stretch of the path. Right now, you do not see this clearly; you are all short-sighted. It is no easy thing to successfully experience this step of work.

The time of tribulation will not be too protracted; indeed, it will last for less than a year. If it were to last for a year, the next step of work would be delayed, and people's stature would be inadequate. If it were too long, then people would not be able to withstand it. After all, people's stature has its limitations. After My own work has been completed, the next step will be for people to walk the path that they should walk. Everyone must understand what path they should walk—it is a path and a process of suffering, and it is also a path of refining your will to love God. Which truths you should enter into, which truths you should supplement, how you should experience, and from which aspect you should enter in—you must understand all of these things. You must equip yourself now. When the tribulation comes upon you, it will be too late. Every person must bear a burden for their own life, and do not always wait for others' warnings or for others to always pull you along by the ear. I have said so much but you still

do not know which truths you should enter into or equip yourself with. This shows that you have put no effort into reading God's words. You do not bear any burden whatsoever for your own life—how can that be acceptable? You are not clear on what you should enter into, you do not understand what you should understand, and you are still all at sea regarding what future path you should take. Are you not totally worthless? What use do you have? What you are doing now is building and paving your own roads. You must know what people should achieve and you must know the standard of God's requirements of mankind. You must have the following understanding: No matter what, even though I am deeply corrupt, I must make up for these defects before God. Before God told me, I did not understand, but now that He has told me and I understand, I must rush to make good the deficiency, to live out a normal humanity, and to live out an image that can satisfy God's intentions. Even if I cannot live up to what Peter did, at the very least I should live out a normal humanity. In this way, I can satisfy God's heart.

The final stretch of this path will extend from now until the conclusion of the future tribulation. This stretch of the path will be when people's genuine stature is revealed, as well as showing whether or not they have true faith. Because this stretch of the path will be a more arduous, rockier path than any that people have been led along before, it is called "the final stretch of the path." The truth is that it is not the very last section of the path; this is because after undergoing the tribulation, you will then undergo the work of spreading the gospel and there will be a portion of people who will undergo the work of being used. So "the final stretch of the path" is only spoken of in reference to the tribulation of refining people and to the harsh environment. On that segment of the path which was walked in the past, I personally led you on that happy journey, taking you by the hand to

teach you, and feeding you from My own mouth. Although you have gone through chastisement and judgment many times, they have been nothing more than a series of light blows as far as you are concerned. Of course, that has caused your perspectives on belief in God to change significantly; it has also caused your disposition to stabilize significantly, and allowed you to gain some small amount of understanding of Me. But what I am saying is that when people were walking that stretch of the path, the price or painstaking effort paid by people was fairly small—it is I who have led you to where you are today. This is because I do not require you to do anything; indeed, My requirements of you are not at all high—I just allow you to take in what is available. During this period of time I have provided for your needs unceasingly, and I have never raised unreasonable demands. You have suffered repeated chastisement, yet you have not achieved My original requirements. You retreat and are dejected, but I do not take this into account because this is now the time of My personal work, and I do not take your "devotion" to Me so seriously. But on the path from here on, I will no longer work or speak, and when the time comes I will no longer have you continue in such an idle way. I will allow you to have ample lessons to learn, and I will not have you take in what is available. The genuine stature that you have today must be exposed. Whether or not your years-long effort has ultimately been fruitful will be seen in how you walk this final stretch of the path. In the past, you thought that believing in God was very simple, and that was because God was not treating you stringently. And how about now? Do you think that believing in God is simple? Do you still feel that believing in God makes you as happy and carefree as children playing in the street? It is true that you are sheep; however, you must be able to walk the path that you should walk in order to repay God's grace, and to entirely gain the God you believe in. Do not make fun of yourselves, and do not fool

yourselves! If you can persist on this stretch of the path, then you will be able to see the unprecedented spectacle of My gospel work spreading throughout the entire universe, and you will have the good fortune to be My intimate, and to play your part in expanding My work throughout the universe. At that time, you will very gladly continue to walk the path that you should walk. The future will be boundlessly bright, but the primary thing now is to properly walk this final stretch of the path. You must seek, and prepare for how to do this. This is what you must do right now; this is now a matter of urgency!

The Words of Christ As He Walked in the Churches III

(July 1993 to March 1994)

How Should You Attend to Your Future Mission?

Are you able to communicate the disposition expressed by God in each age in a concrete way, with language that suitably conveys the significance of the age? Are you, who experience God's work of the last days, able to describe God's righteous disposition in detail? Can you testify about God's disposition clearly and accurately? How will you pass on what you have seen and experienced to those pitiable, poor, and devout religious believers who hunger and thirst for righteousness and are waiting for you to shepherd them? What kind of people are waiting for you to shepherd them? Can you imagine? Are you aware of the burden on your shoulders, your commission, and your responsibility? Where is your sense of historic mission? How will you adequately serve as a master in the next age? Do you have a strong sense of masterhood? How would you explain the master of all things? Is it really the master of all living creatures and of all physical things in the world? What plans do you have for the progress of the next phase of the work? How many people are waiting for you to be their shepherd? Is your task a heavy one? They are poor, pitiable, blind, and at a loss, wailing in the darkness—where is the way? How they yearn for the light, like a shooting star, to suddenly descend and dispel the forces of darkness that have oppressed man for so many years. Who can know the full extent to which they anxiously hope, and how they pine, day and night, for this? Even on a day when the light flashes past, these deeply suffering people remain imprisoned in a dark dungeon without hope of release; when will they weep no longer? Terrible is the misfortune of these fragile spirits who have never been granted rest, and long have they been kept bound in this state by merciless bonds and frozen history. And who has heard the sound of their wailing? Who has looked upon their miserable state? Has it ever occurred

to you how grieved and anxious God's heart is? How can He bear to see innocent mankind, whom He created with His own hands, suffering such torment? Human beings, after all, are the victims who have been poisoned. And although man has survived to this day, who would have known that mankind has long been poisoned by the evil one? Have you forgotten that you are one of the victims? Are you not willing to strive, out of your love for God, to save these survivors? Are you not willing to devote all of your energy to repaying God, who loves mankind like His own flesh and blood? When all is said and done, how would you interpret being used by God to live your extraordinary life? Do you really have the resolve and confidence to live the meaningful life of a pious, God-serving person?

The Purpose of Managing Mankind

If people can truly see clearly the right path of human life, as well as the purpose of God's management of mankind, they would not hold their individual future and destiny as a treasure in their heart. They then would no longer be interested in serving their parents, who are worse than pigs and dogs. Are man's future and destiny not precisely the present-day so-called "parents" of Peter? They are just like man's flesh and blood. Just what will the destination and future of the flesh be? Will it be to see God while still alive, or for the soul to meet God after death? Will the flesh end up tomorrow in a great furnace of tribulations, or in conflagration? Are not questions such as these concerned with whether man's flesh will endure misfortune or suffer the biggest news with which anyone in this current stream who has a brain and is sensible is most concerned? (Here, suffering refers to receiving blessings; it means that future trials are beneficial for man's destination. Misfortune refers to being unable to stand firm, or being misled; or, it means that one will meet with unfortunate situations and lose one's life in the midst of disaster, and that there is no suitable destination for one's soul.) Though humans have sound reason, perhaps what they think does not entirely correspond to that with which their reason should be equipped. This is because they all are rather confused and follow things blindly. They should all have a thorough grasp of what they should enter into, and in particular, they should sort out what should be entered into during the tribulation (that is, during the refinement in the furnace), as well as what they should be equipped with during the trials of fire. Do not always serve your parents (meaning the flesh) who are like pigs and dogs and are even worse than ants and bugs. What is the point of agonizing over it, thinking so hard, and racking your brains? The flesh does not belong to

you, but is in the hands of God, who not only controls you but also commands Satan. (This means that the flesh originally belongs to Satan. Because Satan is also in God's hands, it can only be worded this way. This is because it is more persuasive to say it that way; it suggests that men are not entirely under Satan's power, but are in God's hands.) You are living under the torment of the flesh—but does the flesh belong to you? Is it under your control? Why bother racking your brains over it? Why bother obsessively pleading with God for the sake of your putrid flesh, which has long been condemned, cursed, and defiled by unclean spirits? What need is there to always hold the associates of Satan so close to your heart? Do you not worry that the flesh could ruin your actual future, your wonderful hopes, and your life's true destination?

Today's path is not easy to walk. It could be said to be quite hard to come by, and throughout the ages, it has been extremely rare. However, who would have thought that man's flesh alone would be enough to ruin him? Today's work is certainly as precious as a spring rain, and as valuable as God's kindness toward man. However, if man does not know the purpose of His current work or understand the essence of mankind, then how can its preciousness and valuableness be spoken of? Flesh does not belong to humans themselves, so no one can see clearly where its destination will actually be. Nevertheless, you should know well that the Lord of creation will return mankind, which was created, to their original position, and restore their original image from the time of their creation. He will completely take back the breath He breathed into man, repossessing his bones and flesh and returning all to the Lord of creation. He will completely transform and renew humanity, and take back from man God's entire inheritance which does not belong to mankind, but belongs to God, and never again hand it over to mankind. This is because none of those things

belonged to mankind in the first place. He will take them all back—this is not unfair plundering; rather, it is meant to restore heaven and earth to their original states, as well as to transform and renew man. This is the reasonable destination for man, though perhaps it will not be a re-appropriation of the flesh after it has been chastised, as people might imagine. God does not want the skeletons of the flesh after its destruction; He wants the original elements in man that belonged to God in the beginning. Hence, He will not annihilate humanity or completely eradicate man's flesh, for man's flesh is not his private property. Rather, it is the adjunct of God, who manages humanity. How could He annihilate man's flesh for His "enjoyment"? By now, have you truly let go of the totality of that flesh of yours, which is not even worth a single penny? If you could comprehend thirty percent of the work of the last days (this mere thirty percent means comprehending the work of the Holy Spirit today as well as God's work of the word in the last days), then you would not continue to "serve" or be "filial" to your flesh—a flesh that has been corrupt for many years—as is the case today. You ought to see clearly that humans have now advanced to an unprecedented state, and will no longer continue to roll forward like the wheels of history. Your moldy flesh has long been covered with flies, so how can it have the power to reverse the wheels of history that God has enabled to continue on to this day? How can it make the mutely ticking clock of the last days tick again, and keep its hands moving clockwise? How can it retransform the world that seems shrouded in dense fog? Can your flesh revive the mountains and rivers? Can your flesh, which has only a little function, really restore the sort of human world for which you have yearned? Can you truly educate your descendants to become "human beings"? Do you understand now? What exactly does your flesh belong to? God's original intention for saving man, for perfecting man, and

for transforming man was not to give you a beautiful homeland or to bring peaceful rest to man's flesh; it was for the sake of His glory and His testimony, for mankind's better enjoyment in the future, and so that they would soon be able to rest. Still, it was not for your flesh, for man is the capital of God's management, and man's flesh is merely an adjunct. (A man is an object with both spirit and body, whereas flesh is merely an item that decays. This means that flesh is a tool for use in the management plan.) You should know that God's perfection, completion, and gaining of men bring nothing but swords and smiting upon their flesh, as well as endless suffering, conflagration, merciless judgment, chastisement, and curses, and boundless trials. Such is the inside story and truth of the work of managing man. However, all these things are directed at man's flesh, and all of the arrows of hostility are mercilessly aimed toward man's flesh (for man is innocent). All of this is for the sake of His glory and testimony, and for His management. This is because His work is not solely for the sake of mankind, but also for the entire plan, as well as to fulfill His original intention when He created mankind. Therefore, perhaps ninety percent of what man experiences involves sufferings and trials of fire, and there are very few, or even none, of the sweet and happy days for which man's flesh has yearned. Much less is man able to enjoy happy moments in the flesh, spending beautiful times with God. The flesh is filthy, so what man's flesh sees or enjoys is nothing but God's chastisement, which man finds inconsiderate, as if it were lacking in normal sense. This is because God will manifest His righteous disposition, which is "inconsiderate toward man," does not tolerate man's offenses, and loathes enemies. God openly reveals His entire disposition by any means necessary, thereby concluding the work of His six-thousand-year battle with Satan—the work of the salvation of all of mankind, and the destruction of Satan of old!

The Essence and Identity of Man

In fact, the Israelites are not disappointed; they have watched the work being done by God over the past six thousand years, for I did not abandon them. Rather, because their ancestors ate the fruit from the tree of the knowledge of good and evil, which had been gifted to them by the evil one, they abandoned Me for sin. Good has always belonged to Me, whereas evil belongs to the evil one that wheedles Me for the sake of sin. I do not blame humans, nor do I annihilate them ruthlessly and subject them to merciless chastisement, for evil did not originally belong to mankind. Therefore, even though those Israelites nailed Me publicly to the cross, they, who have been waiting for the Messiah and Jehovah and yearning for the Savior Jesus, have never forgotten My promise: For I have not forsaken them. After all, I had taken blood as evidence for the covenant I established with humanity; this fact has become the “blood covenant” inscribed in the hearts of the young and innocent, like a brand and as eternally codependent as heaven and earth. Because I have never cheated those sorrowful souls whom I predestined, selected, and later redeemed and gained, and who have loved Me more than they have loved the evil one, they eagerly anticipate My return and ardently await meeting with Me. Since I have never erased the covenant that I established with them by blood, it is no surprise that they have been waiting in earnest. I will recapture these lambs which have been lost for years, for I have always loved humans; it is simply that elements of evil have been added to the good in them. I will gain the poor souls who love Me and whom I have loved for so long, but how can I bring into My house those evil ones who have never loved Me, and who have behaved like enemies? I will not bring into My kingdom those descendants of the devil and the viper that hate, oppose, resist, attack, and curse Me, despite

the covenant I have established by blood with humanity. You ought to know exactly what the purpose of My work is, and for whom I carry it out. Does your love contain good or evil? Is or is not your knowledge of Me akin to that of David and Moses? Is or is not your service to Me similar to that of Abraham? You are indeed being perfected by Me, but you should know whom you will represent, as well as whose outcome you will share. Throughout your life, in your experience of My work, have you reaped a joyful and abundant harvest? Is it bountiful and fruitful? You should reflect upon yourself: For years you have toiled for My sake, but have you ever obtained anything? Have you undergone any transformation or acquired anything? In exchange for your arduous experiences, have you become like Peter who was crucified, or like Paul who was struck down and received a great light? You should have some sense of these things. I am not constantly talking about or dwelling on your life, which is more minuscule than a mustard seed and as tiny as a grain of sand. To put it plainly, it is mankind that I manage. However, I do not consider the life of man, whom I once hated but later picked up again, as an important part of My management. You should have a clear idea of the true nature of your former identity, as well as whom you belonged to as slaves. Thus, I do not use men's faces, which are identical to Satan's, as raw materials with which to manage people, for men never were valuable objects. You should recall My attitude toward you in the beginning, and remember the way I addressed you back then—an appellation that was not without practical significance. You should know that the labels you wear are not without their reasons. I presume that you all know that you did not belong to God, but were captured by Satan early on and served in its home as loyal servants; moreover, you forgot Me long ago, for you were long outside of My house and in the hands of the evil one. Those whom I save are humans whom I

predestined long ago and have been redeemed by Me, whereas you are poor souls that have been placed amid humanity as exceptions to the rule. You ought to know that you do not belong to the house of David or Jacob, but to that of Moab, the members of which are of a tribe of Gentiles. For I did not establish a covenant with you, but only did work, spoke among you, and led you. My blood was not shed for you; I was merely carrying out My work in your midst for the sake of My testimony. Did you not know this? Is My work really akin to how Jesus bled to death on your behalf? It was not worth it in the first place, that I endured such great humiliation for you. God, who is absolutely without sin, came outright to an extremely loathsome and disgusting place, a world of pigs and dogs that was unfit for human residence, yet still I endured all these cruel humiliations for the glory of My Father and for eternal testimony. You ought to know what your conduct is, and see that you are not children born into "rich and powerful families," but merely the destitute offspring of Satan. You also are not the patriarchs of humanity, nor do you have human rights or freedom. You originally had no share whatsoever of the blessings of humanity nor of the kingdom of heaven. This is because you are at the very bottom layer of humanity, and I have never given a thought to your future. Therefore, though it was a part of My plan that today I would have confidence to perfect you, this is an unprecedented job, because your status is so lowly and you originally had no share in humanity. Is this not precisely a blessing to men?

Those I save are souls that I released from purgatory long ago, as well as the chosen whom I visited long ago, for they have yearned for Me to reappear among them. They have loved Me, and have inscribed in their hearts My covenant, which I established with blood, because I have loved them. They are like lost lambs that have been searching for Me for many

years, and they are good; therefore, I call them good Israelites and lovely little angels. I would not suffer such humiliation if I were among them. It is because they love Me more than they love their own lives, and I love them as the most beautiful among all things. It is because they were created by Me and belong to Me; they have never forgotten Me. Their love surpasses yours, and they love Me more than you love your own lives. They submit to Me just as little white doves submit to the sky, and in their hearts there is more submission to Me than in yours. And it is because they are descendants of Jacob, offspring of Adam, and are among My chosen, because I have loved them for so long—and loved them even more than I love you; it is because you are too rebellious, you have such grave resistance, you look down on Me too much, you are too cold toward Me, you love Me too little, and you hate Me too much. You disdain My work and despise My actions too much. Unlike them, you have never treasured My deeds. Instead, you despise them, your eyes red with worry just like Satan's. Where is your submission? Where is your character? Where is your love? When have you demonstrated the ingredients of love that are within you? When have you taken My work seriously? Pity be unto those lovely angels who anxiously look forward to My coming and suffer so greatly while waiting ardently for Me, for I love them so dearly. However, what I see today is such a non-human world that has nothing to do with them. Do you not think that your consciences became numb and unfeeling long ago? Do you not think you are the scum who are preventing My reunion with those lovely angels? When have they not been awaiting My return? When have they not been waiting to be reunited with Me? When have they not anticipated being able to spend beautiful days together with Me and dine with Me? Did you ever realize what you are doing today: rampaging through the world; scheming against each other; deceiving each other;

behaving treacherously, secretively, and shamelessly; not knowing the truth; acting with crookedness and deceit; practicing flattery; considering yourselves always to be right and better than others; being arrogant; and acting savagely like wild animals in mountains and as crudely as the king of the beasts—are these behaviors befitting a human being? You are rude and unreasonable. You have never treasured My words, but instead have adopted a contemptuous attitude toward them. Where will achievements, a true human life, and beautiful hopes come from like this? Will your extravagant imagination truly rescue you from the tiger's mouth? Will it really rescue you from the burning flames? Would you have fallen to this point if you had genuinely regarded My work as priceless treasure? Could it be that your fate actually cannot be changed? Are you willing to die with such regrets?

Man's Inherent Identity and His Worth: What Are They Really Like?

You were separated out from mud and, no matter what, you were of that stuff which was picked out from among the dregs, filthy and hated by God. You belonged to Satan and were once trampled upon and tainted by it. That is why it is said that you were separated out from mud, and, far from being holy, you are instead nonhuman things that have long been the object of Satan's trickery. This is the most appropriate assessment of you. You need to know that you were originally impurities found in stagnant water and mud, as opposed to desirable catches like fish and shrimp, for nothing that provides enjoyment can be derived from you. To put it bluntly, you are the most debased beasts of a low society, worse than pigs and dogs. Frankly speaking, to address you in such terms is neither overstatement nor hyperbole; rather, it simplifies the issue. To address you in such terms could even be said to be a way of paying you respect. Your insight, speech, behavior as men, and every aspect of your life, including your status in the mud, are sufficient to prove that your identity is "out of the ordinary."

Those Who Do Not Learn and Remain Ignorant: Are They Not Beasts?

As you walk the path of today, what is the most suitable kind of pursuit? In your pursuit, what kind of person should you see yourself as? It behooves you to get to know how you should approach all that befalls you today, be it trials or hardships, or merciless chastisement and cursing. Faced with all of these things, you should reflect carefully on them in every case. Why do I say this? I say it because the things that befall you today are, after all, trials of brief duration that occur over and over again; perhaps as far as you are concerned, they are not especially taxing to the spirit, and so you let things drift along their natural course, and do not regard them as a precious asset in the pursuit of progress. How thoughtless you are! So much so that you think of this precious asset as though it were a cloud floating before your eyes, and you do not treasure these harsh blows that rain down time and again—blows that are brief and that seem to you of little weight—but rather look upon them with cold detachment, not taking them to heart, and treat them merely as a chance blow. You are so arrogant! Toward these ferocious attacks, attacks akin to storms, that come time and time again, you show only flippant disregard; sometimes you even go so far as to give a cold smile, revealing an expression of total indifference—for you have never once thought to yourself why you keep suffering such “misfortunes.” Could it be that I am grossly unfair to man? Do I make it My business to find fault with you? Even though the problems with your mentality may not be as serious as I have described, you have, through your outward composure, long since painted a perfect portrait of your inner world. There is no need for Me to tell you that the only things hidden in the depths of your heart are unreasonable words of abuse and faint traces of sadness that

are barely discernible to others. Because you feel it so unfair to have suffered such trials, you curse; and because these trials make you feel the desolation of the world, you are filled with melancholy. Far from viewing these repeated blows and acts of discipline as the very best protection, you see them as the senseless trouble-making of Heaven, or else as fitting retribution upon you. You are so ignorant! You mercilessly confine the good times in the darkness; time after time, you view wonderful trials and acts of discipline as attacks from your enemies. You do not know how to adapt to your environment, and you are even less willing to try to do so, for you are unwilling to gain anything from this repeated—and, to you, cruel—chastisement. You make no attempt either to search or to explore, and, simply resigning yourself to your fate, go wherever it leads you. What may seem to you to be savage acts of chastening have not changed your heart, nor have they taken over your heart; instead, they stab you in the heart. You see this "cruel chastisement" only as your enemy in this life, and so you have gained nothing. You are so self-righteous! Seldom do you believe that you suffer such trials on account of your own contemptibility; instead, you regard yourself as unfortunate, saying moreover that I am always finding fault with you. And now that things have arrived at this pass, how much do you really know about what I say and do? Do not think that you are a natural-born prodigy, only slightly lower than the heavens but infinitely higher than the earth. You are far from being smarter than anyone else—and, it could even be said that it is simply adorable how much sillier you are than any of the people on earth who are possessed of reason, for you think too highly of yourself, and have never had a sense of inferiority, as if you can see through My actions down to the tiniest detail. In point of fact, you are someone who is fundamentally lacking in reason, because you have no idea of what I intend to do, and you are even less aware of what I am doing

now. And so I say that you are not even the equal of an old farmer toiling on the land, a farmer who has not the faintest perception of human life and yet puts all his reliance on the blessings of Heaven as he cultivates the land. You do not spare a second's thought to your life, you know nothing of renown, and still less do you have any self-knowledge. You are so "above it all"! Truly, I worry for you dandyish fops and you dainty young demoiselles: How will you be able to stand up to the onslaught of even bigger tempests? These fops are utterly indifferent to the predicament in which they find themselves. To them, this appears to be a trivial matter, and so they think nothing of it, neither feeling negative nor thinking themselves lowly; instead, they go on, as before, swanning about in the streets wafting their fans. These "people of note," who do not learn and remain ignorant, have no idea why on earth I would say such things to them; their faces filled with annoyance, they merely give themselves a casual inspection, and afterward carry on without changing their evil ways; once they leave Me, they again start running amok in the world, swaggering and swindling anew. How quickly the expression on your face changes. So, once again, you are trying to deceive Me in this way—how bold you are! Those dainty little demoiselles are even more ludicrous. Hearing My urgent utterances, and seeing the predicament they are in, tears come streaming down their faces unbidden, their bodies writhe back and forth, and they seem to be making a scene—how revolting! Realizing their own stature, they flop onto their beds and lie there, weeping without cease, almost as if they are at their last gasp. And, when these words have shown them their own childishness and lowliness, afterward they become so weighed down by negativity that the light goes out from their eyes and, neither complaining about Me nor hating Me, they become completely immobile in their negativity and likewise they fail to learn and remain ignorant. After leaving Me, they frolic

and play about, their pealing laughter like that of “Princess Silver Bell.” How fragile and lacking in self-love they are! All of you, the defective rejects of humankind—how lacking in humanity you are! You do not know how to love yourselves, or how to protect yourselves, you have no sense, you do not seek the true way, you do not love the true light, and, what is more, you do not know how to cherish yourselves. As for the teachings that I have given you, over and over again, you have long since relegated them to the back of your mind, even to the point of treating them like playthings to beguile your idle moments. All of these you always regard in the light of your own personal “talisman.” When accused by Satan, you pray; when negative, you fall into a deep sleep; when happy, you run about wildly; when I rebuke you, you bow and scrape; and then, as soon as you go forth from My presence, you laugh with malevolent glee. You feel yourself to be above all others, but you never see yourself as being the most arrogant, and are only ever lofty, complacent and haughty beyond words. How could such “young gentlemen,” “young misses,” “milords” and “miladies,” who do not learn and remain ignorant, regard My words as a precious treasure? I ask you again: Just what have you learned from My words and My work over such a long time? Is it that you have gained greater skills in your deception? Or greater sophistication in your flesh? Or greater disrespect in your attitude toward Me? I tell you straight: It is all this work I have done that has made you, who used to have the courage of a mouse, grow bolder. The trepidation you feel toward Me lessens with each passing day, for I am too merciful, and have never imposed sanctions upon your flesh by means of violence. Perhaps, as you see it, I am merely speaking harsh words—but it is much more often the case that I show you a smiling countenance, and I almost never censure you to your face. Moreover, I am ever forgiving of your weakness, and it is entirely because of this that you treat Me as the

snake treated the kindly farmer. How I admire the extreme degree of skill and perspicacity in the observational powers of the human race! Let Me tell you one truth: Today it matters very little whether or not you have a heart of fear; I am neither anxious nor worried about that. But I must also tell you this: You, this "person of talent," who do not learn and remain ignorant, will ultimately be brought down by your self-admiring, petty cleverness—you will be the one who suffers and is chastised. I will not be so stupid as to accompany you as you continue to suffer in hell, for I am not the same kind as you. Do not forget that you are a created being that has been cursed by Me, and yet is also taught and saved by Me, and there is nothing in you that I would be reluctant to part with. At whatever time I do My work, I am never constrained by any person, occurrence, or object. My attitude and My view vis-à-vis mankind have always remained the same. I am not particularly well disposed toward you, because you are an appendage to My management, and far from being more special than any other being. This is My advice to you: You must remember, at all times, that you are nothing more than a created being! Although you may share your existence with Me, you should know your own identity; do not think too highly of yourself. Even if I do not rebuke you, or prune you, but greet you with a smiling face, this is not enough to prove that you are of the same kind as Me. You—you should know yourself to be one who pursues the truth, not the truth itself! You must at all times be ready to change in accordance with My word. You cannot escape this. I urge you, during this precious time, when you have this rare opportunity, to try and learn something. Do not fool Me; I do not need you to use flattery to try and deceive Me. When you seek Me, it is not entirely for My sake, but rather for your own!

The Chosen People of China Are Not Capable of Representing Any Tribe of Israel

The house of David was a family that originally received the promises and inheritance of Jehovah. It was originally one of the tribes of Israel and belonged among the chosen people. At the time, Jehovah decreed a law for the Israelites that said all Jewish people who belonged to the house of David—all who were born into that house—would receive His inheritance. They would be those who received a hundredfold, who gained the status of firstborn sons; they would be, at that time, the most elevated people among all the Israelites, with the highest position among all the families of Israel, and they would serve Jehovah directly in the temple, wearing priestly robes and crowns. Jehovah then called them faithful and saintly servants, and they gained the esteem of all other tribes of Israel. Thus, at the time, they were all respectfully referred to as lords—all this was the work of Jehovah in the Age of Law. Today, they still render such service to Jehovah in the temple, so they are forevermore the kings whom Jehovah enthroned. No one can take away their crown, and no one can alter their service, because they belong by origin to the house of David; this is what Jehovah bestowed upon them. The reason you do not belong by origin to the house of David is that you are not people of Israel, belonging instead to Gentile families outside of Israel. Moreover, your nature is not to worship Jehovah, but to resist Him, so your identity is, by nature, different from that of the people of the house of David, and you are not those who will receive My inheritance, still less are you those who will receive a hundredfold.

At that time, Israel was divided into many different houses and many different tribes, yet they were all the chosen people. However, Israel is different from other nations in that its people are categorized by tribe, as are

their positions before Jehovah and the land to which each person belongs. In countries other than Israel, one cannot casually claim membership in the houses of David, Jacob, or Moses. This would be contrary to fact—the tribes of Israel cannot casually be misattributed to other countries. People frequently misuse the names of David, Abraham, Esau, and so on, or they say: "We have now accepted God, so we are of the house of Jacob." Saying such things is nothing but baseless human reasoning; it does not come directly from Jehovah, nor does it come from My own ideas. It is purely human nonsense! Just like an orator who spins tall tales, people groundlessly think of themselves as the descendants of David or part of the family of Jacob, and they believe themselves worthy of being so. Do people not know that those of the house of David were long ago ordained by Jehovah, that David did not crown himself king? However, there are many who shamelessly claim to be descendants of the house of David—people are so ignorant! The truth is that the affairs of Israel have nothing to do with the Gentiles—they are two different things, completely unrelated. The affairs of Israel can only be spoken of to the people of Israel, unrelated as they are to the Gentiles, and the work currently being done among the Gentiles likewise has nothing to do with the people of Israel. What I say now determines what is said about the Gentiles, and the work done in Israel cannot be taken as a "prefiguration" of the work among the Gentiles. Would that not show that God is too conventional? Only when the work begins to spread among the Gentiles is what is said about them or their outcome revealed. So for people to say, as they have in the past, "We are the descendants of David," or "Jesus is the son of David" is even more preposterous. My work is compartmentalized. I would not "call a deer a horse"; rather, the work is divided according to its sequential order.

What Is Your Understanding of Blessings?

Though the people born in this era have been corrupted by Satan and the filthy demons, such corruption has also brought them the utmost salvation, salvation even greater than the mountains and plains of livestock and vast wealth of Job, and greater, too, than the blessing of beholding Jehovah that Job received following his trials. It was only after Job underwent the trial of death that he heard Jehovah speak and heard Jehovah's voice in the whirlwind. Yet he did not see Jehovah's face, and he did not know His disposition. What Job gained was merely material wealth that provided physical pleasures and the most beautiful children of all the cities around, as well as the protection of the angels of heaven. He never saw Jehovah, and though he was called righteous, he never knew Jehovah's disposition. And though the material pleasures of the people of today are, it can be said, temporarily meager, or the environment of the outside world is hostile, I show My disposition, which I have never revealed to man since antiquity and which has always been secret, as well as the mysteries of eons past to the people, who are most lowly of all but to whom I have given My greatest salvation. Moreover, this is the first time I have revealed these things; I have never done such work before. Though you are far inferior to Job, what you have gained and what you have seen have far surpassed him. Though you have undergone all kinds of suffering and experienced all manner of torment, that suffering is not at all like the trials of Job; it is, instead, the judgment and chastisement received by people because of their rebelliousness, because of their resistance, and because of My righteous disposition; it is righteous judgment, chastisement, and curse. Job, on the other hand, was a righteous man among the Israelites who received Jehovah's great love and tenderness. He had committed no evil acts, and he

did not resist Jehovah; rather, he was faithfully devoted to Jehovah. Because of his righteousness, he was subjected to trials, and he underwent fiery trials because he was a faithful servant of Jehovah. The people of today are subjected to My judgment and curse because of their filthiness and unrighteousness. Though their suffering is nothing like what Job went through when he lost his livestock, his property, his servants, his children, and all of those dear to him, what they suffer is fiery refinement and burning. And what makes it more serious than what Job experienced is that such trials are not lessened or removed because people are weak; instead, they are long-lasting, and continue until people's final day of life. This is punishment, judgment, and curse; it is merciless burning, and even more, it is humankind's rightful "inheritance." It is what people deserve, and it is where My righteous disposition is expressed. This is a known fact. Nevertheless, what people have gained greatly surpasses the suffering they endure today. The suffering you endure is merely a setback resulting from your foolishness, while what you have gained is a hundred times greater than your suffering. According to the laws of Israel in the Old Testament, all those who resist Me, all those who openly judge Me, and all those who do not follow My way, and instead boldly offer profane sacrifices to Me, will surely be destroyed by fire in the temple or be stoned to death by some of the chosen ones, and even the descendants of their own clans and other direct kin will suffer My curse. In the lives to come, they will not be free, but will be the slaves of My slaves, and I will drive them into exile among the Gentiles, and they will be unable to return to their homeland. Based on their actions and behavior, the suffering endured by the people of today is not nearly as grave as the punishment suffered by the Israelites. Saying that what you are currently suffering is retribution is not without justification, because you really have crossed the line. If you had been in Israel, you

would have become eternal sinners, and you would have been cut to pieces by the Israelites long ago and burnt by the fire from heaven in Jehovah's temple. What is it that you have now gained? What have you received, and what have you enjoyed? I have revealed My righteous disposition in you, but most important is that I have revealed My patience for redeeming humankind. One could say that the work I have done in you is but the work of patience; it is done for the sake of My management and, moreover, is done for the sake of humanity's enjoyment.

Although Job underwent the trials of Jehovah, he was merely a righteous man who worshiped Jehovah. Despite undergoing those trials, he did not complain about Jehovah, and he treasured his encounter with Him. Not only do the people of today not cherish Jehovah's presence, but they reject, detest, complain about, and mock His appearance. Have you not gained more than a little? Has your suffering really been so great? Have you not been more blessed than Mary and James? And has your resistance really been so trivial? Could it be that My requirements of you are too high, and I have asked too much from you? My wrath was only unleashed upon those Israelites who resisted Me, not directly upon you; what you have gained has been merely My merciless judgment and exposure, as well as relentless fiery refinement. In spite of this, people continue to resist and refute Me, and they do so without a shred of submission. There are even some who distance themselves from Me and deny Me; such people are no better than the band of Korah and Dathan who opposed Moses. People's hearts are too hardened, and their natures are too stubborn. They never change their old natures. I say they are laid bare like prostitutes in broad daylight, and My words are harsh to the point that they even might be "offensive to the ears," exposing people's natures to the light of day—yet they merely nod their heads, shed a few tears, and force themselves to feel a bit sad. Once this has

passed, they are as fierce as the king of wild beasts in the mountains, and they have not the slightest awareness. How can people with such a disposition know that they have been a hundred times more blessed than Job? How can they realize that what they enjoy are blessings that have hardly been seen throughout the ages, and that no one has ever enjoyed before? How can people's consciences sense such blessings, blessings that contain punishment? Frankly speaking, all I require of you is so that you can be models for My work, witnesses for My entire disposition and all of My actions, and so that you may be freed from the afflictions of Satan. Yet people are always repelled by My work and are intentionally hostile to it. How could such people not incite Me to bring back the laws of Israel, and to bring upon them the wrath I brought upon Israel? Although there are many among you who are "obedient and submissive" toward Me, there are even more who are of the ilk of the band of Korah. Once I have attained My full glory, I will use the fire from heaven to burn them to ashes. You should know that I will no longer chastise people with My words; rather, before doing the work of Israel, I will completely incinerate "the band of Korah" who resist Me and whom I long ago eliminated. Humankind will no longer have the opportunity to enjoy Me; instead, all that they see will be My wrath and flames from heaven. I will reveal the various outcomes of all sorts of people, and I will divide them all into categories. I will take note of their every rebellious act and then finish My work, so that people's outcomes will be determined based on My verdict while on the earth as well as by their attitudes toward Me. When that time comes, there will be nothing that can change their outcomes. Let people reveal their own outcomes! Then I will hand people's outcomes over to the heavenly Father.

What Is Your Understanding of God?

People have long believed in God, yet most of them have no understanding of what the word “God” means, and merely follow in bewilderment. They have no clue as to why exactly man should believe in God, or what God is. If people know only to believe in and follow God, but not what God is, and if they also do not know God, then is this not just a great big joke? Even though, having come this far, people have witnessed many heavenly mysteries, and have heard much profound knowledge never before understood by man, they are ignorant of many of the most elementary truths never before contemplated by man. Some might say, “We have believed in God for many years. How could we not know what God is? Does this question not belittle us?” In reality, however, though people follow Me today, they know nothing of any of the work of today, and fail to grasp even the most obvious and easiest of questions, let alone such highly complex ones as those about God. Know that the questions that you have no concern for, that you have not identified, are the ones that are most important for you to understand, for you know only to follow the crowd, paying no attention and giving no care to what you should be equipping yourself with. Do you truly know why you should have faith in God? Do you really know what God is? Do you truly know what man is? As a person who has faith in God, if you fail to understand these things, do you not lose the dignity of a believer of God? My work today is this: to have people understand their essence, understand all that I do, and know the true face of God. This is the closing act of My management plan, the last stage of My work. That is why I am telling you all of life’s mysteries in advance, so that you can accept them from Me. As this is the work of the final age, I must tell you all the life truths that you have never accepted before, even though

you are incapable of comprehending or bearing it due to being simply too deficient and too ill-equipped. I shall conclude My work; I shall complete the work I am supposed to do, and shall tell you of all I have commissioned of you, lest you again stray and fall for the evil one's schemes when darkness descends. There are many ways that you do not understand, many matters of which you have no knowledge. You are so ignorant; I know full well your stature and your shortcomings. Therefore, though there are many words you are incapable of comprehending, I am still willing to tell you all these truths that you have never accepted before, because I keep worrying whether, in your current stature, you are able to stand firm in your testimony to Me. It is not that I think little of you; you are all beasts that have yet to undergo My formal training, and I absolutely cannot see how much glory is within you. Though I have expended much energy working on you, the positive elements in you seem practically nonexistent, and the negative elements can be counted on one's fingers and serve only as testimonies that bring shame on Satan. Just about everything else in you is Satan's poison. You look to Me like you are beyond salvation. As matters stand, I look at your various expressions and demeanors, and finally, I know your true stature. This is why I am always fretting over you: Left to live life on their own, would humans really be better off than or comparable to how they are today? Does your infantile stature not make you anxious? Can you truly be like the chosen people of Israel—loyal to Me, and to Me alone, at all times? What is revealed in you is not the mischievousness of children who have strayed from their parents, but the beastliness that bursts forth from animals that are out of reach of their masters' whips. You should know your nature, which is also the weakness that you all share; it is an ailment common to you all. Thus, My only exhortation to you today is to stand firm in your testimony to Me. Do not, under any circumstances, allow the old

ailment to flare up again. Bearing testimony is what's most important—it is the heart of My work. You should accept My words just as Mary accepted Jehovah's revelation that came to her in a dream: by believing, and then submitting. Only this qualifies as being chaste. For you are the ones who hear My words the most, the ones most blessed by Me. I have given you all My valuable possessions, I have bestowed everything upon you, yet you are of such vastly different status to the people of Israel; you are simply worlds apart. But compared to them, you have received so much more; while they desperately await My appearance, you pass pleasant days with Me, sharing My bounty. Given this difference, what gives you the right to squawk and squabble with Me and demand your share of My possessions? Have you not gained much? I give you so much, but what you give Me in return is just heartrending sadness and anxiety, irrepressible resentment and discontent. You are so repugnant—yet you are also pitiable, so I have no choice but to swallow all My resentment and voice My objections to you again and again. Over thousands of years of work, I have never remonstrated with mankind because I have discovered that, throughout humanity's development, it is only the "hoaxes" among you that have become the most renowned, like precious inheritances left to you by famous ancestors of ancient times. How I hate those subhuman swine and dogs. You are too lacking in conscience! You are of too base a character! Your hearts are too hardened! If I had taken such words and work to the Israelites, I would have gained glory long ago. But among you this is unattainable; among you, there is only cruel neglect, your cold shoulder, and your excuses. You are too unfeeling, and utterly worthless!

You should devote your all to My work. You should do work that benefits Me. I am willing to explain to you everything that you do not understand so that you can gain from Me all that you lack. Even though

your defects are too numerous to count, I am willing to keep doing the work that I should be doing on you, granting you My final mercy so that you may benefit from Me and gain the glory that is absent in you and which the world has never seen. I have worked for so many years, yet no human has ever known Me. I wish to tell you secrets that I have never told anyone else.

Among humans, I was the Spirit that they could not see, the Spirit that they could never engage with. Because of My three stages of work on earth (creation of the world, redemption, and destruction), I appear in their midst at different times (never publicly) to do My work amongst them. The first time I came among humans was during the Age of Redemption. Of course, I came into a Jewish family; as such, the first to see God's coming to earth were the Jews. The reason I did this work in person was that I wanted to use My incarnate flesh as a sin offering in My work of redemption. Thus, the first to see Me were the Jews in the Age of Grace. That was the first time I worked in the flesh. In the Age of Kingdom, My work is to conquer and perfect, so I again do My shepherding work in the flesh. This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them. Time and time again, My extraordinary work has shattered old beliefs held for many, many years. People are stunned! God is not merely the Holy Spirit, the Spirit, the sevenfold intensified Spirit, or the all-encompassing Spirit, but is also a human—an ordinary human, an exceptionally common human. He is not only male, but also female. They are similar in that They are both born to humans, and dissimilar in that one was conceived by the Holy Spirit and the other was born to a human,

though derived directly from the Spirit. They are similar in that both incarnate fleshes of God carry out the work of God the Father, and dissimilar in that one performed the work of redemption while the other does the work of conquest. Both represent God the Father, but one is the Redeemer, filled with lovingkindness and mercy, and the other is the God of righteousness, filled with wrath and judgment. One is the Supreme Commander who launched the work of redemption, while the other is the righteous God who accomplishes the work of conquest. One is the Beginning, the other the End. One is sinless flesh, while the other is flesh that completes the redemption, continues the work, and is never sinful. Both are the same Spirit, but They dwell in different fleshes and were born in different places, and They are separated by several thousand years. However, all Their work is mutually complementary, never conflicting, and can be spoken of in the same breath. Both are people, but one was a baby boy and the other was an infant girl. For all these many years, what people have seen is not only the Spirit and not only a human, a male, but also many things that do not jibe with human notions; as such, humans are never able to fully fathom Me. They keep half-believing and half-doubting Me—as if I do exist, yet am also an illusory dream—which is why, to this day, people still do not know what God is. Can you really sum Me up in one simple sentence? Do you truly dare to say, “Jesus is none other than God, and God is none other than Jesus”? Are you really so bold as to say, “God is none other than the Spirit, and the Spirit is none other than God”? Are you comfortable saying, “God is just a human clothed in flesh”? Do you truly have the courage to assert, “The image of Jesus is the great image of God”? Are you able to use your eloquence to thoroughly explain God’s disposition and image? Do you really dare to say, “God created males only, not females, after His own image”? If you say this, then no female would be

among My selected, much less would females be one class of humankind. Now do you truly know what God is? Is God a human? Is God a Spirit? Is God really a male? Can only Jesus complete the work I am to do? If you choose only one of the above to sum up My essence, then you are an exceedingly ignorant loyal believer. If I worked as incarnate flesh once, and only once, would you delimit Me? Can you really understand Me thoroughly at a single glance? Can you really sum Me up completely based on what you have been exposed to during your lifetime? If I did similar work in both My incarnations, how would you perceive Me? Would you leave Me forever nailed to the cross? Could God be as simple as you claim?

Although your faith is very sincere, none among you is able to give a full account of Me, none can give full testimony to all of the facts you see. Think about it: Today, most of you are derelict in your duties, instead pursuing the flesh, satiating the flesh, and greedily enjoying the flesh. You possess little truth. How, then, can you bear testimony to all that you have seen? Are you really confident that you can be My witnesses? If a day comes when you are unable to testify to all that you have seen today, then you will have lost the function of created beings, and there will be no meaning whatsoever to your existence. You will be unworthy of being human. It could even be said that you will not be human! I have done immeasurable work on you, but because you are currently learning nothing, aware of nothing, and ineffective in your labors, when it is time for Me to expand My work, you will just stare blankly, tongue-tied and utterly useless. Will you not then go down in history as a sinner? When that time comes, will you not feel the deepest regret? Will you not sink into dejection? All of My work today is not done out of idleness and boredom, but to lay a foundation for My future work. It is not that I am at an impasse and need to come up with something new. You should understand the work

I do; it is not something done by a child playing in the street, but is a work done in representation of My Father. You should know that it is not Me doing all this Myself; rather, I represent My Father. Your role, meanwhile, is strictly to follow, submit, change, and testify. What you should understand is why you should believe in Me; this is the most important question for each of you to understand. My Father, for the sake of His glory, predestined all of you for Me from the moment He created the world. It was for the sake of My work, and for the sake of His glory, that He predestined you. It is because of My Father that you believe in Me; it is because of My Father's predestination that you follow Me. None of this is of your own choosing. Even more important is that you understand that you are the ones My Father bestowed upon Me for the purpose of testifying to Me. Because He granted you to Me, you should abide by the ways I bestow upon you, as well as the ways and the words I teach you, for it is your duty to abide by My way. This is the original purpose of your faith in Me. Therefore, I say to you this: You are merely people that My Father bestowed upon Me to abide by My ways. However, you only believe in Me; you are not of Me because you are not of the Israelite family, and are instead ilk of the ancient serpent. All I am asking you to do is to bear witness for Me, but today you must follow My way. All of this is for the sake of future testimony. If you function only as people who listen to My ways, then you will be without value, and the significance of My Father's having bestowed you upon Me will be lost. What I insist on telling you is this: You should follow My way.

What It Means to Be a Real Person

It has always been My duty to manage man. Furthermore, the conquest of man is what I ordained when I created the world. People may not know that I shall completely conquer man in the last days, or that the conquest of the rebellious ones among mankind is the evidence of My defeat of Satan. But, when My enemy joined battle with Me, I already told it that I would conquer those that Satan had taken captive and made into its children, into the loyal servants that watched over its home. The original meaning of conquer is to defeat, to subject to humiliation; in the language of the Israelites, it means to utterly defeat, destroy, and render incapable of further resistance against Me. But today, when used among you, its meaning is to conquer. You should know that My intention has always been to completely extinguish and put to rout the evil ones of mankind, so that they can no longer betray Me, much less have the breath to disrupt or disturb My work. Thus, as far as man is concerned, this word has come to mean conquest. Whatever the connotations of the term, My work is to defeat humans. For while it is true that mankind is an adjunct to My management, to put it more precisely, humans are none other than My enemies. Humans are the evil ones who oppose and rebel against Me. Humans are none other than the progeny of the evil one accursed by Me. Humans are none other than the descendants of the archangel that betrayed Me. Humans are none other than the legacy of the devil who, spurned by Me long ago, has been My irreconcilable enemy ever since. For the sky above all mankind is turbid and dark, without the slightest impression of clarity, and the human world is plunged into pitchy darkness, so that one living in it cannot even see his outstretched hand before his face or the sun when he lifts up his head. The road beneath his feet, muddy and rife with potholes, meanders tortuously;

the whole land is littered with corpses. The dark corners are filled with the remains of the dead, and in the cool and shady corners crowds of demons have taken up residence. And everywhere in the world of men demons come and go in hordes. The progeny of all manner of beasts, covered in filth, are locked in pitched battle, the sound of which strikes terror to the heart. At such times, in such a world, such an "earthly paradise," where does one go to seek out life's felicities? Where could one go to find his life's destination? Mankind, long since trampled under Satan's feet, has from the first been an actor taking on Satan's image—more than that, mankind is the embodiment of Satan, and serves as the evidence that bears witness to Satan, loud and clear. How can such a human race, such a bunch of degenerate scum, such offspring of this corrupt human family, bear witness to God? Whence comes My glory? Where can one begin to speak of My testimony? For the enemy that, having corrupted mankind, stands against Me, has already taken mankind—the mankind that I created long ago and that was filled with My glory and My living out—and soiled them. It has snatched away My glory, and all it has imbued man with is poison heavily laced with the ugliness of Satan, and juice from the fruit of the tree of the knowledge of good and evil. In the beginning, I created mankind; that is, I created mankind's ancestor, Adam. He was endowed with form and image, brimming with vigor, brimming with vitality, and was, furthermore, in the company of My glory. That was the glorious day when I created man. After that, Eve was produced from the body of Adam, and she too was the ancestor of man, and so the people that I created were filled with My breath and brimming with My glory. Adam was originally born from My hand and was the representation of My image. Thus the original meaning of "Adam" was a being created by Me, imbued with My vital energy, imbued with My glory, having form and image, having spirit and breath. He was the only

created being, possessed of a spirit, who was capable of representing Me, of bearing My image, and receiving My breath. In the beginning, Eve was the second human endowed with breath whose creation I had ordained, so the original meaning of "Eve" was a created being who would continue My glory, filled with My vitality and furthermore endowed with My glory. Eve came from Adam, so she also bore My image, for she was the second human to be created in My image. The original meaning of "Eve" was a living human, with spirit, flesh, and bone, My second testimony as well as My second image among mankind. They were mankind's ancestors, man's pure and precious treasure, and, from the first, living beings endowed with spirit. However, the evil one trampled and took captive the progeny of mankind's ancestors, plunging the human world into complete darkness, and making it so that the progeny no longer believe in My existence. Even more abominable is that, even as the evil one corrupts people and tramples all over them, it is cruelly wresting away My glory, My testimony, the vitality I bestowed on them, the breath and the life I blew into them, all My glory in the human world, and all the heart's blood I have expended on mankind. Mankind is no longer in the light, people have lost everything I bestowed upon them, and they have cast away the glory I gave. How can they acknowledge that I am the Lord of all created beings? How can they continue to believe in My existence in heaven? How can they discover the manifestations of My glory upon the earth? How can these grandsons and granddaughters take the God their own ancestors feared as the Lord who created them? These pitiful grandsons and granddaughters have generously "presented" to the evil one the glory, the image, and the testimony that I bestowed upon Adam and Eve, as well as the life I bestowed upon mankind and on which they depend to exist; and they are utterly unmindful of the evil one's presence, and give all My glory to it. Is this not the very source of

the term “scum”? How can such a mankind, such evil demons, such walking corpses, such figures of Satan, such enemies of Mine be possessed of My glory? I will repossess My glory, repossess My testimony that exists among men, and all that once belonged to Me and that I gave to mankind long ago—I will completely conquer mankind. However, you should know that the humans I created were holy men who bore My image and My glory. They did not belong to Satan, nor were they subject to its trampling, but were purely a manifestation of Mine, free of the slightest trace of Satan’s poison. And so, I inform humanity that I want only that which is created by My hand, the holy ones that I love and that belong to no other entity. Furthermore, I will take pleasure in them and consider them as My glory. However, what I want is not the mankind that has been corrupted by Satan, that belongs to Satan today, and that is no longer My original creation. Because I intend to repossess My glory that exists in the human world, I shall completely conquer the survivors among mankind, as proof of My glory in defeating Satan. I take only My testimony as a crystallization of My self, as the object of My enjoyment. This is My intention.

It has taken tens of thousands of years of history for mankind to get where it is today, yet the mankind I created in the beginning has long since sunk into degeneracy. Humanity is no longer the humanity I desire, and thus, in My eyes, people no longer deserve the name of mankind. They are, rather, the scum of mankind that Satan has taken captive, the rotten walking corpses that are inhabited by Satan and with which Satan clothes itself. People have no trust in My existence, nor do they welcome My coming. Mankind only begrudgingly responds to My requests, temporarily acceding to them, and does not sincerely share in life’s joys and sorrows with Me. Since people see Me as inscrutable, they give Me begrudging smiles, their attitude one of cozying up to one in power, for people have no knowledge

of My work, much less of My intentions at present. I will be honest with you: When the day comes, the suffering of anyone who worships Me will be easier to bear than yours. The degree of your faith in Me does not, in actuality, exceed that of Job—even the faith of the Jewish Pharisees surpasses yours—and so, if the day of fire descends, your suffering will be more grave than that of the Pharisees when rebuked by Jesus, than that of the 250 leaders who opposed Moses, and than that of Sodom under the scorching flames of its destruction. When Moses struck the rock, and the water bestowed by Jehovah sprang forth, it was because of his faith. When David played the lyre in praise of Me, Jehovah—with his heart filled with joy—it was because of his faith. When Job lost his livestock that filled the mountains and untold masses of wealth, and his body became covered in sore boils, it was because of his faith. When he could hear the voice of Me, Jehovah, and see the glory of Me, Jehovah, it was because of his faith. That Peter could follow Jesus Christ was down to his faith. That he could be nailed to the cross for My sake and give glorious testimony was also down to his faith. When John saw the glorious image of the Son of man, it was down to his faith. When he saw the vision of the last days, it was all the more because of his faith. The reason why the so-called multitudes of the Gentile nations have obtained My revelation, and have come to know that I have returned in the flesh to do My work among man, is also because of their faith. All those who are smitten by My harsh words and yet are brought solace by them and are saved—have they not done so because of their faith? Those who believe in Me but who yet suffer hardships, have they not also been rejected by the world? Those who live outside My word, fleeing the suffering of trial, are they all not drifting through the world? They are akin to autumn leaves fluttering here and there, with no place to rest, much less My words of consolation. Although My chastisement and

refinement do not follow them, are they not beggars drifting from place to place, wandering the streets outside the kingdom of heaven? Is the world really your place of rest? Can you really, by avoiding My chastisement, attain the faintest smile of gratification from the world? Can you truly use your fleeting enjoyment to cover up the emptiness in your heart, the emptiness that cannot be concealed? You might be able to fool everyone in your family, but you can never fool Me. Because your faith is too meager, you are still, to this day, powerless to find any of the delights life has to offer. I urge you: better to sincerely spend half your life for My sake than your whole life in mediocrity and busywork for the flesh, enduring all the suffering a man can hardly bear. What purpose does it serve to treasure yourself so much and flee from My chastisement? What purpose does it serve to hide yourself from My momentary chastisement only to reap an eternity of embarrassment, an eternity of chastisement? I do not, in fact, force My requirements on anyone. If someone is truly willing to submit to all My plans, I would not treat them poorly. But I require that all people believe in Me, just as Job believed in Me, Jehovah. If your faith exceeds that of Thomas, then your faith will attain My commendation, in your loyalty you will find My bliss, and you will surely find My glory in your days. However, people who believe in the world and believe in the devil have hardened their hearts, just like the masses of the city of Sodom, with grains of windblown sand in their eyes and offerings from the devil in their mouths, whose beclouded minds have long ago been possessed by the evil one that has usurped the world. Their thoughts have almost wholly fallen captive to the devil of ancient times. And so, mankind’s faith has gone with the wind, and they are unable even to take notice of My work. All they can do is to make a feeble attempt at treating My work perfunctorily or to

analyze it roughly, because they have long since been possessed by Satan's poison.

I will conquer mankind because people were created by Me and have, moreover, enjoyed all the bountiful objects of My creation. But people have also rejected Me; I am absent from their hearts, and they see Me as a burden on their existence, even to the point where, having truly beheld Me, they still reject Me, and wrack their brains thinking up every possible way to defeat Me. People do not allow Me to treat them seriously or to make strict demands of them, nor do they permit Me to judge or chastise their unrighteousness. Far from being engaged by this, they find it annoying. And so My work is to take the mankind that eats, drinks, and revels in Me but does not know Me, and defeat them. I will disarm humanity, and then, taking My angels, taking My glory, I will return to My dwelling place. For people's actions have long since broken My heart and shattered My work into pieces. I intend to repossess the glory that the evil one has taken away before happily walking away, letting mankind continue to live their lives, continue "living and working in peace and contentment," continue "cultivating their own fields," and I will no longer interfere in their lives. But now I intend fully to repossess My glory from the hand of the evil one, take back the entirety of the glory I wrought into man at the creation of the world. Never again will I bestow it upon the human race on earth. For people have not only failed to preserve My glory, but they have exchanged it for the image of Satan. People do not treasure My coming, nor do they prize the day of My glory. They are not glad to receive My chastisement, much less are they willing to return My glory to Me, nor are they willing to cast away the evil one's poison. Humanity continues to deceive Me in the same old way, people still wear bright smiles and happy faces in the same old way. They are unaware of the depths of gloom that will descend on

mankind after My glory leaves them. In particular, they are unaware that when My day comes to the whole of mankind, it will go even harder for them than for the people in the time of Noah, for they do not know how dark Israel became when My glory departed from it, for man forgets at dawn how difficult the pitch-dark night was to get through. When the sun goes back into hiding again and darkness descends upon man, he will again lament and gnash his teeth in darkness. Have you forgotten, when My glory departed from Israel, how difficult it was for the Israelites to endure those days of suffering? Now is the time when you see My glory, and it is also the time when you share the day of My glory. Man will lament amid the darkness when My glory leaves the filthy land. Now is the day of glory when I do My work, and it is the day when I exempt mankind from suffering, for I will not share the times of torment and tribulation with them. I want only to conquer mankind completely, and to completely defeat the evil ones of mankind.

What Do You Know of Faith?

In man exists only the uncertain word of faith, yet man knows not what constitutes faith, much less why he has faith. Man understands too little, and man himself is too lacking; his faith in Me is but mindless and ignorant. Though he knows not what faith is, nor why he has faith in Me, he continues to believe in Me obsessively. What I ask of man is not merely for him to obsessively call upon Me in this way or to believe in Me in a desultory fashion, for the work I do is so that man may see Me, and know Me, not so that man is impressed and looks at Me in a new light. I once manifested many signs and wonders and performed many miracles, and the Israelites of the time showed Me great admiration and greatly revered My exceptional ability to heal the sick and exorcise demons. At the time, the Jews thought My healing powers to be masterly, extraordinary—and because of My many deeds, they all venerated Me, and felt great admiration for all of My powers. Thus, all who saw Me perform miracles followed Me closely, such that thousands surrounded Me to watch Me heal the sick. I manifested so many signs and wonders, yet people merely looked upon Me as a masterly physician; so, too, did I speak many words of teaching to people at the time, yet they merely regarded Me as a teacher superior to his disciples. Even today, after men have seen the historical records of My work, their interpretation continues to be that I am a great physician who heals the sick and a teacher to the ignorant, and they have defined Me as the merciful Lord Jesus Christ. Those who interpret the scriptures may have surpassed My skills in healing, or may even be disciples who have now surpassed their teacher, yet such men of great renown, whose names are known around the world, consider Me so lowly to be a mere physician. My deeds are greater in number than the grains of sand on the beaches, and My

wisdom surpasses all the sons of Solomon, yet people merely think of Me as a physician of little account and an unknown teacher of man. So many believe in Me only that I might heal them. So many believe in Me only that I might use My power to drive unclean spirits out from their bodies, and so many believe in Me simply that they might receive peace and joy from Me. So many believe in Me only to demand from Me greater material wealth. So many believe in Me just to spend this life in peace and to be safe and sound in the world to come. So many believe in Me to avoid the suffering of hell and to receive the blessings of heaven. So many believe in Me only for temporary comfort, yet do not seek to gain anything in the world to come. When I bring down My fury upon people and seize all the joy and peace that they once possessed, they become doubtful. When I give unto people the suffering of hell and reclaim the blessings of heaven, they fly into a rage. When people ask Me to heal them, and I pay them no heed and feel abhorrence toward them, they depart from Me to instead seek the way of evil medicine and sorcery. When I take away all that people have demanded from Me, they all disappear without a trace. Thus, I say that people have faith in Me because My grace is too abundant, and because there are far too many benefits to gain. The Jews believed in Me for My grace and followed Me wherever I went. These ignorant men of limited knowledge and experience sought only to behold the signs and wonders I manifested. They regarded Me as the head of the house of the Jews who could perform the greatest miracles. And so when I exorcised demons from men, it caused much discussion among them: They said that I was Elijah, that I was Moses, that I was the most ancient of all prophets, that I was the greatest of all physicians. Apart from Myself saying that I am the life, the way, and the truth, none could know My being or My identity. Apart from Myself saying that heaven is the place where My Father lives, none knew

that I am the Son of God, and also God Himself. Apart from Myself saying that I shall bring redemption to all mankind and ransom mankind, none knew that I am the Redeemer of mankind, and men only knew Me as a benevolent and compassionate man. And apart from Myself being able to explain all there is of Me, none knew Me, and none believed that I am the Son of the living God. Such is people's faith in Me, and the way they try to fool Me. How could they bear witness to Me when they hold such views of Me?

People believe in Me, but they are incapable of bearing testimony to Me, nor can they testify for Me before I make Myself known. People see only that I surpass created beings and all holy men, and see that the work I do cannot be done by men. Thus, from the Jews to the people of the present day, all who behold My glorious deeds have been filled with nothing more than curiosity toward Me, and not a single created being's mouth has been able to bear witness to Me. Only My Father bore witness to Me, and made a path for Me among all created beings; if He had not, no matter how I worked, man would never have known that I am the Lord of creation, for man knows only to take from Me and does not have faith in Me as a result of My work. Man knows Me only because I am innocent and in no part a sinner, because I can explain numerous mysteries, because I am above the multitude, or because man has profited much from Me, yet few believe I am the Lord of creation. This is why I say that man knows not why he has faith in Me; he knows not the purpose or significance of having faith in Me. The reality of man is lacking, such that he is barely fit to bear Me witness. You have too little true faith, and have gained too little, so you have too little testimony. Moreover, you understand too little and lack too much, such that you are nearly unfit to bear witness to My deeds. Your resolution is indeed considerable, but are you certain that you will be able to successfully testify

to the essence of God? What you have experienced and seen surpasses that of the saints and prophets from all ages, but are you able to provide testimony greater than the words of these saints and prophets of times past? What I now bestow upon you surpasses Moses and eclipses David, so likewise I ask that your testimony surpass Moses and that your words be greater than David. I give you a hundredfold—so I likewise ask you to repay Me in kind. You must know I am the One who bestows life unto mankind, and it is you who receive life from Me and must bear witness for Me. This is your duty which I send down upon you and which you ought to do for Me. I have bestowed all My glory unto you, I have bestowed unto you the life that the chosen people, the Israelites, never received. By rights, you ought to bear witness to Me and devote to Me your youth and lay down your life. Whomsoever I bestow My glory unto shall bear Me witness and give their life for Me. This has long been predestined by Me. It is your good fortune that I bestow My glory upon you, and your duty is to testify to My glory. If you were to believe in Me only to gain blessings, then My work would bear little significance, and you would not be performing your duty. The Israelites saw only My mercy, love, and greatness, and the Jews witnessed only My patience and redemption. They saw very, very little of the work of My Spirit, to the point that they understood but one-ten-thousandth of what you have heard and seen. What you have seen exceeds even the chief priests among them. The truths you understand today surpass theirs; what you have seen today exceeds what was seen in the Age of Law, as well as the Age of Grace, and what you have experienced surpasses even Moses and Elijah. For what the Israelites understood was only the law of Jehovah, and what they saw was only the sight of Jehovah’s back; what the Jews understood was only the redemption of Jesus, what they received was only the grace bestowed by Jesus, and what they saw was only the image of

Jesus within the house of the Jews. What you see this day is the glory of Jehovah, the redemption of Jesus, and all My deeds of this day. So, too, have you heard the words of My Spirit, appreciated My wisdom, come to know My wonder, and learned of My disposition. I have also told you all of My management plan. What you have seen is not merely a loving and merciful God, but a God filled with righteousness. You have seen My wondrous work and known that I brim with majesty and wrath. Furthermore, you know that I once brought down My raging fury upon the house of Israel, and that today, it has come upon you. You understand more of My mysteries in heaven than Isaiah and John; you know more of My loveliness and venerableness than all the saints of ages past. What you have received is not merely My truth, My way, and My life, but a vision and revelation greater than that of John. You understand many more mysteries, and have also looked upon My true countenance; you have accepted more of My judgment and know more of My righteous disposition. And so, though you were born in the last days, your understanding is that of the former and the past, and you have also experienced the things of today, and this was all personally done by Me. What I ask of you is not excessive, for I have given you so much, and you have seen much in Me. Thus, I ask you to bear witness for Me to the saints of ages past, and this is My heart's only desire.

It was My Father who first bore witness for Me, but I wish to receive greater glory, and for words of testimony to come from the mouths of created beings—so I give My all to you, that you may fulfill your duty, bringing My work among man to an end. You should understand why you believe in Me; if you only want to be My apprentice or My patient, or to become one of My saints in heaven, then your following Me will be meaningless. To follow Me in such a manner would simply be a waste of

energy; to have this kind of faith in Me would be merely whiling away your days, squandering your youth. And in the end, you would receive nothing. Would that not be a labor in vain? I have long departed from among the Jews and am no longer a physician of man nor the medicine for man. I am no longer a beast of burden for man to drive or butcher at will; rather, I have come among man to judge and chastise man, so that man may know Me. You should know that I once did the work of redemption; I was once Jesus, but I could not remain Jesus forever, much as I was once Jehovah but later became Jesus. I am the God of mankind, the Lord of creation, but I cannot forever remain Jesus or Jehovah. I have been what man considers a physician, but it cannot be said that God is merely a physician for mankind. So, if you hold the views of old in your faith in Me, then you will attain nothing. No matter how you praise Me today: "How loving God is of man; He heals me and gives me blessings, peace, and joy. How good God is to man; if we just have faith in Him, then we need not worry about money and wealth…," I still cannot disrupt My original work. If you believe in Me today, you will receive only My glory and be worthy to bear Me witness, and everything else will be secondary. This you must clearly know.

Now do you truly know why you believe in Me? Do you truly know the purpose and significance of My work? Do you truly know your duty? Do you truly know My testimony? If you merely believe in Me, yet there is no sign of My glory or testimony in you, then I have long ago eliminated you. As for those who know it all, they are even more thorns in My eye, and in My house, they are nothing more than obstacles in My way, they are tares to be completely winnowed out in My work, they have no use, they are worthless, and I have long abhorred them. Often does My wrath befall all who are bereft of testimony, and never does My rod stray from them. I have long since turned them over to the hands of the evil one; they are

bereft of My blessings. When the day comes, their chastisement will be more grievous even than that of foolish women. Today, I do only the work that is My duty to do; I will bind all the wheat into bundles, together along with those tares. This is My work today. Those tares shall all be winnowed out in the time of My winnowing, then the grains of wheat shall be gathered into the storehouse, and those tares that have been winnowed out shall be placed in the fire to be burned to dust. My work now is merely to bind all men into bundles; that is, to utterly conquer them. Then shall I begin winnowing to reveal the end of all men. And so you ought to know how you should satisfy Me now, and how you ought to set upon the right track in your faith in Me. What I desire is your loyalty and submission now, your love and testimony now. Even if you do not know at this moment what testimony is or what love is, you should bring to Me your all, and turn over to Me the only treasures you have: your loyalty and submission. You should know that the testimony to My defeat of Satan lies within the loyalty and submission of man, as does the testimony to My complete conquest of man. The duty of your faith in Me is to bear witness to Me, to be loyal to Me and none other, and to be submissive to the end. Before I begin the next step of My work, how will you bear witness to Me? How will you be loyal and submissive to Me? Do you devote all your loyalty to your function, or will you simply give up? Would you rather submit to My every arrangement (even if it be death or destruction), or flee midway to avoid My chastisement? I chastise you so that you will bear witness to Me, and be loyal and submissive to Me. What's more, the chastisement at present is to unfold the next step of My work and to allow the work to progress unimpeded. Hence, I exhort you to be wise and treat neither your life nor the significance of your existence as worthless sand. Can you know exactly what My work to come will be? Do you know how I will work in the days

to come, and how My work will unfold? You should know the significance of your experience of My work, and furthermore, the significance of your faith in Me. I have done so much; how could I give up halfway, as you imagine? I have done such extensive work; how could I destroy it? Indeed, I have come to bring this age to an end. This is true, but moreover you must know that I am to begin a new age, to begin new work, and, most of all, to spread the gospel of the kingdom. So you should know that the present work is only to begin an age and to lay the foundation for spreading the gospel in the time to come and bringing the age to an end in the future. My work is not so simple as you think, nor is it as worthless or meaningless as you may believe. Therefore, I still must say to you: You ought to give your life to My work, and moreover, you ought to devote yourself to My glory. Long have I yearned for you to bear witness to Me, and even longer have I yearned for you to spread My gospel. You ought to understand what is in My heart.

When Falling Leaves Return to Their Roots, You Will Regret All the Evil You Have Done

You all have seen with your own eyes the work I have done amongst you, you yourselves have listened to the words I have spoken, and you have all known My attitude toward you, so you should know why I am doing this work in you. I tell you in all honesty, you are nothing but tools for My work of conquest in the last days, the implements for expanding My work among the Gentile nations. I speak through your unrighteousness, filthiness, resistance, and rebelliousness in order to better expand My work and spread My name among the Gentile nations, that is, to spread it among any of the nations outside of Israel. This is so that My name, My deeds, and My voice may be disseminated throughout the Gentile nations, and thus all of those nations who are not of Israel may be conquered by Me and may worship Me, becoming My holy lands outside of the lands of Israel and Egypt. Expanding My work is actually expanding My work of conquest and expanding My holy land; it is the expansion of My foothold on the earth. You should be clear that you are merely the created beings among the Gentile nations that I conquer. Originally, you had neither status nor any value for utilization, and were no use at all. It is only because I uplifted the maggots from the dung heap to be specimens of My conquering of the whole land, to be the only "reference materials" for My conquering of the whole land, that you have been fortunate enough to come in contact with Me, and to assemble with Me now. It is because of your low status that I have selected you to be the specimens and models of My work of conquest. It is only for this reason that I work and speak among you, and that I live and sojourn with you. You should know that it is only because of My management and due to My extreme abhorrence of the maggots in the dung

heap that I am speaking amongst you—it has reached the point that I am furious. My working amongst you is not at all the same as Jehovah's working in Israel, and, in particular, it is not the same as the work Jesus did in Judea. It is with great tolerance that I speak and work, and it is with anger as well as judgment that I conquer these degenerates. It is nothing like Jehovah leading His people in Israel. His work in Israel was to bestow food and living water, and He was full of compassion and love for His people while providing for them. Today's work is done among a cursed nation of people who are not chosen. There is no abundant food, nor is there the thirst-quenching nourishment of living water, and much less is there a supply of ample material goods; there is only a supply of ample judgment, curse, and chastisement. These maggots living in the dung heap are absolutely unworthy of gaining the mountains-full of cattle and sheep, the great wealth, and the most beautiful children in all the land, such as I bestowed upon Israel. Contemporary Israel offers upon the altar the cattle and sheep and gold and silver items with which I nourish its people, surpassing the one-tenth required by Jehovah under the law, and so I have given them even more—more than one hundred times that was to be gained by Israel under the law. That with which I nourish Israel surpasses all that Abraham gained, and all that Isaac gained. I will make the family of Israel fruitful and multiply, and I will make My people of Israel spread throughout the earth. Those I bless and care for are still the chosen people of Israel—that is, the people who dedicate everything to Me and who have gained everything from Me. It is because they keep Me in mind that they sacrifice their newborn calves and lambs on My holy altar and offer up everything they have before Me, even to the point of offering up their newborn first sons in anticipation of My return. And what about you? You arouse My anger, make demands of Me, and steal the sacrifices of those who offer

things up to Me, and you do not know that you are offending Me; thus, all you gain is weeping and punishment in darkness. You have provoked My anger many times, and I have rained down My burning fires to the point that quite a few people have met with a tragic end, and happy homes have become desolate tombs. All I have for these maggots is unending anger, and I have no intention of blessing them. It is only for the sake of My work that I have made an exception and uplifted you, and endured great humiliation and worked amongst you. If not for the will of My Father, how could I live in the same house with the maggots rolling around in the dung heap? I feel extreme loathing for all of your actions and words, and anyhow, because I have some "interest" in your filthiness and rebelliousness, this has become a great collection of My words. Otherwise I absolutely would not have remained among you for so long. Therefore, you should know that My attitude toward you is merely one of sympathy and pity; I do not have even a drop of love for you. What I have for you is mere tolerance, because I only do this for the sake of My work. And you have seen My deeds only because I have selected filthiness and rebelliousness as "raw materials"; otherwise, I absolutely would not reveal My deeds to these maggots. I work in you only with reluctance, not at all like the readiness and willingness with which I did My work in Israel. I am bearing My anger while forcing Myself to speak among you. If not for My greater work, how could I tolerate the continued sight of such maggots? If not for the sake of My name, I would long ago have ascended to the highest heights and completely incinerated these maggots along with their dung heap! If not for the sake of My glory, how could I allow these evil demons to openly resist Me with their heads wagging before My eyes? If not to have My work carried out smoothly without the slightest obstruction, how could I allow these maggot-like people to wantonly abuse Me? If one hundred people in a

village in Israel rose up to resist Me like this, even if they made sacrifices to Me, I would still obliterate and cast them down into cracks in the ground so as to prevent people in other cities from opposing ever again. I am an all-consuming fire and I do not tolerate offense. Because humans were all created by Me, whatever I say and do, they must submit, and they may not oppose. People do not have the right to meddle in My work, and much less are they qualified to analyze what is right or wrong in My work and in My words. I am the Lord of creation, and the created beings should achieve everything that I require with a heart of fear for Me; they should not try to reason with Me, and they especially should not resist. With My authority I govern My people, and all those who are part of My creation should submit to My authority. Though today you are bold and presumptuous before Me, though you rebel against the words with which I teach you and do not know to be afraid, I only meet your rebelliousness with tolerance; I will not lose My temper and impact My work because tiny, insignificant maggots have stirred up the dirt in the dung heap. I tolerate the ongoing existence of everything that I loathe and all the things that I abhor for the sake of My Father's will, and I will do so until My utterances are complete, until My very last moment. Do not worry! I cannot sink to the same level as a nameless maggot, and I will not compare My degree of skill with you. I loathe you, but I am able to endure. You rebel against Me, but you cannot escape the day when I will chastise you, which was promised to Me by My Father. Can a created maggot compare to the Lord of creation? In autumn, falling leaves return to their roots; you will return to the home of your "father," and I will return to My Father's side. I will be accompanied by His tender affection, and you will be followed by the trampling of your father. I will have the glory of My Father, and you will have the shame of yours. I will use the chastisement that I have long held back to accompany you, and

you will meet My chastisement with your rancid flesh that has been corrupt for tens of thousands of years. I will have concluded My work of words in you, accompanied with tolerance, and you will begin to fulfill the role of suffering disaster from My words. I will greatly rejoice and work in Israel; you will weep and gnash your teeth, existing and dying in the mud. I will regain My original form and no longer remain in the filth with you, while you will regain your original ugliness and continue to burrow around in the dung heap. When My work and words are done, it will be a day of joy for Me. When your resistance and rebelliousness are done, it will be a day of weeping for you. I will not sympathize with you, and you will never see Me again. I will no longer engage in dialogue with you, and you will never encounter Me again. I will hate your rebelliousness, and you will miss My loveliness. I will strike you, and you will pine for Me. I will gladly depart from you, and you will be aware of your debt to Me. I will never see you again, but you will always hope for Me. I will hate you because you currently resist Me, and you will miss Me because I currently chastise you. I will be unwilling to live alongside you, but you will bitterly yearn for it and weep into eternity, for you will regret all that you have done to Me. You will feel remorse for your rebelliousness and resistance, you will even lay face-down on the ground with regret and fall down before Me and swear to never rebel against Me again. In your heart, however, you will only love Me, yet you will never be able to hear My voice. I will make you ashamed of yourself.

Now I am looking at your indulgent flesh that would wheedle Me, and I only have a small warning for you, though I will not “serve” you with chastisement. You should know what role you play in My work, and then I will be satisfied. In matters beyond this, if you resist Me or spend My money, or eat the sacrifices for Me, Jehovah, or if you maggots bite each

other, or if you dog-like creatures have conflicts or violate one another—I am not concerned with any of that. You need only know what sort of things you are, and I will be satisfied. Aside from all of this, if you wish to draw weapons on each other or battle each other with words, that is fine; I have no desire to meddle in such things, and am not the least bit involved in human matters. It is not that I do not care about conflicts between you; it is that I am not one of you, and therefore do not participate in matters that lie between you. I Myself am not a created being and am not of the world, so I loathe the bustling life of people and the messy, improper relationships between them. I particularly loathe the clamorous crowds. However, I have a profound knowledge of the impurities in the hearts of each created being, and before I created you, I already knew of the unrighteousness that existed deep in the human heart, and I knew all the deceitfulness and crookedness in the human heart. Therefore, even though there are no traces at all when people do unrighteous things, I still know that the unrighteousness harbored within your hearts surpasses the richness of all things that I created. Every one of you has risen to the pinnacle of the multitudes; you have ascended to be the ancestors of the masses. You are extremely arbitrary, and you run amok among all of the maggots, seeking a place of ease and attempting to devour the maggots that are smaller than you. You are malicious and sinister in your hearts, surpassing even the ghosts that have sunk to the bottom of the sea. You reside in the bottom of the dung, disturbing the maggots from top to bottom until they have no peace, fighting each other for a while and then calming down. You do not know your place, yet still you battle with each other in the dung. What can you gain from such struggle? If you truly had hearts of fear for Me, how could you fight with each other behind My back? No matter how high your status, are you not still a stinking little worm in the dung? Will you be able to sprout wings and

become a dove in the sky? You stinking little worms steal offerings from the altar of Me, Jehovah; in doing so, can you rescue your ruined, failed reputation and become the chosen people of Israel? You are shameless wretches! Those sacrifices on the altar were offered up to Me by people, as an expression of benevolent feelings from those who fear Me. They are for My control and for My use, so how can you possibly rob Me of the little turtledoves people have given Me? Do you not fear becoming a Judas? Are you not afraid that your land might become a field of blood? You shameless thing! Do you think that the turtledoves offered up by people are to nourish the belly of you maggot? What I have given you is what I am content and willing to give you; what I have not given you is at My disposal. You may not simply steal My offerings. The One who works is Me, Jehovah—the Lord of creation—and people offer sacrifices because of Me. Do you think this is recompense for all the running about you do? You really are shameless! Who do you run about for? Is it not for yourself? Why do you steal My sacrifices? Why do you steal money from My money bag? Are you not the son of Judas Iscariot? The sacrifices to Me, Jehovah, are to be enjoyed by priests. Are you a priest? You dare to smugly eat My sacrifices, and even lay them out on the table; you are worth nothing! You worthless wretch! My fire, the fire of Jehovah, will incinerate you!

No One Who Is of the Flesh Can Escape the Day of Wrath

Today, I admonish you thus for the sake of your own survival, in order for My work to progress smoothly, and so that My inaugural work throughout the entire universe may be carried out more appropriately and perfectly, revealing My words, authority, majesty and judgment to the people of all countries and nations. The work I do among you is the beginning of My work throughout the whole universe. Although now is already the time of the last days, know that the "last days" is but a name for an age; just like the Age of Law and the Age of Grace, it refers to an age, and it indicates an entire age, rather than the final few years or months. Yet the last days are quite unlike the Age of Grace and the Age of Law. The work of the last days is not carried out in Israel, but among the Gentiles; it is the conquest before My throne of people from all nations and tribes outside of Israel, so that My glory throughout the universe can fill the cosmos and the firmament. It is so that I can gain greater glory, so that all creatures on earth can pass on My glory to every nation, forever down the generations, and all creatures in heaven and on earth can see all the glory that I have gained on earth. The work carried out during the last days is the work of conquest. It is not the guidance of the lives of all the people on earth, but the conclusion of mankind's imperishable, millennia-long life of suffering on earth. As a consequence, the work of the last days cannot be like the several thousand years of work in Israel, nor can it be like the mere several years of work in Judea which continued on for two millennia until the second incarnation of God. The people of the last days encounter only the reappearance of the Redeemer in the flesh, and they receive the personal work and words of God. It will not be two thousand years before the last

days come to an end; they are brief, like the time when Jesus carried out the work of the Age of Grace in Judea. This is because the last days are the conclusion of the entire era. They are the completion and the ending of God's six-thousand-year management plan, and they conclude mankind's life journey of suffering. They do not take the whole of mankind into a new age or allow mankind's life to continue; that would hold no significance for My management plan or for the existence of man. If mankind carried on like this, then sooner or later they would be entirely devoured by the devil, and those souls that belong to Me would ultimately be ruined by its hands. My work lasts for but six thousand years, and I promised that the evil one's control over the whole of mankind would also last for but six thousand years. So, now the time is up. I will neither continue nor delay any longer: During the last days I will vanquish Satan, I will take back all My glory, and I will reclaim all the souls that belong to Me on earth so that these distressed souls may escape from the sea of suffering, and thus will be concluded My entire work on earth. From this day onward, never again will I become flesh on earth, and never again will My all-controlling Spirit work upon the earth. I will do but one thing on earth: I will remake mankind, a mankind that is holy and which is My faithful city on earth. But know that I will not annihilate the entire world, nor will I annihilate the whole of mankind. I will keep that remaining third—the third that loves Me and has been thoroughly conquered by Me, and I will cause this third to be fruitful and multiply on earth just as the Israelites did under the law; they will receive the copious sheep and cattle I nourish them with, as well as all the riches on earth. This mankind will remain with Me forever, yet it will not be the deplorably filthy mankind of today, but a mankind that is an assembly of all those who have been gained by Me. Such a mankind will not be damaged, disturbed, or besieged by Satan, and will be the only mankind

that exists on earth after I have triumphed over Satan. It is the mankind that has today been conquered by Me and has gained My promise. And so, the mankind that has been conquered during the last days is also the mankind that will be spared and will gain My everlasting blessings. It will be the only evidence of My triumph over Satan, and the only spoils of My battle with Satan. These spoils of war are saved by Me from the power of Satan, and are the only crystallization and fruit of My six-thousand-year management plan. They come from every nation and denomination, from every place and country throughout the universe. They are of different races, have different languages, customs and skin colors, and they are spread across every nation and denomination of the globe, and even every corner of the world. Eventually, they will come together to form a complete mankind, an assembly of man that is unreachable by the forces of Satan. Those among mankind who have not been saved and conquered by Me will sink silent to the depths of the sea, and will be burned by My consuming flames for all eternity. I will annihilate this old, supremely filthy mankind, just as I annihilated the firstborn sons and cattle of Egypt, leaving only the Israelites, who ate lamb's meat, drank lamb's blood, and marked their door lintels with lamb's blood. Are the people who have been conquered by Me and are of My family not also the people who eat the meat of the Lamb that is Me and drink the blood of the Lamb that is Me, and have been redeemed by Me and worship Me? Are such people not always accompanied by My glory? Have not those who are without the meat of Lamb that is Me already sunk silently into the depths of the sea? Today you oppose Me, and today My words are just like those spoken by Jehovah to the sons and grandsons of Israel. Yet the hardness in the depths of your hearts is causing My wrath to accumulate, bringing more suffering upon your flesh, more judgment upon your sins, and more wrath upon your unrighteousness. Who could be

spared on My day of wrath, when you treat Me like this today? Whose unrighteousness could escape My eyes of chastisement? Whose sins could elude the hands of Me, the Almighty? Whose defiance could escape the judgment of Me, the Almighty? I, Jehovah, speak thus unto you, the descendants of the Gentile family, and the words I speak to you surpass all the utterances of the Age of Law and the Age of Grace, yet you are harder than all the people of Egypt. Do you not store up My wrath as I reposefully do My work? How could you escape unharmed from the day of Me, the Almighty?

I have worked and spoken in this way among you, I have expended so much energy and effort, yet when have you ever listened to what I plainly tell you? Where have you bowed down to Me, the Almighty? Why do you treat Me like this? Why does everything you say and do provoke My anger? Why are your hearts so hard? Have I ever struck you down? Why do you do nothing but make Me sorrowful and anxious? Are you waiting for the day of wrath of Me, Jehovah, to come upon you? Are you waiting for Me to send forth the anger provoked by your rebelliousness? Is everything I do not for you? Yet always have you treated Me, Jehovah, in this way: stealing My sacrifices, taking the offerings of My altar home to the wolf's lair to feed the cubs and the cubs of the cubs; people fight against each other, facing one another with angry glares and swords and spears, tossing the words of Me, the Almighty, into the latrine to become as filthy as excrement. Where is your integrity? Your humanity has become beastliness! Your hearts have long since turned to stone. Do you not know that the time when My day of wrath arrives will be the time when I judge the evil you commit against Me, the Almighty, today? Do you think that by fooling Me in this way, by casting My words into the mire and not listening to them—do you think that by acting like this behind My back you can escape My

wrathful gaze? Do you not know that you were already seen by the eyes of Me, Jehovah, when you stole My sacrifices and coveted My possessions? Do you not know that when you stole My sacrifices, you did so before the altar to which sacrifices are offered? How could you believe yourselves clever enough to deceive Me in this way? How could My wrath depart from your heinous sins? How could My raging fury pass over your evildoings? The evil that you commit today does not open a way out for you, but stores up chastisement for your tomorrow; it provokes the chastisement of Me, the Almighty, toward you. How could your evildoings and evil words escape from My chastisement? How could your prayers reach My ears? How could I open up a way out for your unrighteousness? How could I let go of your evildoings in rebelling against Me? How could I not sever your tongues that are as venomous as the serpent's? You do not call on Me for the sake of your righteousness, but instead store up My wrath as a result of your unrighteousness. How could I forgive you? In the eyes of Me, the Almighty, your words and actions are filthy. The eyes of Me, the Almighty, see your unrighteousness as unrelenting chastisement. How could My righteous chastisement and judgment depart from you? Because you do this to Me, making Me sorrowful and wrathful, how could I let you escape from My hands and depart from the day that I, Jehovah, chastise and curse you? Do you not know that all your evil words and utterances have already reached My ears? Do you not know that your unrighteousness has already besmirched My holy robe of righteousness? Do you not know that your rebelliousness has already provoked My vehement anger? Do you not know that you have long since left Me seething, and have long since tried My patience? Do you not know that you have already damaged My flesh, reducing it to rags? I have endured until now, such that I release My anger, tolerant toward you no longer. Do you not know that your evildoings have

already reached My eyes, and that My cries have already reached the ears of My Father? How could He allow you to treat Me like this? Is any of the work I do in you not for your sake? Yet who among you has become more loving of the work of Me, Jehovah? Could I be unfaithful to the will of My Father because I am weak, and because of the anguish I have suffered? Do you not understand My heart? I speak to you as Jehovah did; have I not dedicated so much for you? Even though I am willing to bear all of this suffering for the sake of My Father's work, how could you be freed from the chastisement that I bring upon you as a result of My suffering? Have you not enjoyed so much of Me? Today, I have been bestowed upon you by My Father; do you not know that you enjoy so much more than My bounteous words? Do you not know that My life was exchanged for your life and the things you enjoy? Do you not know that My Father used My life to do battle with Satan, and that He also bestowed My life upon you, causing you to receive a hundredfold, and allowing you to avoid so many temptations? Do you not know that it is only through My work that you have been exempt from many temptations, and from many fiery chastisements? Do you not know that it is only because of Me that My Father allows you to enjoy until now? How could you remain so hard and unyielding today, such that it is as if callouses have grown upon your hearts? How could the evil that you commit today escape the day of wrath that shall follow My departure from earth? How could I allow those who are so hard and unyielding to escape the anger of Jehovah?

Think back on the past: When has My gaze been angry, and My voice stern, toward you? When have I split hairs with you? When have I reprimanded you unreasonably? When have I reprimanded you to your face? Is it not for the sake of My work that I call on My Father to keep you from every temptation? Why do you treat Me like this? Have I ever used

My authority to strike down your flesh? Why do you repay Me thus? After blowing hot and cold toward Me, you are neither hot nor cold, and then you try to wheedle Me and hide things from Me, and your mouths are full of the spit of the unrighteous. Do you think your tongues can cheat My Spirit? Do you think that your tongues can escape My wrath? Do you think your tongues may pass judgment on the deeds of Me, Jehovah, however they wish? Am I the God whom man passes judgment on? Could I allow a little maggot to blaspheme Me thus? How could I place such sons of rebellion among My eternal blessings? Your words and actions have long since exposed and condemned you. When I stretched out the heavens and created all things, I did not allow any created being to participate as they pleased, much less did I allow any thing to disrupt My work and My management however it wished. I tolerated no man or object; how could I spare those who are cruel and inhumane toward Me? How could I forgive those who betray My words? How could I spare those who rebel against Me? Is the destiny of man not in the hands of Me, the Almighty? How could I consider your unrighteousness and rebelliousness holy? How could your sins defile My holiness? I am not defiled by the impurity of the unrighteous, nor do I enjoy the offerings of the unrighteous. If you were loyal toward Me, Jehovah, could you take for yourself the sacrifices at My altar? Could you use your venomous tongue to blaspheme My holy name? Could you betray My words in this way? Could you treat My glory and holy name as a tool with which to serve Satan, the evil one? My life is provided for the enjoyment of the holy ones. How could I allow you to play with My life however you wish, and use it as a tool for conflict among yourselves? How could you be so heartless, and so lacking in the way of the good, in how you are toward Me? Do you not know I have already written your evildoings in these words of life? How could you escape the day of wrath

when I chastise Egypt? How could I allow you to oppose and rebel against Me in this way, time and time again? I tell you plainly, when the day comes, your chastisement will be more unbearable than that of Egypt! How can you escape My day of wrath? I tell you truly: My endurance was prepared for your evildoings, and exists for your chastisement on that day. Are you not the ones who will suffer wrathful judgment once I have reached the end of My endurance? Are not all things in the hands of Me, the Almighty? How could I allow you to rebel against Me thus, beneath the heavens? Your lives will be very hard because you have met the Messiah, of whom it was said that He would come, yet who never came. Are you not His enemies? Jesus has been friends with you, yet you are the enemies of the Messiah. Do you not know that although you are friends with Jesus, your evildoings have filled the vessels of those who are detestable? Though you are very close to Jehovah, do you not know that your evil words have reached Jehovah’s ears and provoked His wrath? How could He be close to you, and how could He not burn those vessels of yours, which are filled with evildoings? How could He not be your enemy?

The Savior Has Already Returned Upon a "White Cloud"

For several millennia, man has longed to be able to witness the arrival of the Savior. Man has longed to behold Jesus the Savior riding a white cloud as He descends, in person, among those who have pined and yearned for Him for thousands of years. Man has also longed for the Savior to return and be reunited with them; that is, longed for Jesus the Savior, who has been separated from people for thousands of years, to come back, and to once again carry out the work of redemption that He did among the Jews, to be compassionate and loving toward man, to forgive the sins of man and bear the sins of man, and even bear all of man's transgressions and deliver man from sin. What man longs for is for Jesus the Savior to be the same as before—a Savior who is lovable, kind, and venerable, who is never wrathful toward man, and who never reproaches man, but who forgives and takes on all of man's sins, and who will even, as before, die upon the cross for man. Since Jesus departed, the disciples who followed Him, as well as all of the saints who were saved in His name, have been desperately pining for Him and awaiting Him. All those who were saved by the grace of Jesus Christ during the Age of Grace have been longing for that exultant day in the last days when Jesus the Savior descends on a white cloud to appear before all people. Of course, this is also the collective wish of all those who accept the name of Jesus the Savior today. Everyone in the universe who knows of the salvation of Jesus the Savior has been desperately yearning for Jesus Christ to suddenly arrive to fulfill what Jesus said while on earth: "I shall arrive just as I departed." Man believes that, following the crucifixion and resurrection, Jesus went back to heaven upon a white cloud to take His place at the Most High's right hand. In like manner, Jesus shall descend

again upon a white cloud (this cloud refers to the cloud that Jesus rode upon when He returned to heaven), among those who have desperately yearned for Him for thousands of years, and He shall bear the image and wear the clothing of the Jews. After appearing to man, He shall bestow food upon them, and cause living water to gush forth for them, and shall live among man, full of grace and full of love, vivid and real. All such notions are what people believe. Yet Jesus the Savior did not do this; He did the opposite of what man conceived. He did not arrive among those who had yearned for His return, and He did not appear to all people while riding upon the white cloud. He has already arrived, but man does not know, and remains ignorant. Man is merely awaiting Him aimlessly, unaware that He has already descended upon a "white cloud" (the cloud which is His Spirit, His words, His entire disposition and all that He is), and is now among a group of overcomers that He will make during the last days. Man does not know this: Despite all the affection and love the holy Savior Jesus has for man, how can He work in those "temples" inhabited by filth and impure spirits? Though man has been awaiting His arrival, how could He appear to those who eat the flesh of the unrighteous, drink the blood of the unrighteous, and wear the clothes of the unrighteous, who believe in Him but do not know Him, and who constantly extort Him? Man knows only that Jesus the Savior is full of love and overflowing with compassion, and that He is the sin offering, filled with redemption. However, man has no idea that He is God Himself, who is brimming with righteousness, majesty, wrath, and judgment, possessed of authority, and full of dignity. Therefore, even though man eagerly yearns for and craves the return of the Redeemer, and even their prayers move "Heaven," Jesus the Savior does not appear to those who believe in Him but do not know Him.

“Jehovah” is the name that I took during My work in Israel, and it means the God of the Israelites (God’s chosen people) who can take pity on man, curse man, and guide the life of man; the God who possesses great power and is full of wisdom. “Jesus” is Emmanuel, which means the sin offering that is full of love, full of compassion, and which redeems man. He did the work of the Age of Grace, and He represents the Age of Grace, and can only represent one part of the work of the management plan. That is to say, only Jehovah is the God of the chosen people of Israel, the God of Abraham, the God of Isaac, the God of Jacob, the God of Moses, and the God of all the people of Israel. And so, in the current age, all the Israelites, apart from the Jewish people, worship Jehovah. They make sacrifices to Him on the altar and serve Him in the temple wearing priests’ robes. What they hope for is the reappearance of Jehovah. Only Jesus is the Redeemer of mankind, and He is the sin offering that redeemed mankind from sin. Which is to say, the name of Jesus came from the Age of Grace and came into existence because of the work of redemption in the Age of Grace. The name of Jesus came into existence to allow the people of the Age of Grace to be reborn and saved, and is a particular name for the redemption of the whole of mankind. Thus, the name Jesus represents the work of redemption, and denotes the Age of Grace. The name Jehovah is a particular name for the people of Israel who lived under the law. In each age and each stage of work, My name is not baseless, but holds representative significance: Each name represents one age. “Jehovah” represents the Age of Law and is the honorific by which the people of Israel called the God whom they worshiped. “Jesus” represents the Age of Grace, and is the name of the God of all those who were redeemed during the Age of Grace. If man still longs for the arrival of Jesus the Savior during the last days, and still expects Him to arrive in the image He bore in Judea, then the entire six-thousand-year

management plan would have stopped in the Age of Redemption, and could not have progressed any further. The last days, furthermore, would never arrive, and the age would never be brought to an end. This is because Jesus the Savior is only for the redemption and salvation of mankind. I took the name of Jesus only for the sake of all the sinners in the Age of Grace, but it is not the name by which I shall bring the whole of mankind to an end. Although Jehovah, Jesus, and the Messiah all represent My Spirit, these names only denote the different ages of My management plan, and do not represent Me in My entirety. The names by which people on earth call Me cannot articulate My entire disposition and all that I am. They are merely different names by which I am called during different ages. And so, when the final age—the age of the last days—arrives, My name shall change again. I shall not be called Jehovah, or Jesus, much less the Messiah—I shall be called the powerful Almighty God Himself, and under this name I shall bring the entire age to an end. I was once known as Jehovah. I was also called the Messiah, and people once called Me Jesus the Savior with love and esteem. Today, however, I am no longer the Jehovah or Jesus that people knew in times past; I am the God who has returned in the last days, the God who shall bring the age to an end. I am the God Himself that rises up from the end of the earth, replete with My entire disposition, and full of authority, honor, and glory. People have never engaged with Me, never known Me, and have always been ignorant of My disposition. From the creation of the world until today, not one person has seen Me. This is the God who appears to man in the last days but is hidden among man. He resides among man, true and real, like the burning sun and the blazing flame, filled with power and brimming with authority. There is not a single person or thing that shall not be judged by My words, and not a single person or thing that shall not be purified through the burning of fire.

Eventually, all nations shall be blessed because of My words, and also smashed to pieces because of My words. In this way, all people during the last days shall see that I am the Savior returned, and that I am the Almighty God that conquers all of mankind. And all shall see that I was once the sin offering for man, but that in the last days I also become the flames of the sun that incinerate all things, as well as the Sun of righteousness that reveals all things. This is My work in the last days. I took this name and am possessed of this disposition so that all people may see that I am a righteous God, the burning sun, the blazing flame, and so that all may worship Me, the one true God, and so that they may see My true face: I am not only the God of the Israelites, and I am not just the Redeemer; I am the God of all creatures throughout the heavens and the earth and the seas.

If the Savior arrived during the last days and were still called Jesus, and were once again born in Judea and did His work there, then this would prove that I only created the people of Israel and only redeemed the people of Israel, and that I have nothing to do with the Gentiles. Would this not contradict My words that "I am the Lord who created the heavens and earth and all things"? I left Judea and do My work among the Gentiles because I am not merely the God of the people of Israel, but the God of all created beings. I appear among the Gentiles during the last days because I am not only Jehovah, the God of the people of Israel, but, moreover, I am the Creator of all My chosen ones among the Gentiles. I not only created Israel, Egypt, and Lebanon, but all the Gentile nations beyond Israel. Because of this, I am the Lord of all created beings. I merely used Israel as the starting point for My work, employed Judea and Galilee as the strongholds of My work of redemption, and now I use a Gentile nation as the base from which I will bring the entire age to an end. I did two stages of work in Israel (these two stages of the work being the Age of Law and the Age of Grace), and I

have been carrying out two further stages of work (the Age of Grace and the Age of Kingdom) throughout the lands beyond Israel. Among the Gentile nations, I will do the work of conquest, and so conclude the age. If man always calls Me Jesus Christ, but does not know that I have begun a new age during the last days and have embarked upon new work, and if man continues to obsessively await the arrival of Jesus the Savior, then I shall call people like this the ones who do not believe in Me; they are people who do not know Me, and their belief in Me is false. Could such people witness the arrival of Jesus the Savior from heaven? What they await is not My arrival, but the arrival of the King of the Jews. They do not yearn for Me to annihilate this impure old world, but instead long for the second coming of Jesus, whereupon they will be redeemed. They look forward to Jesus once more redeeming all of mankind from this defiled and unrighteous land. How can such people become ones who complete My work in the last days? The desires of man are incapable of fulfilling My wishes or accomplishing My work, for man merely admires or cherishes the work that I have done before, and has no idea that I am the God Himself who is always new and never old. Man only knows that I am Jehovah, and Jesus, and has no inkling that I am the One of the last days who shall bring mankind to an end. All that man yearns for and knows comes from their own notions, and is merely that which they can see with their own eyes. It is not in line with the work I do, but in disharmony with it. If My work were conducted according to the ideas of man, then when would it end? When would mankind enter rest? And how would I be able to enter the seventh day, the Sabbath? I work according to My plan and according to My purpose—not according to the intentions of man.

The Work of Spreading the Gospel Is Also the Work of Saving Man

All people need to understand the aims of My work on earth, that is, what I ultimately wish to gain, and what level I must achieve in this work before it can be complete. If, after walking with Me to this day, people do not understand what My work is all about, then have they not walked with Me in vain? If people follow Me, they should know My intentions. I have been working on earth for thousands of years, and to this day, I continue to carry out My work thus. Although My work contains many projects, its purpose remains unchanged; though I am filled with judgment and chastisement toward man, for example, what I do is still for the sake of saving him, and for the sake of better spreading My gospel and further expanding My work among all the Gentile nations once man has been made complete. So today, at a time when many people have long since sunk deep into dismay, I still continue with My work, I continue the work I must do to judge and chastise man. Despite the fact that man is fed up with what I say, and he has no desire to concern himself with My work, I am still carrying out My duty, for the purpose of My work remains unchanged, and My original plan will not be broken. The function of My judgment is to enable man to better submit to Me, and the function of My chastisement is to allow man to more effectively be changed. Though what I do is for the sake of My management, I have never done anything that was without benefit to man, for I wish to make all the nations beyond Israel as submissive as the Israelites, to make them into real human beings, that I might have a foothold in the lands outside Israel. This is My management; it is the work I am accomplishing among the Gentile nations. Even now, many people still do not understand My management, because they have no interest in such

things, and care only for their own futures and destinations. No matter what I say, they remain indifferent to the work that I do, instead focusing exclusively on their destinations of tomorrow. If things go on in this way, how can My work expand? How can My gospel be spread throughout the world? Know that when My work spreads, I will scatter you, and smite you just as Jehovah smote each of the tribes of Israel. All this will be done so that My gospel may spread across the earth, so that My work may expand to the Gentile nations, so that My name may be great among adults and children alike, and My holy name exalted in the mouths of people from all tribes and nations. It is so that, in this final era, My name may be great among the Gentile nations, so that My deeds may be seen by the Gentiles and they will call Me the Almighty on account of My deeds, and so that My words may soon come to pass. I will make all people know that I am not only the God of the Israelites, but also the God of all the nations of the Gentiles, even those that I have cursed. I will let all people see that I am the God of all created beings. This is My greatest work, the purpose of My work plan for the last days, and the only work to be fulfilled in the last days.

It is only during the last days that the work I have been managing for thousands of years is entirely revealed to man. It is only now that I have disclosed the full mystery of My management to man, and man has learned the purpose of My work and, moreover, has come to understand all My mysteries. I have already told man everything of the destination about which he is concerned. I have already uncovered for man all of My mysteries, mysteries that were hidden for over 5,900 years. Who is Jehovah? Who is the Messiah? Who is Jesus? You should know all this. My work turns upon these names. Have you understood that? How should My holy name be proclaimed? How should My name be spread to any of the

nations that have called upon Me by any of My names? My work is expanding, and I will spread the fullness of it to any and all nations. Since My work has been carried out in you, I will smite you just as Jehovah smote the shepherds of the house of David in Israel, causing you to be scattered among every nation. For in the last days, I will crush all the nations into smithereens and cause their people to be distributed anew. When I return again, the nations will have already been divided along boundaries set by My burning flames. At that time, I will manifest Myself anew to humanity as the scorching sun, showing Myself openly to them in the image of the Holy One whom they have never seen, walking among the multitudinous nations, just as I, Jehovah, once walked among the Jewish tribes. From then on, I will lead humanity in their lives upon the earth. There they will surely behold My glory, and they will also surely behold a pillar of cloud in the air to lead them in their lives, for I shall make My appearance in holy places. Man will see My day of righteousness, and also My glorious manifestation. That will happen when I reign on all the earth and bring My many sons into glory. Everywhere on earth, men will bow down, and My tabernacle will be firmly erected amidst humanity, upon the rock of the work I carry out today. People will serve Me, too, in the temple. The altar, covered with filthy and loathsome things, I will smash into pieces and build anew. Newborn lambs and calves will be piled upon the holy altar. I will tear down the temple of today and build a new one. The temple that stands now, full of abhorrent people, will collapse, and the one that I build will be filled with servants loyal to Me. They will once again stand up and serve Me for the sake of the glory of My temple. You will surely see the day on which I receive great glory, and you will also surely see the day when I tear down the temple and build a new one. Also, you will surely see the day of the coming of My tabernacle into the world of men. As I smash the temple, so will I bring My

tabernacle into the world of men, just as they behold My descent. After I crush all the nations, I will gather them together anew, thenceforth building My temple and establishing My altar, that all may offer sacrifice to Me, serve Me in My temple, and faithfully devote themselves to My work in the Gentile nations. They will be as Israelites of the present day, decked out in a priestly robe and crown, with the glory of Me, Jehovah, in their midst, and My majesty hovering over them and abiding with them. My work in the Gentile nations will also be executed in the same way. As My work in Israel was, so will My work in the Gentile nations be, because I will expand My work in Israel and spread it to the nations of the Gentiles.

Now is the time when My Spirit performs great work, and the time when I commence My work among the Gentile nations. More than that, it is the time when I classify all created beings, putting each one into their respective category, so that My work may proceed more swiftly and effectively. And so, what I ask of you is still that you offer up your whole being to all My work, and, furthermore, that you clearly discern and make certain of all the work I have done in you, and put all your strength into My work so it can become more effective. This is what you must understand. Desist from fighting amongst yourselves, looking for a way back, or seeking fleshly comforts, which would delay My work, and delay your wonderful future. Far from protecting you, doing so would bring destruction upon you. Wouldn’t this be foolish of you? That which you greedily enjoy today is the very thing that is ruining your future, whereas the pain you suffer today is the very thing that is protecting you. You must be clearly aware of these things, so as to avoid falling prey to temptations from which you will be hard put to extricate yourself, and to evade blundering into the dense fog and being unable to find the sun. When the dense fog clears, you will find yourself amid the judgment of the great day.

By that time, My day will be drawing near to mankind. How will you escape My judgment? How will you be able to endure the scorching heat of the sun? When I bestow My abundance on man, he does not cherish it in his bosom, but casts it aside to a place where no one will notice it. When My day descends upon man, he will no longer be able to discover My abundance, or find the bitter words of truth I spoke unto him long ago. He will wail and cry, because he has lost the brightness of the light and fallen into darkness. What you see today is merely the sharp sword of My mouth. You have not seen the rod in My hand or the flame with which I burn man, and that is why you are still haughty and intemperate in My presence. That is why you still fight with Me in My home, disputing with your human tongue that which I have spoken with My mouth. Man is not frightened of Me, and though he continues to cast himself in enmity to Me even today, he remains completely unafraid. You have the tongue and the teeth of the unrighteous in your mouths. Your words and deeds are like those of the serpent that enticed Eve to sin. You demand from each other an eye for an eye and a tooth for a tooth, and you struggle in My presence to wrest position, fame, and profit for yourselves, yet you do not know that I am secretly watching your words and deeds. Before you even come into My presence, I have sounded the very bottom of your hearts. Man always wishes to escape the grasp of My hand and elude the observation of My eyes, but I have never dodged away from his words or deeds. Instead, I purposefully allow those words and deeds to enter My eyes, that I may chastise man's unrighteousness and execute judgment on his rebelliousness. Thus, man's words and deeds in secret remain always before My judgment seat, and My judgment has never left man, for his rebelliousness is too much. My work is to burn and purify all the words and deeds of man that were uttered and done in the presence of My Spirit. In this way,[a] when I

leave the earth, people will still maintain their loyalty to Me, and will still serve Me as My holy servants do in My work, allowing My work on earth to continue until the day it is complete.

Footnotes:

a. The original text does not contain the phrase “In this way.”

You Are All So Base in Character!

You all sit in seats of elegance, lecturing those of younger generations who are of your ilk and having them all sit with you. Little do you know that your "descendants" long ago ran out of breath and lost My work. My glory shines from the land of the East to the land of the West, yet when it spreads to the ends of the earth and begins to rise and shine forth, I will take My glory from the East and bring it to the West so that the people of darkness, who have abandoned Me in the East, will be deprived of illumination from then on. When that happens, you will live in the valley of shadow. Even though people these days are a hundred times better than before, they still cannot meet My requirements, and they still are not a testimony to My glory. That you are able to be a hundred times better than before is entirely an outcome of My work; it is the fruit borne of My work on earth. However, I still feel disgusted with your words and deeds, as well as with your character, and I feel incredible resentment toward how you act before Me, for you do not have any understanding of Me. How, then, can you come to live out My glory, and how can you be utterly loyal to My future work? Your faith is very beautiful; you say that you are willing to expend your entire lifetimes on behalf of My work, and that you are willing to sacrifice your lives for it, but your dispositions have not changed much. You just speak arrogantly, despite the fact that your actual behavior is very wretched. It is as though people's tongues and lips are in heaven but their legs are way down on earth, and as a result, their words and deeds and their reputations are still in tatters and ruins. Your reputations have been destroyed, your manner is depraved, your way of speaking is lowly, and your lives are despicable; even the entirety of your humanity has sunk into base lowliness. You are narrow-minded toward others, and you haggle over

every little thing. You quarrel over your own reputations and status, even to the point that you are willing to descend into hell and into the lake of fire. Your current words and deeds are sufficient for Me to determine that you are sinful. Your attitudes toward My work are enough for Me to determine that you are unrighteous ones, and all of your dispositions are sufficient to point out that you are filthy souls that are full of abominations. Your manifestations and what you reveal are adequate to say that you are people who have drunk your fill of the blood of unclean spirits. When entering the kingdom is mentioned, you do not reveal your feelings. Do you believe that the way you are now is sufficient for you to walk through the gate to My kingdom of heaven? Do you believe that you can obtain entry into the holy land of My work and words, without your own words and deeds first being tested by Me? Who can pull the wool over My eyes? How could your despicable, lowly behaviors and conversations escape My sight? Your lives have been determined by Me to be lives of drinking the blood and eating the flesh of those unclean spirits because you imitate them in front of Me every day. Before Me, your behavior has been particularly bad, so how could I not find you disgusting? Your words contain the impurities of unclean spirits: You wheedle, conceal, and flatter just like those who engage in sorcery and like those who practice deceit and drink the blood of the unrighteous. All of man's expressions are extremely unrighteous, so how can all people be placed in the holy land where the righteous are? Do you think that that despicable behavior of yours can distinguish you as being holy compared to those unrighteous ones? Your serpent-like tongue will eventually ruin this flesh of yours that wreaks destruction and carries out abominations, and those hands of yours that are covered with the blood of unclean spirits will also eventually pull your soul into hell. Why, then, do you not leap at this chance to cleanse your filth-covered hands? And why

do you not take advantage of this opportunity to cut out that tongue of yours that speaks unrighteous words? Could it be that you are willing to suffer in the flames of hell for the sake of your hands, tongue, and lips? I keep watch over everyone's heart with both eyes, because long before I created mankind, I had grasped their hearts within My hands. I had long ago seen through people's hearts, so how could their thoughts escape My view? How could it not be too late for them to escape being burned by My Spirit?

Your lips are kinder than doves, but your heart is more sinister than that serpent of old. Your lips are as pretty even as Lebanese women, yet your heart is not kinder than theirs, and it certainly cannot compare to the beauty of the Canaanites. Your heart is so deceitful! The things I loathe are only the lips of the unrighteous and their hearts, and My requirements of people are not at all higher than what I expect of the saints; it is just that I feel repugnance for the evil deeds of the unrighteous, and I hope that they may be able to cast off their filthiness and escape from their current predicament so that they can stand out from those unrighteous ones and live with and be holy with those who are righteous. You are in the same circumstances as I, yet you are covered with filth; you do not even contain the smallest bit of the original likeness of the humans who were created in the beginning. Moreover, because every day you imitate the likenesses of those unclean spirits, doing what they do and saying what they say, all parts of you—even your tongues and lips—are soaked in their foul water, to the point that you are entirely covered with such stains, and not a single part of you can be used for My work. It is so heartbreaking! You live in such a world of horses and cattle, yet you actually do not feel troubled; you are full of joy and live freely and easily. You are swimming around in that foul water, yet you do not actually realize that you have fallen into such a predicament. Every day, you consort with unclean spirits and interact with

“excrement.” Your lives are quite vulgar, yet you are not actually aware that you absolutely do not exist in the human world and that you are not in control of yourself. Do you not know that your life was long ago trampled by those unclean spirits, or that your character was long ago sullied by foul water? Do you think you are living in an earthly paradise, and that you are in the midst of happiness? Do you not know that you have lived a life alongside unclean spirits, and that you have coexisted with everything that they have prepared for you? How could the way you live have any meaning? How could your life have any value? You have been running around for your parents, parents of unclean spirits, yet you actually have no idea that the ones entrapping you are those parents of unclean spirits who gave birth to you and raised you. Moreover, you are not aware that all your filth was actually given to you by them; all you know is that they can bring you “enjoyment,” they do not chastise you, nor do they judge you, and they especially do not curse you. They have never erupted in rage at you, but treat you with affection and kindness. Their words nourish your heart and captivate you so that you become disoriented and, without realizing it, you are sucked in and willing to be of service to them, becoming their outlet and servant. You have no complaints at all, but are willing to work for them like dogs, like horses; you are misled by them. For this reason, you have absolutely no reactions to the work that I do. No wonder you always want to secretly slip through My fingers, and no wonder you always want to use sweet words to deceitfully extract favor from Me. As it turns out, you already had another plan, another arrangement. You can see a bit of My actions as the Almighty, but you do not have the least knowledge of My judgment and chastisement. You have no idea when My chastisement began; you only know how to cheat Me—yet you do not know that I will not tolerate any violation from man. Since you have already made

resolutions to serve Me, I will not let you go. I am a God who abhors evil, and I am a God who is jealous of humanity. Since you have already placed your words upon the altar, I will not tolerate your running off before My very eyes, nor will I tolerate your serving two masters. Did you think that you could have a second love after having placed your words upon My altar and before My eyes? How could I allow people to make a fool of Me in such a way? Did you think that you could casually make vows and oaths to Me with your tongue? How could you swear oaths by My throne, the throne of I who am Most High? Did you think that your oaths had already passed away? Let Me tell you: Even though your flesh might pass away, your oaths cannot. In the end, I will condemn you based upon your oaths. However, you believe that you can deal with Me perfunctorily by placing your words before Me, and that your hearts can serve unclean spirits and evil spirits. How could My wrath tolerate those dog-like, pig-like people who cheat Me? I must carry out My administrative decrees, and wrest back from the hands of unclean spirits all of those stuffy, "pious" ones who have faith in Me so that they might "wait on" Me in a disciplined fashion, be My oxen, be My horses, and be at the mercy of My slaughtering. I will have you pick up your previous determination and serve Me once again. I will not tolerate any created being that cheats Me. Did you think that you could just wantonly make requests and lie in front of Me? Did you think that I had not heard or seen your words and deeds? How could your words and deeds not have been in My view? How could I ever allow people to deceive Me like that?

I have been among you, associating with you for several springs and falls; I have lived among you for a long time, and have lived with you. How much of your despicable behavior has slipped away right in front of My eyes? Those heartfelt words of yours are constantly echoing in My ears;

millions and millions of your aspirations have been laid upon My altar—too many even to be counted. However, as for your dedication and what you expend, you give not even one iota. You do not place even a tiny drop of sincerity upon My altar. Where are the fruits of your belief in Me? You have received endless grace from Me, and you have seen endless mysteries from heaven; I have even shown you the flames of heaven, but I have not had the heart to burn you. Nevertheless, how much have you given Me in return? How much are you willing to give to Me? With the food I have given to you in hand, you turn around and offer it to Me, even going so far as to say that it was something you got in return for the sweat of your own hard work and that you are offering Me all that you own. How can you not know that your "contributions" to Me are all just things that have been stolen from My altar? Moreover, now you are offering them to Me, are you not cheating Me? How can you not know that what I enjoy today are all the offerings upon My altar, and not what you have earned from your hard work and then offered up to Me? You actually dare to cheat Me this way, so how can I pardon you? How can you expect Me to endure this any longer? I have given everything to you. I have opened everything up to you, provided for your needs, and opened your eyes, yet you cheat Me like this, ignoring your consciences. I have selflessly bestowed everything upon you so that even though you suffer, you still have gained from Me everything that I have brought from heaven. In spite of this, you have no dedication at all, and even if you have made a tiny contribution, you try to "settle accounts" with Me afterward. Will your contribution not amount to nothing? What you have given to Me is a mere grain of sand, yet what you have asked of Me is a ton of gold. Are you not simply being unreasonable? I work amongst you. There is absolutely no trace of the ten percent that I should be given, let alone any additional sacrifices. Furthermore, that ten percent contributed by

those who are devout is seized by the wicked. Are you not all scattered from Me? Are you not all antagonistic toward Me? Are you not all wrecking My altar? How could such people be seen as treasures in My eyes? Are they not the swine and dogs that I loathe? How could I refer to your evildoing as a treasure? For whom is My work actually done? Could it be that its purpose is just to strike you all down to reveal My authority? Do your lives not all hinge upon a single word from Me? Why is it that I am only using words to instruct you, and have not turned words into facts to strike you down as soon as I could? Is the purpose of My words and work merely to strike down mankind? Am I a God who indiscriminately kills the innocent? Right now, how many of you are coming before Me with your entire being to seek the right path of human life? It is just your bodies that are in front of Me; your hearts are still at large, and are far, far away from Me. Because you do not know what My work actually is, there are a number of you who wish to depart from Me and distance yourselves from Me, hoping instead to live in a paradise where there is no chastisement or judgment. Is this not what people wish for in their hearts? I certainly am not trying to compel you. Whatever path you take is your own choice. Today's path is one accompanied by judgment and curses, but you should all know that all that I have bestowed upon you—whether it be judgments or chastisements—are the best gifts I can grant you, and they are all things that you urgently need.

The Work in the Age of Law

The work that Jehovah did upon the Israelites established among humanity God's earthly place of origin, which was also the sacred place where He was present. He confined His work to the people of Israel. At first, He did not work outside of Israel, but instead, He chose people He found suitable in order to restrict the scope of His work. Israel is the place where God created Adam and Eve, and out of the dust of that place Jehovah made man; this place became the base of His work on earth. The Israelites, who were the descendants of Noah and also the descendants of Adam, were the human foundation of Jehovah's work on earth.

At this time, the significance, purpose, and steps of Jehovah's work in Israel were to initiate His work on the whole earth, which, taking Israel as its center, gradually spread into the Gentile nations. This is the principle according to which He works throughout the universe—to establish a model and then broaden it until all people in the universe shall have received His gospel. The first Israelites were the descendants of Noah. These people were endowed only with the breath of Jehovah, and understood enough to take care of the basic necessities of life, but they did not know what kind of God Jehovah was, or His intentions for man, much less how they should fear the Lord of all creation. As for whether there were rules and laws to be obeyed,[a] or whether there was a duty that created beings should perform for the Creator, Adam's descendants knew nothing of these things. All they knew was that the husband should sweat and labor to provide for his family, and that the wife should submit to her husband and perpetuate the race of humans that Jehovah had created. In other words, such people, who had only Jehovah's breath and His life, knew nothing of how to follow God's laws or how to satisfy the Lord of all creation. They understood far too

little. So even though there was nothing crooked or deceitful in their hearts and jealousy and contention seldom arose among them, nevertheless they had no knowledge or understanding of Jehovah, the Lord of all creation. These ancestors of man knew only to eat the things of Jehovah, and to enjoy the things of Jehovah, but they did not know to fear Jehovah; they did not know that Jehovah was the One they should worship on bended knees. So how could they be called His created beings? If this were so, would not the words, “Jehovah is the Lord of all creation” and “He created man in order that man might manifest Him, glorify Him, and represent Him” have been spoken in vain? How could people who lacked hearts of fear for Jehovah become a testimony to His glory? How could they become manifestations of His glory? Would not Jehovah’s words “I created man in My image” then become a weapon in the hands of Satan, the evil one? Would these words not then become a mark of humiliation to Jehovah’s creation of man? In order to complete that stage of work, Jehovah, after creating mankind, did not instruct or guide them from Adam to Noah. Rather, it was not until after the flood destroyed the world that He formally began to guide the Israelites, who were the descendants of Noah and also of Adam. His work and utterances in Israel gave guidance to all the people of Israel as they lived their lives throughout the land of Israel, thereby showing humanity that Jehovah was not only able to blow breath into man, so that he might have life from Him and rise up from the dust into a created human being, but that He could also incinerate mankind, and curse mankind, and use His rod to govern mankind. So, too, did they see that Jehovah could guide man’s life on earth, and speak and work among humanity according to the hours of the day and of the night. The work He did was only so that His created beings might know that man came from dust picked up by Him, and moreover that man had been made by Him. Not only this, but He first did His work in

Israel so that other peoples and nations (who in fact were not separate from Israel, but rather had branched off from the Israelites, yet were still descended from Adam and Eve) might receive the gospel of Jehovah from Israel, so that all created beings in the universe might be able to fear Jehovah and honor Him as great. Had Jehovah not begun His work in Israel, but instead, having created mankind, let them live carefree lives on the earth, then in that case, owing to man's physical nature (nature means that man can never know the things he cannot see, which is to say that he would not know that it was Jehovah who created mankind, and even less why He did so), he would never know that it was Jehovah who created mankind or that He is the Lord of all creation. If Jehovah had created man and placed him on the earth, and simply dusted off His hands and left, rather than remaining among mankind to give them guidance for a period of time, then all humanity would have returned to nothingness; even heaven and earth and all the myriad things of His making, and all of humanity, would have returned to nothingness and moreover would have been trampled upon by Satan. In this way Jehovah's wish that "On the earth, that is, in the midst of His creation, He should have a place to stand, a holy place" would have been shattered. And so, after creating mankind, that He was able to remain in their midst to guide them in their lives, and speak to them from within their midst—all of this was in order to realize His desire, and to achieve His plan. The work He did in Israel was meant only to execute the plan He had made before His creation of all things, and therefore His working first among the Israelites and His creation of all things were not at odds with each other, but were done both for the sake of His management, His work, and His glory, and were done in order to deepen the meaning of His creation of mankind. He guided the life of mankind on earth for two thousand years after Noah, during which He taught humanity to understand

how to fear Jehovah, the Lord of all creation, how to conduct their lives, and how to go on living, and most of all, how to act as a witness for Jehovah, submit to Him, and fear Him, even praising Him with music as did David and his priests.

Prior to the two thousand years during which Jehovah did His work, man knew nothing, and almost all humanity had fallen into depravity, until, before the destruction of the world by the flood, they had reached a depth of promiscuity and corruption in which their hearts were entirely devoid of Jehovah, and further wanting of His way. They never understood the work Jehovah was going to do; they lacked reason, had even less knowledge, and, like machines that breathed, were consummately ignorant of man, God, the world, life, and so on. On earth, they engaged in many seductions, like the serpent, and said many things that were offensive to Jehovah, but because they were ignorant, Jehovah did not chastise or discipline them. Only after the flood, when Noah was 601 years old, did Jehovah formally appear to Noah and guide him and his family, leading the birds and beasts that had survived the flood along with Noah and his descendants, until the end of the Age of Law, lasting a total of 2,500 years. He was at work in Israel, that is, formally at work, for a total of 2,000 years, and at work simultaneously in Israel and outside of it for 500 years, together making 2,500 years. During this period, He instructed the Israelites that to serve Jehovah, they should build a temple, put on priestly robes, and walk barefoot into the temple at dawn, lest their shoes sully the temple and the fire be sent down on them from the pinnacle of the temple and burn them to death. They performed their duties and submitted to Jehovah’s plans. They prayed to Jehovah in the temple, and after receiving Jehovah’s revelation, that is, after Jehovah had spoken, they led the multitudes and taught them that they should show fear to Jehovah—their God. And Jehovah told them that they should build a

temple and an altar, and at the time set by Jehovah, that is, on Passover, they should prepare newborn calves and lambs to place on the altar as sacrifices to serve Jehovah, so as to restrain them and put fear for Jehovah in their hearts. Whether they obeyed this law became the measure of their loyalty to Jehovah. Jehovah also ordained the Sabbath day for them, the seventh day of His creation. The day after the Sabbath, He made the first day, a day for them to praise Jehovah, to offer Him sacrifices, and to make music for Him. On this day, Jehovah called together all the priests to divide the sacrifices on the altar for the people to eat, so that they could enjoy the sacrifices on Jehovah's altar. And Jehovah said that they were blessed, that they shared a portion with Him, and that they were His chosen people (which was Jehovah's covenant with the Israelites). This is why, up to this day, the people of Israel still say that Jehovah is only their God, and not the God of the Gentiles.

During the Age of Law, Jehovah laid down many commandments for Moses to pass on to the Israelites who followed him out of Egypt. These commandments were given by Jehovah to the Israelites and bore no relation to the Egyptians; they were meant to restrain the Israelites, and He used the commandments to make demands of them. Whether they observed the Sabbath, whether they respected their parents, whether they worshiped idols, and so forth—these were the principles by which they were judged sinful or righteous. Among them, there were some who were struck by Jehovah's fire, some who were stoned to death, and some who received Jehovah's blessing, and this was determined according to whether or not they obeyed these commandments. Those who did not observe the Sabbath were stoned to death. Those priests who did not observe the Sabbath were struck by Jehovah's fire. Those who did not show respect to their parents were also stoned to death. This was all commended by Jehovah. Jehovah

established His commandments and laws so that, as He led them in their lives, the people would listen to and submit to His word and not rebel against Him. He used these laws to keep the newborn human race under control, the better to lay the foundation for His future work. And so, based on the work that Jehovah did, the first age was called the Age of Law. Though Jehovah made many utterances and did much work, He only guided the people positively, teaching these ignorant people how to be human, how to live, how to understand Jehovah's way. For the most part, the work He did was to cause the people to observe His way and follow His laws. The work was done on people who were shallowly corrupted; it did not extend as far as transforming their disposition or progress in life. He was only concerned with using laws to restrict and control the people. For the Israelites at that time, Jehovah was merely a God in the temple, a God in the heavens. He was a pillar of cloud, a pillar of fire. All Jehovah required them to do was obey what people today know as His laws and commandments—one could even say rules—because what Jehovah did was not meant to transform them, but to give them more things that man ought to have and to instruct them from His own mouth because, after being created, man had nothing that he ought to possess. And so, Jehovah gave to the people the things they ought to possess for their lives on earth, making the people that He had led surpass their ancestors, Adam and Eve, because what Jehovah gave them surpassed what He had given Adam and Eve in the beginning. Regardless, the work Jehovah did in Israel was only to guide humanity and make humanity recognize their Creator. He did not conquer them or transform them, but merely guided them. This is the sum of Jehovah's work in the Age of Law. It is the background, the true story, the essence of His work in the whole land of Israel, and the beginning of His six thousand

years of work—to keep mankind under the control of Jehovah's hand. Out of this was born more work in His six-thousand-year management plan.

Footnotes:

a. The original text does not contain the phrase "to be obeyed."

The True Story Behind the Work of the Age of Redemption

My entire management plan, the six-thousand-year management plan, consists of three stages, or three ages: the Age of Law of the beginning; the Age of Grace (which is also the Age of Redemption); and the Age of Kingdom of the last days. My work in these three ages differs in content according to the nature of each age, but at each stage this work befits the needs of man—or, to be more precise, is done according to the tricks that Satan employs in the war that I wage against it. The purpose of My work is to defeat Satan, to make manifest My wisdom and omnipotence, to expose all of Satan's tricks, and thereby to save the entire human race, which lives under Satan's power. It is to show My wisdom and omnipotence, and to reveal the unbearable hideousness of Satan; even more than that, it is to allow created beings to discriminate between good and evil, to know that I am the Sovereign of all things, to see clearly that Satan is the enemy of humanity, a degenerate, the evil one, and to allow them to tell, with absolute certainty, the difference between good and evil, truth and falsehood, holiness and filth, and what is great and what is ignoble. Thus will ignorant humanity become able to bear witness to Me that it is not I who corrupt humanity, and only I—the Creator—can save humanity, can bestow upon people the things that they can enjoy; and they will come to know that I am the Sovereign of all things and Satan is merely one of the beings that I created and that later betrayed Me. My six-thousand-year management plan is divided into three stages, and I work thus to achieve the effect of enabling created beings to bear witness to Me, and understand My intentions, and know that I am the truth. Thus, during the early work of My six-thousand-year management plan, I performed the work of the law, which was the

work in which Jehovah led the people. The second stage ushered in the work of the Age of Grace in the villages of Judea. Jesus represents all the work of the Age of Grace; He was incarnated in the flesh, and nailed to the cross, and He also began the Age of Grace. He was crucified in order to complete the work of redemption, to end the Age of Law and begin the Age of Grace, and so He was called the "Supreme Commander," the "Sin Offering," and the "Redeemer." As a result, the work of Jesus differed in content from the work of Jehovah, although they were the same in principle. Jehovah began the Age of Law, establishing the base—the point of origin—for God's work on earth, and issuing the laws and commandments. These are the two pieces of work He carried out, and they represent the Age of Law. The work Jesus did in the Age of Grace was not to issue laws, but to fulfill them, thereby ushering in the Age of Grace and concluding the Age of Law that had lasted two thousand years. He was the trailblazer, who came in order to begin the Age of Grace, yet the main part of His work lay in redemption. And so His work was also twofold: opening up a new age, and completing the work of redemption through His crucifixion, after which He departed. And henceforth was the Age of Law ended and the Age of Grace begun.

The work Jesus did was in accordance with the needs of man in that age. His task was to redeem humanity, to forgive them their sins, and so His disposition was wholly one of humility, patience, love, piety, forbearance, mercy, and lovingkindness. He brought to humanity abundant grace and blessings, and all the things that people could possibly enjoy, He gave to them for their enjoyment: peace and happiness, His tolerance and love, His mercy and lovingkindness. At the time, the abundance of things to enjoy that people were faced with—the sense of peace and security within their hearts, the feeling of reassurance within their spirits, and their dependence

on Jesus the Savior—was all down to the age in which they lived. In the Age of Grace, man had already been corrupted by Satan, and so to achieve the work of redeeming all humanity required an abundance of grace, infinite forbearance and patience, and even more than that, an offering sufficient to atone for humanity's sins, in order to have an effect. What humanity saw in the Age of Grace was merely My offering of atonement for the sins of humanity: Jesus. All they knew was that God could be merciful and forbearing, and all they saw was the mercy and lovingkindness of Jesus. This was entirely because they were born in the Age of Grace. And so, before they could be redeemed, they had to enjoy the many kinds of grace that Jesus bestowed on them in order to benefit from it. This way, they could be forgiven of their sins through their enjoyment of grace, and could also have the chance to be redeemed through enjoying Jesus' forbearance and patience. Only through Jesus' forbearance and patience did they win the right to receive forgiveness and enjoy the abundance of grace bestowed by Jesus. Just as Jesus said: I have come to redeem not the righteous but sinners, to allow sinners to be forgiven of their sins. If, when He became flesh, Jesus had brought the disposition of judgment, curse, and intolerance of man's offenses, then man would never have had the chance to be redeemed, and would have remained forever sinful. Had this been so, the six-thousand-year management plan would have come to a stop in the Age of Law, and the Age of Law would have been prolonged for six thousand years. Man's sins would only have grown more numerous and more grievous, and the creation of humanity would have been for naught. Men would only have been able to serve Jehovah under the law, but their sins would have exceeded those of the first created humans. The more Jesus loved mankind, forgiving them their sins and bringing unto them sufficient mercy and lovingkindness, the more mankind was entitled to be saved by

Jesus, to be called the lost lambs that Jesus bought back at a great price. Satan could not meddle in this work, for Jesus treated His followers as a loving mother treats the infant at her bosom. He did not grow angry or disdainful toward them, but was full of comfort; He never flew into a rage among them, but forbore with their sins and turned a blind eye to their foolishness and ignorance, to the point of saying, “Forgive others seventy times seven times.” Thus were the hearts of others transformed by His heart, and only thus did people receive forgiveness of their sins through His forbearance.

Though Jesus in His incarnation was utterly without fleshly feelings, He always comforted His disciples, provided for them, helped them, and supported them. However much work He did, or however much suffering He endured, He never made excessive demands of people, but was always patient and forbearing of their sins, such that the people of the Age of Grace affectionately called Him “the lovable Savior Jesus.” To the people of that time—to all people—what Jesus had and was, was mercy and lovingkindness. He never remembered people’s transgressions, and His treatment of them was never based on their transgressions. Because that was a different age, He often bestowed plentiful food upon people so that they could eat their fill. He treated all His followers with grace, healing the sick, driving out demons, raising the dead. In order that people might believe in Him and see that all that He did was done earnestly and sincerely, He went so far as to resurrect a rotting corpse, showing them that in His hands even the dead could come back to life. In this way He endured silently and carried out His work of redemption among them. Even before He was nailed to the cross, Jesus had already taken upon Himself the sins of humanity and become a sin offering for mankind. Even before being crucified, He had opened the way to the cross in order to redeem mankind.

Ultimately, He was nailed to the cross, sacrificing Himself for the sake of the cross, and He bestowed all of His mercy, lovingkindness, and holiness upon mankind. Toward humanity, He was always tolerant, never vengeful, forgiving them their sins, exhorting them to repent, and teaching them to have patience, forbearance, and love, to follow in His footsteps and sacrifice themselves for the sake of the cross. His love for the brothers and sisters exceeded His love for Mary. The work that He did took as its principle healing the sick and driving out demons, all for the sake of His redemption. No matter where He went, He treated all who followed Him with grace. He made the poor rich, the lame walk, the blind see, and the deaf hear. He even invited the lowliest, destitute ones, the sinners, to sit at the same table with Him, never shunning them but always being patient, even saying: When a shepherd loses one sheep out of a hundred, he will leave behind the ninety-nine to seek the one lost sheep, and when he finds it he will rejoice greatly. He loved His followers as a ewe loves her lambs. Though they were foolish and ignorant, and were sinners in His eyes, and furthermore were the humblest members of society, He considered these sinners—men whom others despised—as the apple of His eye. Since He favored them, He gave up His life for them, as a lamb was offered up on the altar. He went about in their midst as if He were their servant, letting them use Him and slaughter Him, obeying them unconditionally. To His followers He was the lovable Savior Jesus, but to the Pharisees, who lectured people from a high pedestal, He showed not mercy and lovingkindness, but loathing and resentment. He did not do much work among the Pharisees, only occasionally lecturing and rebuking them; He did not go about in their midst doing the work of redemption, nor did He perform signs and wonders. He bestowed all His mercy and lovingkindness upon His followers, enduring for the sake of these sinners till the very end,

when He was nailed to the cross, and suffering every humiliation until He had fully redeemed all humanity. This was the sum total of His work.

Without Jesus' redemption, mankind would forever have lived in sin and become the progeny of sin, the descendants of demons. Continuing thus, the whole world would have become the land where Satan dwells, the place of its habitation. The work of redemption, however, required showing mercy and lovingkindness toward mankind; only by such means could mankind receive forgiveness and ultimately win the right to be made complete and fully gained by God. Without this stage of work, the six-thousand-year management plan would not have been able to progress. If Jesus had not been crucified, if He had only healed the sick and exorcised demons, then people could not have been completely forgiven of their sins. In the three and a half years that Jesus spent doing His work on earth, He completed only half of His work of redemption; then, by being nailed to the cross and becoming the likeness of sinful flesh, by being handed over to the evil one, He completed the work of crucifixion and mastered the destiny of mankind. Only after He was delivered into Satan's hands did He redeem mankind. For thirty-three and a half years He suffered on earth, being ridiculed, slandered, and forsaken, even to the point where He had no place to lay His head, no place of rest, and He was later crucified, with His whole being—a holy and innocent body—nailed to the cross. He endured every kind of suffering there is. Those in power mocked and whipped Him, and the soldiers even spat in His face; yet He remained silent and endured until the end, submitting unconditionally to the point of death, whereupon He redeemed all of humanity. Only then was He permitted to rest. The work that Jesus did represents only the Age of Grace; it does not represent the Age of Law, nor is it a substitute for the work of the last days. This is the

essence of Jesus' work in the Age of Grace, the second age that mankind has passed through—the Age of Redemption.

Words for the Young and the Old

I have carried out a vast amount of work on the earth, and I have walked among mankind for so many years, yet people rarely have knowledge of My image and My disposition, and few people can thoroughly explain the work that I do. There are so many things that people lack, always they lack understanding of what I do, and always their hearts are on guard as if they deeply fear I will put them in another situation and then pay no more mind to them. Thus, people's attitudes toward Me are always lukewarm together with a strong dose of caution. This is because people have come to the present without understanding the work that I do, and in particular, they are baffled by the words that I speak to them. They hold My words in their hands, not knowing if they should commit themselves to unswerving belief in them or if they should opt for indecision and forget them. They do not know whether they should put them into practice, or wait and see, whether they should cast aside everything and bravely follow, or continue to hold out friendship to the world as before. People's internal worlds are so complicated, and they are so cunning. Because people cannot clearly or fully see My words, many of them have a hard time practicing them and have difficulty laying their hearts before Me. I deeply understand your difficulties. Many weaknesses are unavoidable when living in the flesh, and many objective factors create difficulties for you. You feed your family, spend your days working hard, and the months and years pass in hardship. There are many difficulties in living in the flesh —I do not deny this, and of course My requirements of you are made in accordance with your difficulties. The requirements in the work I do are all based on your actual stature. Perhaps in the past, the requirements people made of you in their work were mixed with elements of excessiveness, but

you should know that I have never had excessive requirements of you in what I say and do. All requirements are based on people's nature, flesh, and what they need. You should know, and I can very clearly tell you, that I do not oppose certain reasonable ways of thinking that people have, and I do not oppose mankind's inherent nature. It is only because people do not understand what the standards I have set them actually are, nor do they understand the original meaning of My words, that people have been dubious of My words until now, and even less than half of people believe My words. The remainder are disbelievers, and even more are those who like to hear Me "tell stories." Moreover, there are many who enjoy the spectacle. I caution you: Many of My words have already been opened to those who believe in Me, and those who enjoy the beautiful view of the kingdom but are locked outside of its gate have already been eliminated by Me. Are you not just tares spurned by Me? How could you watch Me leave and then joyfully welcome My return? I tell you, after the people of Nineveh heard Jehovah's angry words, they immediately repented in sackcloth and ashes. It was because they believed His words that they were full of terror and dread and thus repented in sackcloth and ashes. As for the people of today, although you also believe My words and even more than that, believe that Jehovah has once again come among you today, your attitude is nothing but irreverent, as if you were just observing the Jesus who was born in Judea thousands of years ago and has now descended into your midst. I deeply understand the deceitfulness that exists within your hearts; most of you follow Me out of curiosity and have come to seek Me out of emptiness. When your third wish is shattered—your wish for a peaceful and happy life—then your curiosity also dissipates. The deceitfulness that exists within each of your hearts is exposed through your words and deeds. To speak frankly, you are just curious about Me, but not

afraid of Me; you do not mind your tongues, and even less do you exercise restraint in your behavior. Then what kind of faith do you have, really? Is it genuine? You just use My words to dispel your worries and alleviate your boredom, to fill up the remaining empty spaces in your lives. Who among you has put My words into practice? Who has genuine faith? You keep shouting that God is a God who sees deep into people's hearts, but how is the God that you shout about in your hearts compatible with Me? Since you are shouting like this, then why do you act that way? Could it be that this is the love you want to repay Me with? There is no small amount of dedication on your lips, but where are your sacrifices, and your good deeds? If it weren't for your words reaching My ears, how could I hate you so much? If you truly believed in Me, how could you fall into such a state of distress? You have depressed looks on your faces as if you were in Hades standing trial. You have not even a shred of vitality, and you feebly talk about your inner voice; you are even full of complaints and curses. You long ago lost faith in what I do and even your original faith has disappeared, so how can you possibly follow until the end? Since this is so, then how can you be saved?

Although My work is very helpful for you, yet My words are always lost on you and come to nothing in you. It is difficult to find objects to be perfected by Me, and today I have nearly lost hope in you. I have searched among you for several years, but it is hard to find someone who can be My confidant. I feel as if I have no confidence to continue to work in you, and no love with which to continue to love you. This is because I have long ago become disgusted by your "accomplishments," minuscule and pathetic as they are; it seems as if I had never spoken among you and had never worked in you. Your achievements are so nauseating. You always bring ruin and shame upon yourselves, and you have almost no value. I can hardly

find the likeness of a human in you, nor smell the trace of a human. Where is your fresh scent? Where is the price you have paid over many years, and where are the results? Have you never found any? My work now has a new beginning, a new start. I am going to carry out grand plans and I want to accomplish even greater work, yet you are still wallowing in the mud as before, living in the filthy waters of the past, and have practically failed to free yourselves from your original predicament. Therefore, you still have not gained anything from My words. You still have not freed yourselves from your original place of mud and filthy water, and you only know My words, but in fact you have not entered into the realm of freedom of My words, so My words have never been opened up to you; they are like a book of prophecy that has been sealed for thousands of years. I appear to you in your lives, but you are always unaware of it. You do not even recognize Me. Nearly half of the words I say are in judgment of you, and they only achieve half of the effect that they should, which is to instill deep fear within you. The remaining half consists of words to teach you about life and how to conduct yourselves. However, it would seem that as far as you are concerned these words do not even exist, or as if you were listening to the words of children, words to which you always give a veiled smile, but never act upon. You have never been concerned about these things; it has always primarily been in the name of curiosity that you have observed My actions, with the result that now you have fallen into darkness and cannot see the light, and so you cry piteously in the dark. What I want is your submission, your unconditional submission, and even more, I require that you be completely certain of everything I say. You should not adopt an attitude of neglect and in particular you should not treat the things I say selectively, nor be indifferent toward My words and My work, as is your wont. My work is done in your midst and I have bestowed a great many of

My words upon you, but if you treat Me in this way, I can only give away to Gentile families that which you have neither gained nor put into practice. Who among all of the created beings is not held by Me in My hands? Most of those among you are of a "ripe old age," and you do not have the energy to accept this kind of work that I have. You are like a Hanhao bird,[a] just barely getting by, and you have never treated My words seriously. The young people are extremely vain and overindulgent and pay even less mind to My work. They have no interest in feasting on the delicacies of My banquet; they are like a little bird that has flown out of its cage to venture far away into the distance. How can these kinds of young and old people be useful to Me? Those of an advanced age are ready to use My words as a pension until they are in their graves, so that after they are dead their souls can go up to heaven; for them, this is enough. These old people now always harbor "great ambitions" and "unwavering confidence." Although they have great patience for My work and possess that quality old people have of being upright and unyielding, refusing to be dragged away or defeated by anyone or anything—indeed, they are like an impregnable fortress—but is not the faith of these people not enshrouded in a veil of superstitious morbidity? Where is their path? For them, is their path not too long, too remote? How could they know My intentions? Even if their confidence is commendable, how many of these elders are not following in a confused way, but are actually pursuing life? How many truly understand the real significance of My work? Whose purpose is not to follow Me in this world today so that in the near future they will not descend into Hades but will be brought to another realm by Me? Do you think your destination is such a simple matter? Although you young people are all like youthful lions, you rarely have the true way in your hearts. Your youth does not entitle you to more of My work; on the contrary, you always provoke My disgust toward

you. Although you are young, you either lack vitality or ambition, and you are always noncommittal about your future; it is as if you are indifferent and brooding. It could be said that the vitality, aspirations, and stance taken that should be found in young people, absolutely cannot be found in you; you, this kind of young person, are without a stance and have no ability to distinguish between right and wrong, good and evil, beauty and ugliness. It is impossible to find any elements of you that are fresh. You are almost entirely old-fashioned, and you, this kind of young person, have also learned to follow the crowd, to be irrational. You can never clearly distinguish right from wrong, cannot differentiate between true and false, never strive for excellence, and nor can you tell what is right and what is wrong, what is truth and what is hypocrisy. There is a heavier and more severe stench of religion about you than there is with old people. You are even arrogant and unreasonable, you are competitive, and your fondness for aggression is very strong—how could this kind of young person possess the truth? How can someone who cannot take a stance stand witness? How can someone who does not have the ability to differentiate between right and wrong be called a young person? How can someone who does not have the vitality, vigor, freshness, calmness, and steadiness of a young person be called My follower? How can someone who has no truth, no sense of justice, but who loves to play and fight, be worthy of being My witness? Eyes that are full of deceit and prejudice toward others are not things that young people should have, and young people should not carry out destructive, abominable acts. They should not be without aspirations, drive, and an enthusiastic desire to better themselves; they should not be disheartened about their prospects, and nor should they lose hope in life or confidence in the future; they should have the perseverance to continue along the way of truth that they have now chosen—to realize their wish to

expend their entire lives for Me. They should not be without the truth, nor should they harbor hypocrisy and unrighteousness—they should stand firm in the proper stance. They should not just drift along, but should have the spirit to dare to make sacrifices and to struggle for justice and truth. Young people should have the bravery to not succumb to oppression by the forces of darkness and to transform the significance of their existence. Young people should not resign themselves to adversity, but should be open and frank, with a spirit of forgiveness for their brothers and sisters. Of course, these are My requirements of everyone, and My advice to everyone. But even more, these are My soothing words for all young people. You should practice according to My words. In particular, young people should not be without the resolve to exercise discernment in issues and to seek justice and the truth. You should pursue all things beautiful and good, and you should obtain the reality of all positive things. You should be responsible toward your life, and you must not take it lightly. People come to the earth and it is rare to encounter Me, and it is also rare to have the opportunity to seek and to gain the truth. Why would you not prize this beautiful time as the right path to pursue in this life? And why are you always so dismissive toward the truth and justice? Why are you always trampling on and ruining yourselves for that unrighteousness and filth that toys with people? And why do you act like those old people who engage in what the unrighteous do? Why do you imitate the old ways of old things? Your lives should be full of justice, truth, and holiness; your lives should not be so depraved at such a young age, leading you to fall into Hades. Do you not feel that this would be a terrible misfortune? Do you not feel that this would be terribly unjust?

All of you should do the utterly perfect work of yours and sacrifice it upon My altar, making of it the ultimate, unique sacrifice, that you render

unto Me. You should all stand firm in your own stance and not be blown about with every passing breeze like clouds in the sky. You work hard for half your life, so why would you not seek the destination you should have? You toil for half a lifetime, yet you let the pig- and dog-like parents of yours drag the truth and the significance of your personal existence into the tomb. Do you not think this is a great injustice against you? Do you not feel that living life in this way is utterly meaningless? Seeking the truth and the right path in this way will end up causing problems so that the neighbors are uneasy and the entire family is unhappy, and it will lead to deadly disasters. If you live this way, does it not amount to a most meaningless life? Whose life could be more fortunate than yours, and whose life could be more ridiculous than yours? Do you not seek after Me in order to gain My joy and words of comfort for you? But after you have run around for half a lifetime, you provoke Me until I am full of anger and pay no mind to you or praise you—does this not mean that your entire life has been in vain? How could you have the face to go see the souls of those saints throughout the ages who have been released from purgatory? You are indifferent toward Me and in the end you provoke a fatal disaster—it would be better to take advantage of this opportunity and have a joyful trip across the vast ocean and then obey My "assignment." I told you long ago that you today, as indifferent as you are yet unwilling to depart, would in the end be subsumed and swallowed up by the waves created by Me. Can you really protect yourselves? Are you really confident that your current method of pursuit will ensure that you are perfected? Is your heart not very hard? This kind of following, this kind of pursuit, this kind of life, and this kind of character—how could it gain My praise?

Footnotes:

a. The story of the Hanhao bird is very similar to Aesop's fable of the ant and the grasshopper. The Hanhao bird prefers to sleep instead of building a nest while the weather is warm, despite

repeated warnings from his neighbor, a magpie. When winter arrives, the bird freezes to death.

You Should Know How the Whole of Humanity Has Developed to the Present Day

The entirety of the work carried out over six thousand years has gradually changed as different eras have come and gone. The shifts in this work have been based on the world's overall situation and on the developmental trends of humanity as a whole; the work of management has only gradually changed accordingly. It was not all planned out from the beginning of creation. Before the world was created, or very soon thereafter, Jehovah had not yet planned the first stage of work, that of law; the second stage of work, that of grace; or the third stage of work, that of conquest, in which He would first begin with some of the descendants of Moab, and through this conquer the entire universe. After creating the world, He never spoke these words, nor did He ever speak them after Moab; indeed, prior to Lot, He never uttered them. All of God's work is done spontaneously. This is exactly how His entire six-thousand-year work of management has developed; by no means had He, before creating the world, written out such a plan in the form of something like a "Summary Chart for Humanity's Development." In God's work, He expresses what He is directly; He does not rack His brains to formulate a plan. Of course, quite a few prophets have spoken a great many prophecies, but it still cannot be said that God's work has always been one of precise planning; those prophecies were made according to God's work at that time. All the work He does is the most actual work. He carries it out in accordance with the development of each era, and bases it on how things change. For Him, carrying out work is akin to suiting the medicine to the illness; while doing His work, He observes, and continues His work according to His observations. In every stage of His work, God is capable of expressing His

ample wisdom and power; He reveals His abundant wisdom and authority according to the work of any particular age, and allows all of those people brought back by Him during that age to see His entire disposition. He provides for people's needs in accordance with the work that needs to be done in each age, doing whatever work He should do. He supplies people with what they need based on the degree to which Satan has corrupted them. It is like how, when Jehovah initially created Adam and Eve, He did it to enable them to manifest God upon the earth and so that they could bear God's witness among creation. However, Eve sinned after being tempted by the serpent, and Adam did the same; in the garden, they both ate the fruit of the tree of the knowledge of good and evil. Thus, Jehovah had additional work to perform on them. Seeing their nakedness, He covered their bodies with clothing made from animal hides. Afterward, He said to Adam, "Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake … till you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return." To the woman He said, "I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you." From then on, He banished them from the Garden of Eden and made them live outside of it, just as modern man now lives upon the earth. When God created man in the very beginning, it was not His plan to let man be tempted by the serpent after being created and then to curse man and the serpent. He had not actually had such a plan; it was simply the way things developed that gave Him new work to do among His creation. After Jehovah had carried out this work among Adam and Eve upon the earth, humanity continued to develop for several thousand years, until "Jehovah saw that the wickedness of man was great in the earth, and

that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. … But Noah found grace in the eyes of Jehovah." At this time Jehovah had more new work to do, for the humanity He had created had grown too sinful after being tempted by the serpent. Given these circumstances, among all of humanity, Jehovah selected Noah's family to be spared, and then He carried out His work of destroying the world with a flood. Humanity has continued to develop in this manner to this very day, growing increasingly corrupt, and when the time comes that human development reaches its pinnacle, it will spell humanity's end. From the very beginning right up until the end of the world, the inside truth of His work has always been and always will be this way. It is the same as how people will be classed according to their kind; it is far from the case that each and every person is predestined in the very beginning to belong to a certain category; rather, everyone is gradually categorized only after undergoing a process of development. In the end, anyone who cannot be brought complete salvation will be returned to their "ancestors." None of God's work among humanity had already been prepared upon the creation of the world; rather, it is the development of things that has allowed God to perform His work among humanity step by step and in a more realistic and practical manner. For example, Jehovah God did not create the serpent in order to tempt the woman; that was not His specific plan, nor was it something that He had intentionally predestined. One could say that this was an unexpected occurrence. Thus, it was because of this that Jehovah expelled Adam and Eve from the Garden of Eden and vowed to never again create man. However, people only discover God's wisdom upon this foundation. It is just as I said earlier: "I exercise My wisdom based upon Satan's plots." No matter how corrupt humanity grows or how the serpent

tempts them, Jehovah still has His wisdom; as such, He has been engaged in new work ever since He created the world, and none of the steps of this work has ever been repeated. Satan has continuously put plots into motion, humanity has constantly been corrupted by Satan, and Jehovah God has unceasingly carried out His wise work. He has never failed, nor has He ever stopped working, ever since the world was created. After humans were corrupted by Satan, He has kept working amongst them to defeat it, the enemy that was the source of their corruption. This battle has raged since the beginning, and will continue until the world's end. In doing all this work, Jehovah God has not only allowed humans, who have been corrupted by Satan, to receive His great salvation, but also allowed them to see His wisdom, almightiness, and authority. Furthermore, in the end, He will let them see His righteous disposition—punishing the evil and rewarding the good. He has battled Satan to this very day and has never been defeated. This is because He is a wise God, and He exercises His wisdom based upon Satan's plots. Therefore, God not only makes everything in heaven submit to His authority, but He also has everything upon earth rest below His footstool and, not least, He makes the evil ones who invade and harass humanity fall within His chastisement. The results of all this work are brought about because of His wisdom. He had never revealed His wisdom prior to the existence of humanity, for He had no enemies in heaven, upon earth, or anywhere in the entire universe, and there were no dark forces invading anything among nature. After the archangel betrayed Him, He created humanity upon the earth, and it was because of humanity that He formally began His millennia-long war with Satan, the archangel—a war that grows more heated with every successive stage. His almightiness and wisdom are present in each of these stages. Only then has everything in heaven and upon earth witnessed God's wisdom, almightiness, and, in

particular, God's practicality. He still carries out His work in this same practical manner to this day; in addition, as He carries out His work, He also reveals His wisdom and almightiness. He allows you to see the inside truth of each stage of work, to see exactly how to explain God's almightiness, and, moreover, to see a definitive explanation of God's practicality.

Regarding Judas' betrayal of Jesus, some people wonder: Had this not been preordained prior to the creation of the world? Actually, the Holy Spirit planned this based on the reality of the time. It just so happened that there was someone by the name of Judas who was always embezzling funds, so this person was chosen to play this role and to be of service in this way. This was a true example of making use of local resources. Jesus was unaware of this at first; He only learned about it later on, after Judas had been exposed. Had someone else been capable of playing this role, then that person would have done it instead of Judas. That which had been predestined was, in fact, something that the Holy Spirit did in that moment. The Holy Spirit's work is always done spontaneously; He can plan His work at any time, and carry it out at any time. Why do I always say that the work of the Holy Spirit is realistic, and that it is always new, never old, and always fresh to the highest degree? His work had not already been planned when the world was created; that is not at all what happened! Every step of work attains its proper effect for its respective time, and the steps do not disrupt one another. A lot of the time, the plans you might have in mind are simply no match for the Holy Spirit's latest work. His work is not as simple as man reasons it to be, nor is it as complex as man imagines—it consists of supplying people at any time and any place in accordance with their needs at the time. No one is clearer about the essence of humans than He is, and it is precisely for this reason that nothing can suit people's realistic needs as

well as His work does. Therefore, from a human perspective, His work seems to have been planned several millennia in advance. As He works among you now, all the while working and speaking as He watches the states you are in, He has just the right words to say upon encountering each and every sort of state, speaking words that are precisely what people need. Take the first step of His work: the time of chastisement. After that, God conducted His work based on what people manifested, their rebelliousness, the positive states that emerged from them and the negative states, as well as the lowest limit to which people could fall when those negative states reached a certain point; and He seized upon these things to achieve a much better result from His work. That is, He does sustaining work among people based on whatever their current state is at any given time; He carries out every step of His work according to people's actual states. All created beings are in His hands; how could He not know them? God carries out the next step of work that should be done, anytime and anywhere, in accordance with people's states. By no means was this work planned thousands of years beforehand; that is a human notion! He works as He observes the effects of His work, and His work continuously deepens and develops; each time, after observing the results of His work, He implements the next step of His work. He uses many things to transition gradually and to make His new work visible to people over time. This manner of working can provide for people's needs, for God knows people all too well. This is how He carries out His work from heaven. Likewise, God incarnate does His work in the same way, making arrangements and working among humans according to actual circumstances. None of His work had been arranged before the world was created, nor had it been meticulously planned beforehand. Two thousand years after the world was created, Jehovah saw that humanity had become so corrupt that He used the mouth

of the prophet Isaiah to foretell that, after the Age of Law had ended, Jehovah would carry out His work of redeeming humanity in the Age of Grace. This was Jehovah's plan, of course, but this plan was also made according to the circumstances He was observing at the time; He certainly did not think of it immediately after having created Adam. Isaiah merely voiced a prophecy, but Jehovah had not made advance preparations for this work during the Age of Law; rather, He put it into motion at the beginning of the Age of Grace, when the messenger appeared in Joseph's dream to enlighten him with the message that God would become flesh, and only then did His work of incarnation begin. God had not, as people imagine, prepared for His work of incarnation right after creating the world; it was only decided based on the degree to which humanity had developed and the status of His war against Satan.

When God becomes flesh, His Spirit descends upon a man; in other words, the Spirit of God clothes Himself with a physical body. He comes to do His work upon the earth not to bring with Him certain limited steps; His work is absolutely unlimited. The work that the Holy Spirit does in the flesh is still determined by the results of His work, and He uses such things to determine the length of time for which He will do work while in the flesh. The Holy Spirit directly reveals each step of His work, examining His work as He goes along; this work is nothing so supernatural as to stretch the limits of the human imagination. This is like Jehovah's work in creating the heavens and earth and all things; He planned and worked simultaneously. He separated the light from the darkness, and morning and evening came into being—this took one day. On the second day, He created the sky, and that also took one day; He then created the earth, the seas, and all the creatures that populated them, which required yet another day. This continued until the sixth day, when God created man and let him manage all

the things upon the earth. Then, on the seventh day, when He had finished creating all things, He rested. God blessed the seventh day and designated it as a holy day. He only decided to establish this holy day after He had already created all things, not before creating them. This work was also carried out spontaneously; before creating all things, He had not decided to create the world in six days and then rest on the seventh; such is not at all in line with the facts. He had not voiced such a thing, nor had He planned it. By no means had He said that the creation of all things would be completed on the sixth day and that He would rest on the seventh; rather, He created according to what seemed good to Him at the time. Once He had finished creating everything, it was already the sixth day. If it had been the fifth day when He finished creating everything, He would therefore have designated the sixth day as a holy day. However, He did in fact finish creating everything on the sixth day, and thus the seventh day became a holy day, which has been passed down to this very day. Therefore, His current work is being carried out in this same manner. He speaks and provides for your needs in accordance with your situations. That is, the Spirit speaks and works according to people's circumstances; He keeps watch over all and works at any time and any place. That which I do, say, place upon you, and bestow upon you is, without exception, that which you need. Thus, none of My work is separate from reality; it is all practical, for you all know that "God's Spirit keeps watch over all." If this had all been decided ahead of time, would it not have been too cut-and-dried? You think that God worked out plans for six whole millennia and then predestined humanity to be rebellious, resistant, crooked and deceitful, and to possess the corruption of the flesh, a satanic disposition, the lust of the eyes, and individual indulgences. None of that was predestined by God, but rather it all happened as a result of Satan's corruption. Some might say, "Was Satan not

also within God's grasp? God had predestined that Satan would corrupt man in this manner, and after that, God carried out His work among man." Would God actually predestine Satan to corrupt humanity? God is only too eager to allow humanity to live normally, so would He really disturb their lives? If so, would not defeating Satan and saving humanity be a futile effort? How could humanity's rebelliousness have been predestined? It is something that has happened due to Satan's disturbance, so how could it have been predestined by God? The Satan within God's grasp of which you conceive is very different from the Satan within God's grasp of which I speak. According to your statements that "God is almighty, and Satan is within His hands," Satan could never betray Him. Did you not say that God is almighty? Your knowledge is too abstract, and is not in touch with reality; man can never fathom God's thoughts, nor can man ever comprehend His wisdom! God is almighty; this is not a falsehood at all. The archangel betrayed God because God initially gave it a share of authority. Of course, this was an unexpected event, just as when Eve succumbed to the serpent's temptation. However, no matter how Satan carries out its betrayal, it still is not as almighty as God. As you have said, Satan is merely mighty; no matter what it does, God's authority will always defeat it. This is the true meaning behind the saying, "God is almighty, and Satan is within His hands." Therefore, the war with Satan must be carried out one step at a time. Moreover, God plans His work in response to Satan's ruses—that is, He brings salvation to humanity and reveals His almightiness and wisdom in a manner befitting the age. Likewise, the work of the last days was not predestined early on, before the Age of Grace; predestinations are not made in such an orderly manner as this: first, making man's external disposition change; second, subjecting man to His chastisement and trials; third, causing man to undergo the trial of death; fourth, having man

experience the time of loving God and express the resolution of a created being; fifth, allowing man to see God's intentions and know Him completely, and finally completing man. He did not plan all these things during the Age of Grace; rather, He began planning them in the present age. Satan is at work, as is God. Satan expresses its corrupt disposition, whereas God speaks straightforwardly and reveals some essential things. This is the work being done today, and there is the same working principle that was used long ago, after the creation of the world.

First God created Adam and Eve, and He also created a serpent. Of all things, this serpent was the most poisonous; its body contained venom, which Satan utilized to take advantage of it. It was the serpent that tempted Eve to sin. Adam sinned after Eve did, and the two of them were then able to distinguish between good and evil. If Jehovah had known that the serpent would tempt Eve and that Eve would tempt Adam, then why did He place them all inside a garden? If He had been able to predict these things, then why did He create a serpent and place it within the Garden of Eden? Why did the Garden of Eden contain fruit of the tree of the knowledge of good and evil? Had He meant for them to eat the fruit? When Jehovah came, neither Adam nor Eve dared to confront Him, and it was only then that Jehovah knew that they had eaten the fruit of the tree of the knowledge of good and evil and fallen prey to the serpent's trickery. In the end, He cursed the serpent, and He cursed Adam and Eve as well. When the two of them ate of the fruit of the tree, Jehovah was not at all aware that they were doing it. Humanity became corrupted to the point of being wicked and sexually promiscuous, going even so far that everything they harbored in their hearts was evil and unrighteous; it was all filth. Jehovah therefore regretted having creating humanity. After that, He carried out His work of destroying the world with a flood, which Noah and his sons survived. Some things are not

actually as advanced and supernatural as people might imagine. Some ask, "Since God knew the archangel would betray Him, why did He create it?" These are the facts: Before the earth existed, the archangel was the greatest of heaven's angels. It had jurisdiction over all the angels in heaven; this was the authority God had granted it. With the exception of God, it was the greatest of heaven's angels. Later, after God had created humanity, down on earth the archangel carried out an even greater betrayal against God. I say it betrayed God because it wanted to manage humanity and to surpass God's authority. It was the archangel that tempted Eve into sin, and it did so because it wished to establish its kingdom upon earth and to get humans to betray God and obey the archangel instead. The archangel saw that so many things could obey it—the angels could, as could the people upon the earth. The birds and beasts, trees, forests, mountains, rivers, and all things upon the earth were under the care of humans—that is, Adam and Eve—while Adam and Eve obeyed the archangel. The archangel therefore desired to surpass God's authority and to betray God. After that, it led many angels to betray God, which later became various sorts of unclean spirits. Has not humanity's development to this day been caused by the archangel's corruption? Humans are only the way they are today because the archangel betrayed God and corrupted humanity. This step-by-step work is nowhere near as abstract and simple as people might imagine. Satan carried out its betrayal for a reason, yet people are unable to comprehend such a simple fact. Why did God, who created the heavens and earth and all things, also create Satan? Since God despises Satan so much, and Satan is His enemy, why did He create Satan? By creating Satan, was He not creating an enemy? God did not actually create an enemy; rather, He created an angel, and later that angel betrayed Him. Its status had grown so great that it wished to betray God. One could say that this was a coincidence, but it was

also an inevitability. It is similar to how a person will inevitably die after maturing to a certain point; things have just developed to that stage. Some absurd fools say, “Since Satan is Your enemy, why did You create it? Did You not know that the archangel would betray You? Can You not gaze from eternity to eternity? Did You not know the archangel’s nature? Since You clearly knew that it would betray You, why did You make it into an archangel? Not only did it betray You, it also led so many other angels with it and descended to the world of mortals to corrupt humanity, yet to this day, You still have been unable to complete Your six-thousand-year management plan.” Are those words correct? When you think in this way, are you not putting yourself through more trouble than is necessary? There are others who say, “Had Satan not corrupted humanity through to the present day, God would not have brought humanity salvation like this. As such, God’s wisdom and almightiness would have been invisible; where would His wisdom have been revealed? God therefore created a human race for Satan so that He could later reveal His almightiness—otherwise, how could man discover God’s wisdom? If man did not resist God or rebel against Him, it would be unnecessary for His acts to be revealed. If all created beings were to worship Him and obey Him, God would have no work to do.” This is even further from reality, for there is nothing filthy about God, so He cannot create filth. He reveals His acts now only in order to defeat His enemy, to save the humans He created, and to defeat the demons and Satan, which hate, betray, and resist God, and which were under His dominion and belonged to Him in the very beginning. God wants to defeat these demons and, in doing so, reveal His almightiness to all things. Humanity and everything on earth are now under Satan’s power and lie under the power of the evil ones. God wants to reveal His acts to all things so that people may know Him, and thereby defeat Satan and thoroughly vanquish His enemies.

The entirety of this work is accomplished through revealing His acts. All of His created beings are under Satan's power, so God wishes to reveal His almightiness to them, thereby defeating Satan. If there were no Satan, He would not need to reveal His deeds. If not for Satan's disturbance, God would have created humanity and led them to live in the Garden of Eden. Why, prior to Satan's betrayal, did God never reveal all His deeds to the angels or to the archangel? If, in the beginning, all the angels and the archangel had known God and had submitted to Him, then God would not have carried out those meaningless acts of work. Because of the existence of Satan and demons, humans, too, have resisted God, and are filled to the brim with rebellious disposition. God therefore wishes to reveal His acts. Because He wishes to do war with Satan, He must use His own authority and all His acts to defeat it; in this way, the work of salvation that He performs among humans will allow them to see His wisdom and almightiness. The work God is doing today is meaningful, and in no way resembles that to which some people refer when they say, "Is not the work You do contradictory? Is not this succession of work merely an exercise in making disturbance for Yourself? You created Satan, and then allowed it to betray and resist You. You created humans, and then handed them over to Satan, allowing Adam and Eve to be tempted. Since You did all these things on purpose, why do You still detest humanity? Why do You loathe Satan? Are these not all of Your own making? What is there for You to hate?" Quite a few absurd people say such things. They wish to love God, but deep down, they complain about God. What a contradiction! You do not understand the truth, you have too many supernatural thoughts, and you even claim that God made a mistake—how absurd you are! It is you who are fiddling with the truth; it is not the case that God has made a mistake! Some people even complain over and over, "It was You who created Satan,

and You who cast Satan down among humans and handed them over to it. Once humans possessed satanic disposition, You did not forgive them; on the contrary, You hated them to a certain degree. At first You loved them to a certain degree, but now You detest them. It is You who has hated humanity, yet You are also the one who has loved humanity. What exactly is going on here? Is this not a contradiction?" Regardless of how you look at it, this is what happened in heaven; this was the manner in which the archangel betrayed God and humanity was corrupted, and this is how humans have continued to this day. Regardless of how you phrase it, that is the entire story. However, you must understand that the whole purpose behind this work God is doing today is to save you and to defeat Satan.

Because the angels were particularly frail and possessed no abilities to speak of, they grew arrogant as soon as they were given authority. This was especially true of the archangel, whose status was higher than that of any other angel. A king among angels, it led millions of them, and under Jehovah, its authority surpassed that of any of the other angels. It wanted to do this and that, and to lead the angels down among humans to control the world. God said that He is the One who is in charge of the universe; but the archangel claimed that it was in charge of the universe—thenceforth, the archangel betrayed God. God had created another world in heaven, and the archangel wished to control this world and also to descend to the mortal realm. Could God allow it to do so? Thus, He struck the archangel and cast it down into midair. Ever since it corrupted humans, God has waged war with the archangel in order to save them; He has used these six millennia toward its defeat. Your conception of an almighty God is incompatible with the work God is currently carrying out; it is absolutely impractical, and is very much a fallacy! Actually, it was only after the archangel's betrayal that God declared it to be His enemy. It was only due to its betrayal that the

archangel trampled upon humanity after arriving in the mortal realm, and it is for this reason that humanity has developed to this point. After that happened, God vowed to Satan, “I will defeat you and bring salvation to all of the humans I created.” Unconvinced at first, Satan replied, “What can You honestly do to me? Can You really strike me down into midair? Can You truly defeat me?” After God cast it down into midair, He paid the archangel no further attention, and later on began to save humanity and carry out His own work in spite of Satan’s ongoing disturbances. Satan was able to do this and that, but it was all thanks to the powers God had previously given to it; it took them with it into midair, and has kept them to this day. When striking the archangel down into midair, God did not take back its authority, and so Satan continued to corrupt humanity. God, on the other hand, began saving humanity, whom Satan had corrupted soon after their creation. God did not reveal His acts while in heaven; however, prior to creating the earth, He allowed people in the world He created in heaven to see His acts, thus guiding those people above heaven. He gave them wisdom and intelligence, and led those people to live in that world. Naturally, none of you has ever heard of this before. Later, after God created humans, the archangel began to corrupt them; on earth, all of humanity fell to chaos. It was only then that God began His war against Satan, and it was only at this time that humans began to see His deeds. In the beginning, such acts had been concealed from humanity. After Satan was cast down into midair, it did its own things and God continued to do His own work, continuously waging war against Satan, right up until the last days. Now is the time in which Satan should be destroyed. In the beginning, God gave it authority, and He later struck it down into midair, yet it remained defiant. After that, it corrupted humanity upon earth, but God was there managing humanity. God uses His management of humans

to defeat Satan. By corrupting people, Satan brings their fate to a close and disturbs God's work. On the other hand, God's work is the salvation of humanity. Which step of the work God does is not meant to save humanity? Which step is not meant to cleanse people, and to make them behave righteously and live out the image of ones who can be loved? Satan, however, does not do this. It corrupts humanity; it continuously carries out its work of corrupting humanity throughout the universe. Of course, God also does His own work, paying no attention to Satan. No matter how much authority Satan has, that authority was still given to it by God; God simply did not actually give it all His authority, and so no matter what Satan does, it can never surpass God and will always be within God's grasp. God did not reveal any of His acts while in heaven. He merely gave Satan a small portion of authority and allowed it to exercise control over the other angels. Therefore, no matter what Satan does, it cannot surpass God's authority, because the authority that God originally granted it is limited. As God works, Satan disturbs. In the last days, its disturbances will be finished; likewise, God's work will also be finished, and the kind of humans God wishes to complete will be completed. God directs people positively; His life is living water, immeasurable and boundless. Satan has corrupted man to a certain degree; in the end, the living water of life will complete man, and it will be impossible for Satan to interfere and carry out its work. Thus, God will be able to gain these people completely. Even now, Satan still refuses to accept this; it continuously pits itself against God, but He pays it no attention. God has said, "I will be victorious over all of Satan's dark forces and over all dark influences." This is the work that is to be done in the flesh, and it is also what makes becoming flesh significant: that is, to complete the stage of work of defeating Satan in the last days, and to wipe out all things that belong to Satan. God's victory over Satan is inevitable!

Actually, Satan already failed long ago. When the gospel began to spread throughout the land of the great red dragon—that is, when God incarnate began His work and this work was set in motion—Satan was utterly defeated, for the very purpose of the incarnation was to vanquish Satan. As soon as Satan saw that God had once again become flesh and begun to carry out His work, which no force could stop, it therefore became dumbfounded at the sight of this work, and did not dare to do any further mischief. At first Satan thought that it, too, was endowed with plenty of wisdom, and it disrupted and disturbed God's work; however, it did not expect that God would once again become flesh, or that in His work, God would use Satan's rebelliousness to serve as a revelation and judgment for humanity, thereby conquering humans and defeating Satan. God is wiser than Satan, and His work far exceeds it. Therefore, as I have previously stated, "The work that I do is carried out in response to Satan's ruses; in the end, I will reveal My almightiness and Satan's powerlessness." God will do His work in the forefront, while Satan will trail behind, until, in the end, it is finally destroyed—it will not even know what hit it! It will only realize the truth once it has already been smashed and crushed, and by then, it will already have been incinerated in the lake of fire. Will it not be completely convinced then? For Satan will then have no more schemes to employ!

It is this step-by-step, realistic work that often weighs God's heart down with grief for humanity, so His war with Satan has lasted for six thousand years, and God has said, "I will never again create humanity, nor will I again bestow authority upon angels." From then on, when the angels came to work on earth, they merely followed God to do some work; He has never again given them any authority. How did the angels that the Israelites saw carry out their work? They revealed themselves in dreams and conveyed the words of Jehovah. When Jesus was resurrected three days

after being crucified, the angels were the ones who pushed the boulder to the side; God's Spirit did not do this work personally. The angels only did this sort of work; they played supporting roles, but had no authority, for God would never again bestow any authority upon them. After working for some time, the people whom God used on earth assumed God's position and said, "I wish to surpass the universe! I want to stand in the third heaven! We want to hold the reigns of sovereign power!" They would become arrogant after several days of work; they wished to possess sovereign authority upon the earth, to establish another nation, to have all things under their feet, and to stand in the third heaven. Do you not know that you are merely a man used by God? How could you ascend to the third heaven? God comes to earth to work, silently and without crying out, and then leaves after stealthily completing His work. He never cries out as humans do, but rather is practical in the carrying out of His work. Nor does He ever enter a church and cry, "I will wipe you all out! I will curse you and chastise you!" He merely continues doing His own work, and leaves once He is finished. Those religious pastors who heal the sick and cast out demons, lecture others from the pulpit, give long and pompous speeches, and discuss unrealistic matters are all arrogant to the core! They are but descendants of the archangel!

After having carried out His six thousand years of work through the present day, God has already revealed many of His acts, the primary purpose of which has been to defeat Satan and bring salvation to all of humanity. He is using this opportunity to allow everything in heaven, everything upon the earth, everything within the seas, and every last object of God's creation on earth to see His almightiness and to witness all of His acts. He is seizing the opportunity provided by His defeat of Satan to reveal all of His deeds to humans, and to enable them to praise Him and exalt His

wisdom in defeating Satan. Everything on earth, in heaven, and within the seas brings God glory, praises His almightiness, praises every one of His deeds, and shouts His holy name. This is proof of His defeat of Satan; it is proof of His vanquishing of Satan. More importantly, it is proof of His salvation of humanity. The whole of God's creation brings Him glory, praises Him for defeating His enemy and returning victoriously, and extols Him as the great victorious King. His purpose is not merely to defeat Satan, which is why His work has continued for six thousand years. He uses Satan's defeat to save humanity; He uses Satan's defeat to reveal all His acts and all of His glory. He will obtain glory, and all the multitude of angels will see all His glory. The messengers in heaven, the humans upon earth, and all of His creation upon earth will see the glory of the Creator. This is the work that He does. His creation in heaven and on earth will all witness His glory, and He will return triumphantly after utterly defeating Satan, and allow humanity to praise Him, thus achieving a double victory in His work. In the end, all of humanity will be conquered by Him, and He will wipe out anyone who resists or rebels; in other words, He will wipe out all those who belong to Satan. You are currently witnessing so many acts of God, yet still you resist, are rebellious, and do not submit; you harbor many things within you, and do whatever you wish. You follow your own lusts and preferences; this is all rebelliousness and resistance. Any belief in God for the sake of the flesh and one's lusts, as well as for the sake of one's own likes, the world, and Satan, is filthy; it is resistant and rebellious in nature. Nowadays, there are all different kinds of faith: Some seek shelter from disaster, and others seek to obtain blessings; some wish to understand mysteries, while still others seek money. These are all forms of resistance and they are all blasphemy! To say that one resists or rebels—does that not refer to such behaviors? Many people these days grumble, complain, or

make judgments. Those are all things done by the evil; they are examples of human resistance and rebelliousness. Such people are possessed and occupied by Satan. Those whom God obtains are those who submit to Him completely; they are people who have been corrupted by Satan but have been saved and conquered by God's current work, who have endured tribulations, and who, in the end, have been utterly obtained by God, who no longer live under Satan's power, who have broken free from unrighteousness, and who are willing to live out holiness—such are the holiest of people; they are indeed the holy ones. If your current actions are not in line with even one part of God's requirements, then you will be eliminated. This is incontrovertible. Everything depends on what happens now; even though you have been predestined and chosen, your actions today will still determine your outcome. If you cannot keep up now, you will be eliminated. If you cannot keep up now, how can you keep up later? Such a great miracle has appeared before you, yet you still do not believe. How, then, will you believe in God later, when He has finished His work and will no more do such work? By then, it will be even more impossible for you to follow Him! Later on, God will rely on your attitude, your knowledge toward the work of God incarnate, and your experience to determine whether you are sinful or righteous, or to determine whether you are perfected or eliminated. You must see clearly now. The Holy Spirit works thusly: He determines your outcome according to your behavior today. Who speaks today's words? Who does today's work? Who decides you will be eliminated today? Who decides to perfect you? Is this not what I do Myself? I am the One who speaks these words; I am the One who carries out such work. Cursing, chastising, and judging people are all parts of My work. In the end, it will also be up to Me to eliminate you. All these things are My business! Making you perfect is My business, and allowing

you to enjoy blessings is also My business. This is all work that I do. Your outcome was not predestined by Jehovah; it is being determined by the God of today. It is being determined right now; it was not determined way back before the world was created. Some absurd people say, “Perhaps there is something wrong with Your eyes, and You do not see me the way You should. In the end, You will see just what the Spirit reveals!” Jesus originally chose Judas as His disciple. People ask: “How could He choose a disciple who would betray Him?” At first, Judas had no intention of betraying Jesus; this merely happened later. At the time, Jesus had looked upon Judas quite favorably; He had caused the man to follow Him, and had given him responsibility over their financial matters. Had Jesus known that Judas would embezzle money, He would never have left him in charge of such matters. It can be said that Jesus did not originally know that this man was crooked and deceitful, or that he would cheat his brothers and sisters. Later on, after Judas had been following Jesus for some time, Jesus saw him wheedle his brothers and sisters and wheedle God. People also discovered that Judas had a habit of taking money from the money bag, and they then told Jesus about it. It was only then that Jesus became aware of everything that was going on. Because Jesus was to carry out the work of the crucifixion and needed someone to betray Him, and because Judas just so happened to be the right kind of person to carry out this role, Jesus said, “There will be one among us who will betray Me. The Son of man will use this betrayal to be crucified, and after three days will be resurrected.” At the time, Jesus had not actually selected Judas so that he would betray Him; on the contrary, He had hoped that Judas would be a loyal disciple. Unexpectedly, Judas turned out to be an avaricious degenerate who betrayed the Lord, so Jesus used this situation to select Judas for this work. If all of Jesus’ twelve disciples had been loyal and none like Judas had been

among them, then the person to betray Jesus would have ultimately been someone who was not one of the disciples. However, at the time, it just so happened that there was one among the disciples who enjoyed taking bribes: Judas. Jesus therefore used this man to complete His work. How simple this was! Jesus had not predetermined it at the beginning of His work; He only made this decision once things had developed to a certain point. This was Jesus' decision, which is to say that it was the decision of God's Spirit Himself. Originally, it was Jesus who had chosen Judas; when Judas later betrayed Jesus, this was something the Holy Spirit did in order to serve His own ends. It was the Holy Spirit's work carried out at that time. When Jesus had chosen Judas, He had had no idea that Judas would betray Him. He only knew that the man was Judas Iscariot. Your outcomes, too, are determined according to your level of submission today and according to your life's level of growth, not according to any human notion that your outcomes were predestined upon the creation of the world. You must perceive these things clearly. None of this work is done the way you imagine it to be.

Concerning Appellations and Identity

If you wish to be fit for use by God, you must know the work of God, you must know the work that He did previously (in the New and Old Testaments), and, moreover, you must know His work of today; which is to say, you must know the three stages of God's work performed over 6,000 years. If you are asked to spread the gospel, then you will not be able to do so without knowing the work of God. Someone may ask you about what your God has said about the Bible, the Old Testament, and Jesus' work and words of that time. If you cannot speak of the inside story of the Bible, then they will not be convinced. At that time, Jesus talked much of the Old Testament with His disciples. Everything they read was from the Old Testament; the New Testament was only written several decades after Jesus was crucified. To spread the gospel, you should principally grasp the inner truth of the Bible, and God's work in Israel, which is the work done by Jehovah, and you also have to understand the work done by Jesus. These are the issues that all people are most concerned about, and the inside story of those two stages of work is what they have not heard. When spreading the gospel, first put aside talk of the Holy Spirit's work of today. This stage of work is beyond their reach, because what you pursue is that which is most lofty of all—a knowledge of God, and a knowledge of the work of the Holy Spirit—and nothing is more exalted than these two things. If you first talk about that which is lofty, it will be too much for them, for no one has experienced such work by the Holy Spirit; it has no precedent, and it is not easy for man to accept. Their experiences are old things from the past, with some occasional work by the Holy Spirit. What they experience is not the Holy Spirit's work today, or God's intentions today. They still act according to old practices, with no new light, and no new things.

In the age of Jesus, the Holy Spirit mainly did His work in Jesus, whilst those who served Jehovah wearing priestly robes in the temple did so with unwavering loyalty. They also had the work of the Holy Spirit, but were unable to grasp God's present intentions, and merely remained faithful to Jehovah in accordance with the old practices, and were without new guidance. Jesus came and brought new work, yet those who served in the temple did not have new guidance, nor did they have new work. Serving in the temple, they could merely uphold the old practices, and without leaving the temple, they were simply incapable of having any new entry. The new work was brought by Jesus, and Jesus did not go into the temple to do His work. He only did His work outside the temple, for the scope of God's work had changed long ago. He did not work within the temple, and when man served God there it served only to keep things as they were, and could not bring about any new work. Likewise, religious people today still worship the Bible. If you spread the gospel to them, they will throw at you petty details of the Bible's words, and they will find much evidence, rendering you dumbfounded and speechless; then they will put a label on you and think you foolish in your faith. They will say, "You don't even know the Bible, the word of God, so how can you say that you believe in God?" Then they will look down on you, and will also say, "Since the One you believe in is God, why doesn't He tell you all about the Old and New Testament? Since He has brought His glory from Israel to the East, why doesn't He know the work done in Israel? Why doesn't He know the work of Jesus? If you don't know, then that proves that you haven't been told; since He is the second incarnation of Jesus, how could He not know these things? Jesus knew the work done by Jehovah; how could He not?" When the time comes, they will all ask you such questions. Their heads are full of such things; how could they not ask? Those of you who are within this stream do

not focus on the Bible, for you have kept abreast of the step-by-step work done by God today, you have witnessed this step-by-step work with your own eyes, and you have clearly beheld the three stages of work, and so you have had to put down the Bible and cease to study it. But they cannot not study it, for they have no knowledge of this step-by-step work. Some people will ask, "What is the difference between the work done by God incarnate and that of the prophets and apostles of times past? David was also called the Lord, and so too was Jesus; although the work they did was different, they were called the same thing. Tell me, why were their identities not the same? What John witnessed was a vision, one that also came from the Holy Spirit, and he was able to say the words that the Holy Spirit intended to say; why was the identity of John different from that of Jesus?" The words spoken by Jesus were able to fully represent God, and they fully represented the work of God. What John saw was a vision, and he was incapable of completely representing the work of God. Why is it that John, Peter, and Paul spoke many words, as Jesus did, and yet they did not have the same identity as Jesus? It is chiefly because the work they did was different. Jesus represented the Spirit of God and was the Spirit of God working directly. He did the work of the new age, the work that no one had done before. He opened up a new way, He represented Jehovah, and He represented God Himself, whereas with Peter, Paul, and David, regardless of what they were called, they only represented the identity of a created being, and were sent by Jesus or Jehovah. So no matter how much work they did, no matter how great the miracles they performed, they were still just created beings, and incapable of representing the Spirit of God. They worked in the name of God or worked after being sent by God; furthermore, they worked in the ages begun by Jesus or Jehovah, and they did no other work. They were, after all, merely created beings. In the Old Testament,

many prophets spoke predictions, or wrote books of prophecy. No one said that they were God, but as soon as Jesus started to work, the Spirit of God bore testimony to Him as God. Why is that? At this point you should already know! Before, the apostles and prophets wrote various epistles, and made many prophecies. Later on, people chose some of them to put in the Bible, and some were lost. Since there are people who say that everything spoken by them came from the Holy Spirit, why is some of it considered good, and some of it considered bad? And why were some chosen, and others not? If they were indeed the words spoken by the Holy Spirit, would it be necessary for people to choose them? Why are the accounts of the words spoken by Jesus and the work He did different in each of the Four Gospels? Is this not the fault of those who recorded them? Some people will ask, “Since the epistles written by Paul and the other authors of the New Testament and the work that they did partly arose from the will of man, and were adulterated by the notions of man, then does there not exist human impurity in the words that You (God) speak today? Do they really contain none of the notions of man?” This stage of the work done by God is completely different from that done by Paul and the many apostles and prophets. Not only is there a difference in identity, but, principally, there is a difference in the work that is carried out. After Paul was struck down and fell before the Lord, he was led by the Holy Spirit to work, and he became one who had been sent. He therefore wrote epistles to the churches, and these epistles all followed the teachings of Jesus. Paul was sent by the Lord to work in the name of the Lord Jesus, but when God Himself came, He did not work in any name, and represented none but the Spirit of God in His work. God came to do His work directly: He was not perfected by man, and His work was not carried out upon the teachings of any man. In this stage of work God does not lead by talking of His personal experiences, but instead

carries out His work directly, according to what He has. For example, the trial of the service-doers, the time of chastisement, the trial of death, the time of loving God…. This is all work that has never been done before, and is work that is of the present age, rather than of the experiences of man. In the words I have spoken, which are the experiences of man? Do they not all come directly from the Spirit, and are they not issued forth by the Spirit? It is just that your caliber is so poor that you are unable to see through to the truth! The practical way of life that I speak of is to guide the path, and has never been spoken by anyone before, nor has anyone ever experienced this path, or known of this reality. Before I uttered these words, no one had ever spoken them. No one had ever talked of such experiences, nor had they ever spoken such details, and, furthermore, no one had ever pointed out such states to reveal these things. No one had ever led the path that I lead today, and if it were led by man, then it would not be a new way. Take Paul and Peter, for example. They did not have their own personal experiences before Jesus led the path. It was only after Jesus led the path that they experienced the words spoken by Jesus, and the path led by Him; from this they gained many experiences, and they wrote the epistles. And so, the experiences of man are not the same as the work of God, and the work of God is not the same as the knowledge described by the notions and experiences of man. I have said, time and again, that today I am leading a new path, and doing new work, and My work and utterances are different from those of John and all the other prophets. Never do I first gain experiences and then speak of them to you—that is not the case at all. If it was, would that not have delayed you long ago? In the past, the knowledge that many spoke of was also exalted, but all of their words were only spoken based upon those of the so-called spiritual figures. They did not guide the way, but came from their experiences, came from what they had seen, and from their

knowledge. Some were of their notions, and some consisted of experience that they had summarized. Today, the nature of My work is totally different from theirs. I have not experienced being led by others, nor have I accepted being perfected by others. Furthermore, all that I have spoken and fellowshipped is unlike that of anyone else and has never been spoken by anyone else. Today, regardless of who you are, your work is carried out upon the basis of the words I speak. Without these utterances and work, who would be capable of experiencing these things (the trial of the service-doers, the time of chastisement…), and who would be able to speak of such knowledge? Are you really incapable of seeing this? Regardless of the step of work, as soon as My words are spoken, you begin to fellowship in accordance with My words, and work according to them, and it is not a way that any one of you has thought of. Having come this far, are you incapable of seeing such a clear and simple question? It is not a way that someone has thought up, nor is it based on that of any spiritual figure. It is a new path, and even many of the words once spoken by Jesus no longer apply. What I speak is the work of opening a new epoch, and it is work that stands alone; the work that I do, and the words that I speak, are all new. Is this not the new work of today? The work of Jesus was also like this. His work was also different from that of the people in the temple, and so too did it differ from the work of the Pharisees, nor did it bear any resemblance to that done by all the people of Israel. After witnessing it, people could not make up their minds: “Was it really done by God?” Jesus did not hold to the law of Jehovah; when He came to teach man, all that He spoke was new and different to what was said by the ancient saints and prophets of the Old Testament, and because of this, people remained uncertain. This is what makes man so hard to deal with. Prior to accepting this new stage of work, the path that the majority of you walked was to practice and enter upon the

foundation of that of those spiritual figures. But today, the work that I do is greatly different, and so you are unable to decide whether it is right or not. I care not what path you walked before, nor am I interested in whose "food" you ate, or whom you took as your "father." Since I have come and brought new work to guide man, all who follow Me must act in accordance with what I say. No matter how powerful the "family" you hail from, you must follow Me, you must not act according to your former practices, your "foster father" should step down, and you should come before your God to seek your rightful share. The entirety of you is in My hands, and you should not devote too much blind belief to your foster father; he cannot completely control you. The work of today stands alone. All that I say today is obviously not based upon a foundation from the past; it is a new beginning, and if you say that it is created by the hand of man, then you are one who is so blind as to be beyond saving!

Isaiah, Ezekiel, Moses, David, Abraham, and Daniel were leaders or prophets among the chosen people of Israel. Why were they not called God? Why did the Holy Spirit not bear testimony to them? Why did the Holy Spirit bear testimony to Jesus as soon as He began His work and started to speak His words? And why did the Holy Spirit not bear testimony to others? They, men who were of flesh, were all called "Lord." Regardless of what they were called, their work represents their being and essence, and their being and essence represent their identity. Their essence is not related to their appellations; it is represented by what they expressed, and what they lived out. In the Old Testament, there was nothing out of the ordinary in being called Lord, and a person might be called in any which way, but his essence and inherent identity were immutable. Among those false christs, false prophets, and misleaders, are there not also those who are called "God"? And why are they not God? Because they are incapable of doing

the work of God. At root they are human, misleaders of people, not God, and so they do not have the identity of God. Was David not also called Lord among the twelve tribes? Jesus was also called Lord; why was Jesus alone called God incarnate? Was Jeremiah not also known as the Son of man? And was Jesus not known as the Son of man? Why was Jesus crucified on behalf of God? Is it not because His essence was different? Is it not because the work that He did was different? Does a title matter? Although Jesus was also called the Son of man, He was the first incarnation of God, He had come to assume power, and accomplish the work of redemption. This proves that the identity and essence of Jesus were different from others who were also called the Son of man. Today, who among you dare to say that all the words spoken by those who were used by the Holy Spirit came from the Holy Spirit? Does anyone dare to say such things? If you do say such things, then why was Ezra's book of prophecy discarded, and why was the same thing done to the books of those ancient saints and prophets? If they all came from the Holy Spirit, then why do you dare to make such capricious choices? Are you qualified to choose the work of the Holy Spirit? Many stories from Israel were also discarded. And if you believe that these writings of the past all came from the Holy Spirit, then why were some of the books discarded? If they all came from the Holy Spirit, they should all have been kept, and sent to the brothers and sisters of the churches to read. They should not have been chosen or discarded by human will; it is wrong to do that. Saying that the experiences of Paul and John were mixed with their personal insights does not mean that their experiences and knowledge came from Satan, but only that they had things that came from their personal experiences and insights. Their knowledge was according to the background of their actual experiences at the time, and who could confidently say that all of it came from the Holy Spirit? If the

Four Gospels all came from the Holy Spirit, then why is it that Matthew, Mark, Luke and John each said something different about the work of Jesus? If you do not believe this, then look at the accounts in the Bible of how Peter denied the Lord three times: They are all different, and they each have their own characteristics. Many who are ignorant say, “God incarnate is also a man, so can the words He speaks completely come from the Holy Spirit? If the words of Paul and John were mixed with human will, then are the words that He speaks really not mixed with human will?” People who say such things are blind and ignorant! Carefully read the Four Gospels; read what they recorded about the things that Jesus did, and the words He spoke. Each account is quite simply different, and each has its own perspective. If what was written by the authors of these books all came from the Holy Spirit, then it should all be the same and consistent. Why then are there discrepancies? Is man not extremely foolish, to be unable to see this? If you are asked to bear testimony to God, what kind of testimony can you provide? Can such a way of knowing God bear testimony to Him? If others ask you, “If the records of John and Luke were mixed with human will, then are the words spoken by your God not mixed with human will?” would you be able to give a clear answer? After Luke and Matthew had heard the words of Jesus, and seen the work of Jesus, they spoke of their own knowledge, in the manner of reminiscences detailing some of the facts of the work done by Jesus. Can you say that their knowledge was completely revealed by the Holy Spirit? Outside of the Bible, there were many spiritual figures with a higher knowledge than them, so why were their words not taken up by later generations? Were they not also used by the Holy Spirit? Know that in the work of today, I am not speaking of My own insights based upon the foundation of Jesus’ work, nor am I speaking of My own knowledge against the background of Jesus’ work. What work

did Jesus do at that time? And what work am I doing today? What I do and say have no precedent. The path that I walk today has never been trodden before, it has never been walked by the people of ages and generations past. Today, it has been launched, and is this not the work of the Spirit? Even though it was the work of the Holy Spirit, the leaders of the past all carried out their work upon the foundation of others; however, the work of God Himself is different. The stage of Jesus' work was the same: He opened up a new way. When He came, He preached the gospel of the kingdom of heaven, and said that man should repent and confess. After Jesus completed His work, Peter and Paul and others began to carry on the work of Jesus. After Jesus was nailed to the cross and ascended to heaven, they were sent by the Spirit to spread the way of the cross. Even though the words of Paul were exalted, they were also based upon the foundation laid by what Jesus had said, such as patience, love, suffering, head-covering, baptism, or other doctrines to be followed. All this was spoken upon the foundation of the words of Jesus. They were incapable of opening a new way, for they were all men used by God.

Jesus' utterances and work at the time did not hold to doctrine, and He did not carry out His work according to the work of the law of the Old Testament. It was carried out according to the work that should be done in the Age of Grace. He labored according to the work that He had brought forth, according to His own plan, and according to His ministry; He did not work according to the law of the Old Testament. Nothing that He did was according to the law of the Old Testament, and He did not come to work to fulfill the words of the prophets. Each stage of God's work was not performed expressly in order to fulfill the predictions of the ancient prophets, and He did not come to abide by doctrine or deliberately realize the predictions of the ancient prophets. Yet His actions did not disrupt the

predictions of the ancient prophets, nor did they disturb the work that He had previously done. The salient point of His work was not abiding by any doctrine, and instead doing the work that He Himself should do. He was not a prophet or a seer, but a doer, who actually came to do the work He was supposed to do, and He came to launch His new era and carry out His new work. Of course, when Jesus came to do His work, He also fulfilled many of the words spoken by the ancient prophets in the Old Testament. So too has the work of today fulfilled the predictions of the ancient prophets of the Old Testament. It is just that I do not hold up that "old almanac," that is all. For there is more work that I must do, there are more words that I must speak to you, and this work and these words are of far greater importance than explaining passages from the Bible, because work such as that has no great significance or value for you, and cannot help you, or change you. I intend to do new work not for the sake of fulfilling any passage from the Bible. If God only came to earth to fulfill the words of the ancient prophets of the Bible, then who is greater, God incarnate or those ancient prophets? After all, are the prophets in charge of God, or is God in charge of the prophets? How do you explain these words?

At the beginning, when Jesus had yet to officially perform His ministry, like the disciples that followed Him, sometimes He also attended meetings, and sang hymns, gave praise, and read the Old Testament in the temple. After He was baptized and arose, the Spirit officially descended upon Him and began to work, revealing His identity and the ministry that He was to undertake. Prior to this, no one knew His identity, and apart from Mary, not even John knew. Jesus was 29 when He was baptized. After His baptism was completed, the heavens were opened, and a voice said: "This is My beloved Son, in whom I am well pleased." Once Jesus had been baptized, the Holy Spirit began to bear testimony to Him in this way. Before

being baptized at the age of 29, He had lived the life of a normal person, eating when He was supposed to eat, sleeping and dressing normally, and nothing about Him was different from others, though of course, this was only to the fleshly eyes of man. Sometimes He too was weak, and sometimes He too could not discern things, just as it is written in the Bible: His intelligence grew together with His age. These words merely show that He had an ordinary and normal humanity, and that He was not especially different from other normal people. He had also grown up as a normal person, and there was nothing special about Him. Yet He was under the care and protection of God. After being baptized, He began to be tempted, after which He began to perform His ministry and to work, and became possessed of power, wisdom, and authority. This is not to say that the Holy Spirit did not work in Him before His baptism, or was not inside Him. Before His baptism the Holy Spirit also dwelt inside Him but had not officially begun to work, for there are limits to when God does His work and, moreover, normal people have a normal process of growing up. The Holy Spirit had always lived within Him. When Jesus was born, He was different from others, and a morning star appeared; prior to His birth, an angel appeared to Joseph in a dream and told him that Mary was to give birth to a male infant, and that the child was conceived by the Holy Spirit. After Jesus was baptized, the Holy Spirit began His work, but this did not mean that the Holy Spirit had only just descended upon Jesus. The saying that the Holy Spirit descended like a dove upon Him is in reference to the official start of His ministry. The Spirit of God had been within Him before, but He had not yet begun to work, for the time had not arrived, and the Spirit did not begin to work rashly. The Spirit bore testimony to Him through baptism. When He arose from the water, the Spirit began to officially work in Him, which signified that God’s incarnate flesh had

begun to fulfill His ministry, and had begun the work of redemption, that is, the Age of Grace had officially begun. And so, there is a time to God's work, no matter what work He does. After His baptism, there were no particular changes in Jesus; He was still in His original flesh. It was just that He started His work and revealed His identity, and He was full of authority and power. In this regard He was different from before. His identity was different, which is to say that there was a significant change in His status; this was the testimony of the Holy Spirit and was not the work done by man. At the beginning, people did not know, and they only came to know a little once the Holy Spirit bore testimony to Jesus in such a way. If Jesus had done great work before the Holy Spirit bore testimony to Him, but without the testimony of God Himself, then regardless of how great His work, people would never have known of His identity, for the human eye would have been incapable of seeing it. Without the step of the Holy Spirit's testimony, no one could have recognized Him as God incarnate. If, after the Holy Spirit had borne testimony to Him, Jesus had continued to work in the same way, without any difference, then it would not have had that effect, and in this is mainly demonstrated the work of the Holy Spirit as well. After the Holy Spirit bore testimony, the Holy Spirit had to show Himself, so that you could clearly behold that He was God, that there was the Spirit of God within Him; God's testimony was not wrong, and this could prove that His testimony was correct. If His work before and after the Holy Spirit's testimony had been the same, then His incarnate ministry and the work of the Holy Spirit would not have been accentuated, and thus man would have been incapable of recognizing the work of the Holy Spirit, for there would have been no clear difference. After bearing testimony, the Holy Spirit had to uphold this testimony, and so He had to manifest His wisdom and authority in Jesus, which was different from in times past. Of

course, this was not the effect of the baptism—baptism is merely a ceremony—it is just that baptism was the way to show that it was time to perform His ministry. Such work was in order to make plain the great power of God, to make plain the testimony of the Holy Spirit, and the Holy Spirit would take responsibility for this testimony until the very end. Before performing His ministry, Jesus also listened to sermons, preached and spread the gospel in various places. He did not do any great work because the time had not yet come for Him to perform His ministry, and also because God Himself humbly hid in the flesh, and did not do any work until the time was ripe. He did not do work before the baptism for two reasons: One, because the Holy Spirit had not officially descended upon Him to work (which is to say, the Holy Spirit had not bestowed upon Jesus the power and authority to do such work), and even if He had known His own identity, Jesus would have been incapable of doing the work He intended to do later on, and would have had to wait until the day of His baptism. This was God's time, and no one was capable of contravening it, even Jesus Himself; Jesus Himself could not disrupt His own work. Of course, this was the humbleness of God, and also the law of God's work; if God's Spirit did not work, none could do His work. Secondly, before He was baptized, He was just a very common and ordinary man, and no different from other normal and ordinary people; this is one aspect of how God incarnate was not supernatural. God incarnate did not contravene the arrangements of the Spirit of God; He worked in an orderly way and He worked very normally. It was only after the baptism that His work had authority and power. Which is to say, even though He was God incarnate, He did not carry out any supernatural acts, and He grew up in the same way as other normal people. If Jesus had already known His own identity, had done great work all over the land prior to His baptism, and had been different from normal people,

showing Himself to be extraordinary, then not only would it have been impossible for John to do his work, but there would also have been no way for God to start the next step of His work. This would therefore have proved that what God did had gone wrong, and to man, it would have appeared that the Spirit of God and the incarnate flesh of God did not come from the same source. So, the work of Jesus recorded in the Bible is work that was carried out after He was baptized, work which was done over the course of three years. The Bible does not record what He did before He was baptized because He did not do this work before He was baptized. He was merely an ordinary man and represented an ordinary man; before Jesus began to perform His ministry, He was no different from normal people, and others could see no difference in Him. It was only after He reached 29 that Jesus knew He had come to complete a stage of God's work; before, He Himself did not know this, for the work done by God was not supernatural. When He attended a meeting in the synagogue at the age of twelve, Mary was looking for Him, and He just said one sentence, in the same manner as any other child: "Mother! Do you not know that I must place My Father's will above all else?" Of course, since He was conceived by the Holy Spirit, could Jesus not have been special in some way? But His specialness did not mean that He was supernatural, but merely that He loved God more than any other young child. Although He was human in appearance, His essence was still special and different from others. It was only after the baptism, however, that He really sensed the Holy Spirit working in Him, sensed that He was God Himself. It was only when He reached the age of 33 that He truly realized that the Holy Spirit intended to carry out the work of crucifixion through Him. At the age of 32, He had come to know some inside truths, just as it is written in the Gospel of Matthew: "And Simon Peter answered and said, You are the Christ, the Son of the living God"

(Matthew 16:16), and "From that time forth began Jesus to show to His disciples, how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matthew 16:21). He did not know beforehand what work He was to do, but at a specific time. He did not fully know that as soon as He was born; the Holy Spirit worked gradually in Him, and there was a process to the work. If, at the very beginning, He had known that He was God, and Christ, and the incarnate Son of man, that He was to accomplish the work of crucifixion, then why did He not work before? Why was it only after telling His disciples about His ministry that Jesus felt sorrow, and prayed earnestly for this? Why did John open the way for Him and baptize Him before He had come to understand many things that He had not understood? What this proves is that it was the work of God incarnated in the flesh, and so for Him to understand, and achieve, there was a process, for He was God's incarnate flesh, whose work was different from that done directly by the Spirit.

Every step of God's work follows one and the same stream, and so in God's six-thousand-year management plan, each step has been closely followed by the next, from the foundation of the world right up until today. If there were no one to pave the way, then there would be no one to come after; since there are those who come after, there are those who pave the way. In this way the work has been passed down, step-by-step. One step follows the other, and without someone to open the way, it would be impossible to begin the work, and God would have no means of taking His work forward. No step disrupts the other, and each follows the other in sequence to form a stream; this is all done by the same Spirit. But regardless of whether someone opens the way or carries on the work of another, this does not determine their identity. Is this not right? John opened

the way, and Jesus carried on his work, so does this prove that the identity of Jesus is lower than that of John? Jehovah carried out His work before Jesus, so can you say that Jehovah is greater than Jesus? Whether they paved the way or carried on the work of others is not important; what is most important is the essence of their work, and the identity that it represents. Is this not right? Since God intended to work among man, He had to raise up those who could do the work of paving the way. When John had just begun to preach, he said, “Prepare you the way of the Lord, make His paths straight.” “Repent you: for the kingdom of heaven is at hand.” He spoke thus from the very beginning, and why was he able to say these words? In terms of the order in which these words were spoken, it was John who first spoke the gospel of the kingdom of heaven, and Jesus who spoke afterward. According to the notions of man, it was John who opened up the new path, and so of course John was greater than Jesus. But John did not say he was Christ, and God did not bear testimony to him as the beloved Son of God, but merely used him to open up the way and prepare the way for the Lord. He paved the way for Jesus, but he could not work on behalf of Jesus. All the work of man was also maintained by the Holy Spirit.

In the age of the Old Testament, it was Jehovah who led the way, and the work of Jehovah represented the entire age of the Old Testament, and all of the work done in Israel. Moses merely upheld this work on earth, and his labors are considered to be the cooperation provided by man. At the time, it was Jehovah who spoke, calling to Moses, and He raised Moses up among the people of Israel, and made him lead them into the wilderness and on to Canaan. This was not the work of Moses himself, but that which was personally directed by Jehovah, and so Moses cannot be called God. Moses also set down the law, but this law was personally decreed by Jehovah. It was just that He had Moses express it. Jesus also made commandments, and

He abolished the law of the Old Testament and set out the commandments for the new age. Why is Jesus God Himself? Because there is a difference. At the time, the work done by Moses did not represent the age, nor did it open a new way; he was directed ahead by Jehovah and was merely one who was used by God. When Jesus came, John had carried out a step of work of paving the way and had begun to spread the gospel of the kingdom of heaven (the Holy Spirit had started this). When Jesus came, He directly did His own work, but there was a great difference between His work and Moses' work. Isaiah also spoke many prophecies, yet why was he not God Himself? Jesus did not speak so many prophecies, yet why was He God Himself? No one dared to say that the work of Jesus at that time all came from the Holy Spirit, nor did they dare to say it all came from the will of man, or that it was totally the work of God Himself. Man had no way of analyzing such things. It can be said that Isaiah did such work, and spoke such prophecies, and they all came from the Holy Spirit; they did not come directly from Isaiah himself, but were revelations from Jehovah. Jesus did not do a great amount of work, and did not say many words, nor did He speak many prophecies. To man, His preaching did not seem particularly exalted, yet He was God Himself, and this is inexplicable by man. No one has ever believed in John, or Isaiah, or David, nor has anyone ever called them God, or David the God, or John the God; no one has ever spoken thus, and only Jesus has ever been called Christ. This classification is made according to God's testimony, the work He undertook, and the ministry He performed. With regard to the great men of the Bible—Abraham, David, Joshua, Daniel, Isaiah, John and Jesus—through the work they did, you can tell who is God Himself, and which kinds of people are prophets, and which are apostles. Who was used by God, and who was God Himself, is differentiated and determined by the essence and kind of work they did. If

you are unable to tell the difference, then this proves that you do not know what it means to believe in God. Jesus is God because He spoke so many words, and did so much work, in particular His demonstration of many miracles. Likewise, John, too, did much work, and spoke many words, as did Moses; why were they not called God? Adam was created directly by God; why was he not called God, instead of only being called a created being? If someone says to you, “Today, God has done so much work, and spoken so many words; He is God Himself. Then, since Moses spoke so many words, he too must have been God Himself!” you should ask them in return, “At that time, why did God bear testimony to Jesus, and not John, as God Himself? Did John not come before Jesus? Which was greater, the work of John or Jesus? To man, John’s work appears greater than Jesus’, but why did the Holy Spirit bear testimony to Jesus, and not John?” The same thing is happening today! At that time, when Moses led the people of Israel, Jehovah spoke to him from amongst the clouds. Moses did not speak directly, but instead was guided directly by Jehovah. This was the work of the Israel of the Old Testament. Within Moses there was not the Spirit, nor God’s being. He could not do that work, and so there is a great difference between the work done by him and the work done by Jesus. And that is because the work they did was different! Whether someone is used by God, or is a prophet, an apostle, or God Himself, can be discerned by the nature of his work, and this will put an end to your doubts. In the Bible it is written that only the Lamb can open the seven seals. Throughout the ages, there have been many expositors of the scriptures among those great figures, and so can you say that they are all the Lamb? Can you say that their explanations all come from God? They are merely expositors; they do not have the identity of the Lamb. How could they be worthy to open the seven seals? It is true that “Only the Lamb can open the seven seals,” but He does

not only come to open the seven seals; there is no necessity to this work, it is done incidentally. He is perfectly clear about His own work; is it necessary for Him to spend much time interpreting the scriptures? Must "the Age of the Lamb Interpreting the Scriptures" be added to the six thousand years of work? He comes to do new work, but He also provides some revelations about the work of times past, making people understand the truth of six thousand years of work. There is no need to explain too many passages from the Bible; it is the work of today that is key, that is important. You should know that God does not come to especially break the seven seals, but to do the work of salvation.

You only know that Jesus shall descend during the last days, but how exactly will He descend? A sinner such as you, who has just been redeemed, and has not been changed, or been perfected by God, can you be in line with God's intentions? For you, you who are still of your old self, it is true that you were saved by Jesus, and you are not of sin because of the salvation of God, but this does not prove that you are not sinful, and are not impure. How can you be holy if you have not been changed? Within, you are beset by impurity, selfish and mean, yet you still wish to descend with Jesus—you should be so lucky! You have missed a step in your belief in God: You have merely been redeemed, but you have not been changed. For you to be in line with God's intentions, God must personally do the work of changing and cleansing you; otherwise you will be incapable of attaining holiness as you've only been redeemed. In this way you will be unqualified to share in the good blessings of God, for you have missed out a step in God's work of managing man, which is the key step of changing and perfecting. You, a sinner who has just been redeemed, are therefore incapable of directly inheriting God's inheritance.

Without the start of this new stage of work, who knows how far you evangelists, preachers, expositors and so-called great spiritual men would go! Without the start of this new stage of work, what you talk of would be obsolete! It is either about ascending to the throne, or preparing the stature of becoming a king; either denying the self or subduing one's body; either being patient or learning lessons from all things; either humility or love. Is this not singing the same old tune? It is just a case of calling the same thing by a different name! Either covering one's head and breaking bread, or laying hands and praying, and healing the sick and casting out demons. Could there be any new work? Could there be any prospect of development? If you continue to lead in this way, you will blindly follow doctrine, or abide by convention. You believe your work to be so lofty, but do you not know that it was all passed and taught by those "old men" of ancient times? Is all that you say and do not the last words of those old men? Is it not what was charged by these old men before they passed away? Do you think that your actions surpass those of the apostles and prophets of past generations, and even surpass all things? The beginning of this stage of work has brought an end to your adoration of Witness Lee's work of seeking to become a king and ascend to the throne, and it has arrested your arrogance and bluster, so that you are unable to meddle in this stage of work. Without this stage of work, you would sink ever deeper until you were irredeemable. There is too much that is old among you! Fortunately, the work of today has brought you back; otherwise, who knows what direction you would take! Since God is a God who is always new and never old, why do you not seek new things? Why do you always stick to the old things? And so, knowing the work of the Holy Spirit today is of the utmost importance!

Only the Perfected Can Live a Meaningful Life

In truth, the work being done now is to cause people to rebel against Satan, their old ancestor. All judgments by the word aim to expose humanity's corrupt disposition and to enable people to understand the essence of life. These repeated judgments pierce people's hearts. Each judgment directly relates to their fate and is meant to wound their hearts so that they can let go of all those things and thereby come to know life, know this filthy world, know God's wisdom and almightiness, and also know mankind, which is corrupted by Satan. The more chastisement and judgment is like this, the more man's heart can be wounded and the more his spirit can be awakened. Awakening the spirits of these extremely corrupted and most deeply deceived of people is the goal of this kind of judgment. Man has no spirit, that is, his spirit died long ago and he knows not that there is Heaven, knows not that there is a God, and certainly knows not that he is struggling in the abyss of death; how could he possibly know that he is living in this evil hell on earth? How could he possibly know that this putrid corpse of his has, through Satan's corruption, fallen into Hades of death? How could he possibly know that everything on earth has long been ruined beyond repair by mankind? And how could he possibly know that the Creator has come to the earth today and is searching for a group of corrupt people whom He can save? Even after man experiences every possible refinement and judgment, his dull consciousness still barely stirs and indeed is virtually unresponsive. How degenerate is humanity! And though this kind of judgment is like the cruel hail that falls from the sky, it is of the greatest benefit to man. If not for judging people like this, there would be no result and it would be absolutely impossible to save people from the abyss of misery. If not for this work, it would be very difficult for

people to emerge from Hades, because their hearts long ago died and their spirits long ago were trampled by Satan. Saving you who have sunk to the deepest depths of degeneration requires calling out to you strenuously, judging you strenuously; only then will it be possible to awaken your frozen hearts.

Your flesh, your extravagant desires, your greed, and your lust are deeply rooted in you. These things are so constantly controlling your hearts that you are powerless to cast off the yoke of those feudal and degenerate thoughts. You neither yearn to change your present situation, nor to escape the influence of darkness. You are simply bound by those things. Even though you all know that this life is so painful and this world of men so dark, still, not a single one of you has the courage to change your life. You only long to escape the realities of this life, achieve transcendence of the soul, and live in a peaceful, happy, heaven-like environment. You are unwilling to endure hardships to change your current life; neither are you willing to search within this judgment and chastisement for the life that you should enter into. Rather, you dream entirely unrealistic dreams about that beautiful world beyond the flesh. The life you long for is one you can effortlessly obtain without suffering any pain. That is completely unrealistic! Because what you hope for is not to live a meaningful lifetime in the flesh and to gain the truth in the course of a lifetime, that is, to live for the truth and to stand up for justice. This is not what you would consider a radiant, dazzling life. You feel that this would not be a glamorous or meaningful life. In your eyes, living such a life would feel like an injustice! Even though you accept this chastisement today, nonetheless what you are pursuing is not to gain the truth or to live out the truth in the present, but rather to be able to enter a happy life beyond the flesh later. You are not seeking for the truth, neither are you standing up for the truth, and you

certainly are not existing for the truth. You are not pursuing entry today, but instead your thoughts are occupied by the future and by what one day might come to be: You gaze at the blue sky, shed bitter tears, and expect to be taken to heaven someday. Do you not know that your way of thinking is already out of touch with reality? You keep thinking that the Savior of infinite kindness and compassion will no doubt come one day to take you with Him, you who have endured hardship and suffering in this world, and that He will redress your grievances and exact revenge on behalf of you who have been victimized and oppressed. Are you not full of sin? Are you the only one who has suffered in this world? You have fallen under Satan's power yourself and suffered—does God really still need to redress your grievances? Those who are unable to satisfy God's demands—are they not all God's enemies? Those who do not believe in God incarnate—are they not the antichrist? What do your good deeds count for? Can they take the place of a heart that worships God? You cannot receive God's blessing simply by doing some good deeds, and God will not redress your grievances and avenge the wrongs against you just because you have been victimized and oppressed. Those who believe in God yet do not know God, but who do good deeds—are they all not also chastised? You merely believe in God, merely want God to redress and revenge the wrongs against you, and you want God to give you your day, a day when you can finally hold your head high. But you refuse to pay attention to the truth and nor do you thirst to live out the truth. Much less are you able to escape this hard, empty life. Instead, while living your life in the flesh and your life of sin, you look expectantly to God to right your grievances and part the fog of your existence. But is this possible? If you possess the truth, you can follow God. If you have living out, you can be a manifestation of God's word. If you have life, you can enjoy God's blessing. Those who possess the truth can

enjoy God's blessing. God ensures redress for those who love Him wholeheartedly and who endure hardships and sufferings, but not for those who only love themselves and who have fallen prey to Satan's deceptions. How can there be goodness in those who do not love the truth? How can there be righteousness in those who only love the flesh? Are not righteousness and goodness both spoken of only in reference to the truth? Are they not reserved for those who wholeheartedly love God? Those who do not love the truth and who are but putrid corpses—do not all these people harbor evil? Those unable to live out the truth—are they not all enemies of the truth? And what about you?

If you can escape these influences of darkness and divorce yourself from those unclean things, if you can become holy, then you will possess the truth. It is not that your nature has changed, but only that you are able to put the truth into practice and are able to rebel against the flesh. This is that quality possessed by those who have been cleansed. The main goal of the work of conquest is to cleanse humanity so that man can possess the truth, because man understands too little of the truth! To do the work of conquest on such people is of the deepest significance. You have all fallen under the influence of darkness and have been deeply harmed. The goal of this work, then, is to enable you to know human nature and thereby live out the truth. To be perfected is something that all created beings should accept. If the work of this stage involved only perfecting people, then it could be done in Britain, or America, or Israel; it could be done on the people of any nation. But the work of conquest is selective. The first step of the work of conquest is short-term; moreover, it will be used to humiliate Satan and conquer the entire universe. This is the initial work of conquest. One can say that any created being who believes in God can be perfected because to be perfected is something that can be achieved only after long-term change. But to be

conquered is different. The specimen and model for conquest must be the one lagging the farthest behind, living in the deepest darkness; they must be the most degraded, the most unwilling to acknowledge God, and the most rebellious to God. This is exactly the kind of person who can testify to being conquered. The main goal of the work of conquest is to defeat Satan, while the main goal of perfecting people is to gain people. It is to enable people to have testimony after being conquered that this work of conquest has been carried out here, on people like you. The aim is to have people bear testimony after being conquered. These conquered people will be used to achieve the goal of humiliating Satan. So, what is the main method of conquest? Chastisement, judgment, casting curses, and revealing—using a righteous disposition to conquer people so that they are utterly convinced because of God's righteous disposition. To use the reality and the authority of the word to conquer people and convince them fully—this is what it means to be conquered. Those who have been perfected are not just able to achieve submission after being conquered, but they are also able to have knowledge of the work of judgment, change their disposition, and come to know God. They experience the path of loving God and become filled with the truth. They learn how to experience God's work, become able to suffer for God and to have their own wills. The perfected are those who have an actual understanding of the truth thanks to having experienced God's word. The conquered are those who know of the truth but have not comprehended the real meaning of the truth. After being conquered, they submit, but their submission is all the result of the judgment they received. They have absolutely no understanding of the real meaning of many truths. They acknowledge the truth verbally, but they have not entered the truth; they understand the truth, but they have not experienced the truth. The work being done on those being perfected includes chastisements and judgments,

along with the provision of life. A person who values entering the truth is a person to be perfected. The difference between those to be perfected and those to be conquered lies in whether they enter the truth. The perfected are those who understand the truth, have entered the truth, and are living out the truth; people who cannot be perfected are those who do not understand the truth and do not enter the truth, that is, those who are not living out the truth. If such people are able to now submit completely, then they are conquered. If the conquered do not seek the truth—if they follow but do not live out the truth, if they catch sight of and hear of the truth but do not value living out the truth—then they cannot be perfected. People who are to be perfected practice the truth according to God's requirements along the path to perfection. Through this, they satisfy God's intentions, and they are perfected. Anyone who follows to the end before the work of conquest concludes is a conquered one, but cannot be said to be a perfected one. "The perfected" refers to those who, after the work of conquest ends, are able to pursue the truth and be gained by God. It refers to those who, after the work of conquest ends, stand firm in tribulation and live out the truth. What distinguishes being conquered from being perfected is differences in the steps of the work and differences in the degree to which people understand and enter into the truth. All those who have not embarked on the path to perfection, meaning those who do not possess the truth, will ultimately still be eliminated. Only those who possess the truth and who live out the truth can be completely gained by God. That is, those who live out Peter's image are the perfected, while all others are the conquered. The work being done on all those being conquered consists of the laying of curses, chastising, and the showing of wrath, and what comes to them is righteousness and curses. To work on such a person is to reveal without ceremony or politeness—to reveal the corrupt disposition inside them so

that they recognize it for themselves and are fully convinced. Once man becomes completely submissive, the work of conquest ends. Even if most people still do not seek to understand the truth, the conquest work will have ended.

If you are to be perfected, there are criteria to be met. Through your resolve, your perseverance and your conscience, and through your pursuit, you will be able to experience life and satisfy God's intentions. This is your entry, and these things are what are required on the path to perfection. The work of perfection can be done on all people. Anyone who pursues God can be perfected and has the opportunity and qualifications to be perfected. There is no fixed rule here. Whether one can be perfected mainly depends on what one pursues. People who love the truth and are able to live out the truth are certainly able to be perfected. People who do not love the truth are not commended by God; they do not possess the life that God demands, and they are unable to be perfected. The perfection work is only for the sake of gaining people and is not a part of the work of battling Satan; the conquest work is only for the sake of battling Satan, which means using the conquest of man to defeat Satan. The work of conquest is the main work, the newest work, work that has never been done in all the ages. One can say that the goal of this stage of work is mainly to conquer all people so as to defeat Satan. The work of perfecting people—this is not new work. The quintessence of the goal of all work during God's work in the flesh is the conquest of people. This is like in the Age of Grace, when the main work was the redemption of all mankind through the crucifixion. "Gaining people" was additional to the work in the flesh and was done only after the crucifixion. When Jesus came and did His work, His goal was mainly to use His crucifixion to triumph over the bondage of death and Hades, to triumph over Satan's influence—that is, to defeat Satan. It was only after Jesus was

crucified that Peter embarked, one step at a time, on the path to perfection. Of course, Peter was among those who followed Jesus while Jesus was working, but he was not perfected during that time. Rather, it was after Jesus finished His work that Peter gradually understood the truth and then became perfected. God incarnate comes to earth only to complete a key, crucial stage of work in a short period of time, not to live long-term among people on earth with the intention of perfecting them. He does not do that work. He does not wait until such time as when man is completely perfected to conclude His work. That is not the goal and significance of His incarnation. He comes only to do the short-term work of saving humanity, not to do the very long-term work of perfecting humanity. The work of saving humanity is representative, capable of launching a new age. It can be finished in a short period of time. But perfecting humanity requires bringing man up to a certain level; such work takes a long time. It is work that must be done by the Spirit of God, but it is done on the foundation of the truth that was spoken during the work in the flesh. It is also done through His raising up the apostles to do long-term shepherding work to achieve His goal of perfecting humanity. God incarnate does not do this work. He only speaks about the way of life so people will understand, and He only gives humanity the truth, rather than continuously accompanying man in practicing the truth, because that is not within His ministry. Therefore, He will not be accompanying man until the day man completely understands the truth and completely obtains the truth. His work in the flesh concludes when man formally enters the right track of belief in God, when man steps onto the right track of being perfected. This of course is also when He will have thoroughly defeated Satan and triumphed over the world. He cares not whether man will have ultimately entered the truth at that time, nor does He care about whether man's life is great or minuscule. None of that is what He

in the flesh should be managing; none of it is within the ministry of God incarnate. Once He finishes His intended work, He will conclude His work in the flesh. So, the work that God incarnate does is only the work that God's Spirit cannot do directly. Moreover, it is the short-term work of salvation, not work that He will carry out on earth on a long-term basis.

Raising your caliber is not within the realm of My work. I ask you to do this only because your caliber is too low. In truth this is not part of the work of perfection; rather, it is extra work being done on you. The work being completed on you today is done according to what you need. It is individualized and is not a path that should be entered into by everyone who is being perfected. Because your caliber is lower than anyone who was perfected in the past, when this work is done upon you, there are too many obstructions. I am among you doing this extra work because the targets of perfection are different. Essentially, when God comes to the earth, He remains within His proper remit and carries out His work, not bothering with other unrelated matters. He does not get involved in family matters or take part in people's lives. He is utterly unconcerned with such trivial things; they are not part of His ministry. But your caliber is so much lower than what I demanded—indeed, there is absolutely no comparison—that it poses extreme obstacles to the work. Moreover, this work must be done among the people in this land of China. You are so undereducated that I have no choice but to speak out and demand that you educate yourselves. I have told you that this is extra work, but it is also something you must obtain, something that will help you to become perfected. In truth, education, basic knowledge about self-conduct, and basic knowledge about life are all things that you should naturally possess; I should not have to talk to you about these things. But since you do not have these things, I have no choice but to do the work of instilling these things in you after you have

already been born into the world. Even if you harbor many notions about Me, I still demand this of you—I still demand that you raise your caliber. It is not My intention to come and do this work, because My work is just to conquer you, just to obtain your complete conviction by judging you, thereby pointing out the way of life you should enter. To put it another way, how educated you are and whether you are knowledgeable about life would have absolutely nothing to do with Me were it not for the fact that I need to conquer you with My word. All this is being added on to ensure results are achieved in the work of conquest and for the sake of your subsequent perfection. It is not a part of the work of conquest. Because you are of low caliber and you are lazy and negligent, foolish and slow-witted, wooden and idiotic—because you are exceedingly abnormal—I require that you first raise your caliber. Anyone who wants to be perfected must meet certain criteria. To be perfected, one must be of clear and sober mind and willing to live a meaningful life. If you are someone unwilling to live a hollow life, someone who pursues the truth, someone who is earnest in everything they do, and someone of exceptionally normal humanity, then you meet the conditions to be perfected.

This work being done among you is being carried out on you according to what work needs to be done. After the conquest of these people, a group of people will be perfected. Therefore, much of the work at present is also in preparation for the goal of perfecting you, because there are many people hungering for the truth who can be perfected. If the work of conquest were to be carried out on you and thereafter no further work were done, then would it not be the case that some who yearn for the truth would not gain it? The present work aims to open a path for perfecting people later. Although My work is just the work of conquest, the way of life of which I speak is nevertheless in preparation for perfecting people later.

The work that comes after conquest centers on perfecting people, and the conquering is done in order to lay a foundation for the work of perfecting. Man can be perfected only after being conquered. Right now, the main task is to conquer; later, those who seek and long for the truth will be perfected. To be perfected involves people's active aspects of entry: whether you have a God-loving heart, how much you've experienced walking this path, how pure your love of God is, how exact your practice of the truth is. To be perfected, one must have basic knowledge of all aspects of humanity. This is a baseline requirement. All those who cannot be perfected after being conquered become service objects and will ultimately still be cast into the lake of fire and brimstone and will still fall into the bottomless pit, because your disposition has not changed and you still belong to Satan. If a man lacks the conditions for perfection, then he is useless—he is waste, a tool, something that cannot withstand the trial of fire! How much of a God-loving heart do you possess right now? How much of a self-loathing heart? How deeply do you really know Satan? Have you strengthened your resolve? Is your life within your humanity well regulated? Has your life changed? Are you living a new life? Has your life outlook changed? If these things have not changed, you cannot be perfected even if you do not retreat; rather, you have only been conquered. When it is time to test you, you will be lacking the truth, your humanity will be abnormal, and you will be as low as a beast of burden. Your only attainment would be having been conquered—you would merely be an object I have conquered. Just as a donkey, once it has experienced the master's whip, becomes fearful and afraid to act out every time it sees the master, you would merely be a donkey that has been conquered. If a person lacks those positive aspects and is instead negative and fearful, timid and hesitant in all things, unable to discern anything clearly, unable to comprehend the truth, still without a path

for practice, and beyond that even without a God-loving heart—if a person has no understanding of how to love God, how to live a meaningful life, or how to be a real person—how can such a person bear witness to God? This would show that your life has little value and you are but a conquered donkey. You would be conquered, but that would merely mean you have rebelled against the great red dragon and refused to submit to its power; it would mean you believe there is a God, want to submit to all of God's plans, and have no complaints. But as for the positive aspects, are you able to live out God's word and manifest God? If you have none of these aspects, it means you have not been gained by God, and you are but a conquered donkey. There is nothing desirable in you, and the Holy Spirit is not at work in you. Your humanity is too lacking; it is impossible for God to use you. You have to be approved of by God and be a hundred times better than the nonbelieving beasts and the walking dead—only those who reach this level are qualified to be perfected. Only if one has humanity and has a conscience is one fit for God's use. Only when you have been perfected can you be considered human. Only the perfected are people who live meaningful lives. Only such people can testify even more resoundingly to God.

You Should Put Aside the Blessings of Status and Understand God's Intention to Bring Salvation to Man

From a human point of view, it is not possible for the descendants of Moab to be made complete, nor are they qualified to be made so. The children of David, on the other hand, certainly have hope, and can indeed be made complete. If someone is a descendant of Moab, they cannot be made complete. Even now, you still do not know the significance of the work being done amongst you; at this stage, you still hold your future prospects in your hearts, and are loath to relinquish them. No one cares why today God has just chosen to work on a most unworthy group of people such as yourselves. Could it be that He has made a mistake in this work? Is this work a momentary oversight? Why has God, who has always known you are the children of Moab, come down precisely to work in your midst? Does this never occur to you? Does God never consider this when doing His work? Does He behave in a brash manner? Did He not know from the start that you are the descendants of Moab? Do you not know to consider these things? Where have your notions gone? Has that healthy thinking of yours become maladjusted? Where have your cleverness and wisdom gone? Is it that you have such a magnanimous bearing that you do not take heed of such small matters? Your minds are most sensitive to such things as your future prospects and your own fate, but when it comes to anything else, they are numb, dull-witted, and utterly ignorant. What on earth is it that you believe in? Your future prospects? Or God? Is everything you believe in not your beautiful destination? Is it not your future prospects? How much of the way of life do you now understand? How much have you attained? Do you think that the work being done now on the descendants of Moab is done to

humiliate you? Is it done deliberately to expose your ugliness? Is it done intentionally to make you accept chastisement, and then to toss you into the lake of fire? I never said that you have no future prospects, much less that you have to be destroyed or suffer perdition. Have I publicly announced such things? You say you are without hope, but is this not a conclusion you yourself have drawn? Is this not the effect of your own mindset? Do your own conclusions count? If I say you are not blessed, then you will certainly be the object of ruination; and if I say you are blessed, then you will definitely not be destroyed. I am only saying that you are the descendant of Moab; I did not say that you would be destroyed. It is simply that the descendants of Moab have been cursed, and are one breed of corrupt humans. Sin was mentioned earlier; are you not all sinful? Have not sinners all been corrupted by Satan? Do sinners not all defy and rebel against God? Are those who defy God not to be cursed? Must sinners not all be destroyed? In that case, who among people of flesh and blood can be saved? How can you have survived to this day? You have grown negative because you are the descendants of Moab; do you not also count as humans, who are sinners? How have you lasted to this day? When perfection is mentioned, you become happy. After hearing that you must experience the great tribulation, you feel that this makes you even more blessed. You think that you can become overcomers after emerging from the tribulation, and that this, moreover, is God's great blessing and His great exaltation of you. Upon mention of Moab, tumult arises among you; adults and children alike feel unspeakable sadness and you have absolutely no joy in your hearts, and you regret being born. You do not understand the significance of this stage of work being done on the descendants of Moab; you only know to seek high positions, and whenever you perceive that there is no hope, you backslide. Upon mention of perfection and the future destination, you feel

happy; you have put your faith in God in order to gain blessings and so that you can have a good destination. Some people now feel apprehension because of their status. Because they are of low worth and low status, they do not wish to seek to be perfected. First, perfection was spoken about, and then mention was made of Moab's descendants, so people negated the path of perfection mentioned previously. This is because from start to finish, you have never known the significance of this work, nor do you care about its significance. You are too small of stature, and cannot endure even the slightest disturbance. When you see that your own status is too low, you become negative and lose the confidence to go on seeking. People merely regard the attainment of grace and the enjoyment of peace as symbols of faith, and see the seeking of blessings as the basis for their belief in God. Very few people seek to know God or seek a change in their disposition. In their faith, people seek to make God give them a suitable destination and all the grace they need, to make Him their servant, to have Him maintain a peaceful, friendly relationship with them so that, no matter when, there would never be any conflict between them. That is, their belief in God demands that He promise to meet all their requirements and to bestow upon them whatever they pray for, in keeping with the words they have read in the Bible, "I will listen to all your prayers." They expect God not to judge or prune anyone, for He has always been the merciful Savior Jesus who keeps a good relationship with people at all times and in all places. Here is how people believe in God: They just shamelessly make demands of God, believing that whether they are rebellious or obedient, He would just grant everything to them blindly. They just continually "collect debts" from God, believing He must "repay" them without any resistance and, moreover, pay double; they think, whether God has gotten anything from them or not, He can only be manipulated by them, and He cannot arbitrarily orchestrate

people, much less reveal to people His wisdom and righteous disposition, which have been hidden for many years, whenever He wants and without their permission. They simply confess their sins to God, believing God would just absolve them, that He would not get sick of doing so, and that this will go on forever. They just order God about, believing He would just obey them, because it is recorded in the Bible that God did not come to be served by humans, but to serve them, and that He is here to be their servant. Have you not always believed in this way? Whenever you are unable to gain something from God, you wish to run away; when you do not understand something, you grow so resentful, and even go so far as to hurl all kinds of abuse at Him. You simply will not allow God Himself to fully express His wisdom and wonder; instead, you just want to enjoy temporary ease and comfort. Until now, your attitude in your belief in God has merely consisted of the same old views. If God shows you just a slight bit of majesty, you become unhappy. Do you see now exactly how great your stature is? Do not assume that you are all loyal to God when in fact your old views have not changed. When nothing befalls you, you believe that everything is going smoothly, and your love for God reaches a high point. When something minor happens to you, you fall down into Hades. Is this being loyal to God?

If the final stage of the work of conquest were to begin in Israel, then such work of conquest would have no meaning. The work is most significant when done in China, and when it is done on you people. You are the lowliest of people, the people with the least status; you are the ones at the lowest level of this society, and you are those who least acknowledged God in the beginning. You are the people who have strayed farthest from God and who have been harmed most severely. Because this stage of work is only for the sake of conquest, is it not most suitable for you to be chosen

to bear the future witness? If the first step of the work of conquest were not to be done on you people, then it would become difficult to advance the work of conquest that is to come, for the work of conquest that will follow will achieve results based on the fact of this work being done today. The current work of conquest is only the beginning of the overall work of conquest. You are the first batch to be conquered; you are representatives of all humankind that will be conquered. People who genuinely possess knowledge will see that all the work God does today is great, and that He not only allows people to know their own rebelliousness, but also reveals their status. The purpose and meaning of His words is not to make people negative, nor is it to topple them. It is for them to attain enlightenment and salvation through His words; it is to awaken their spirit by way of His words. Ever since the world's creation, man has lived under Satan's power, neither knowing nor believing that there is a God. That these people can be included in God's great salvation and can be greatly raised up by God indeed shows God's love; all those who truly understand will believe this. What about those who have no such knowledge? They will say, "Ah, God says we are the descendants of Moab; He said this with His own words. Can we still obtain a good outcome? We are the descendants of Moab, and we have resisted Him in the past. God has come to condemn us; do you not see how He has always judged us, right from the start? Since we have resisted God, this is how we should be chastised." Are these words correct? Today God judges you, chastises you, and condemns you, but you must know that the point of your condemnation is for you to know yourself. He condemns, curses, judges, and chastises so that you might know yourself, so that your disposition might change, and, moreover, so that you might know your worth, and see that all of God's actions are righteous and in accordance with His disposition and the requirements of His work, that He works in

accordance with His plan for man's salvation, and that He is the righteous God who loves, saves, judges, and chastises man. If you only know that you are of lowly status, that you are corrupt and rebellious, but do not know that God wishes to make plain His salvation through the judgment and chastisement that He does in you today, then you have no way of experiencing things, much less are you capable of continuing forward. God has not come to kill or destroy, but to judge, curse, chastise, and save. Until His 6,000-year management plan comes to a close—before He reveals the outcome of each category of man—God's work on earth will be for the sake of salvation; its purpose is purely to make those who love Him complete—thoroughly so—and to bring them to surrender under His dominion. No matter how God saves people, it is all done by making them break away from their old satanic nature; that is, He saves them by having them seek life. If they do not do so, then they will have no way to accept God's salvation. Salvation is the work of God Himself, and the seeking for life is something that man must take on in order to accept salvation. In the eyes of man, salvation is the love of God, and the love of God cannot be chastisement, judgment, and curses; salvation must contain mercy, lovingkindness, and, moreover, words of solace, as well as boundless blessings bestowed by God. People believe that when God saves man, He does so by moving them with His blessings and grace, so that they can give their hearts to God. That is to say, His touching man is His saving them. This sort of salvation is done by striking a deal. Only when God grants them a hundredfold will man come to surrender before God's name and strive to do well for Him and bring Him glory. This is not what God intends for mankind. God has come to work on earth in order to save corrupt mankind; there is no falsehood in this. If there were, He would certainly not have come to do His work in person. In the past, His means of salvation

involved showing the utmost mercy and lovingkindness, such that He gave His all to Satan in exchange for the whole of mankind. The present is nothing like the past: The salvation bestowed upon you today occurs at the time of the last days, during the classification of each according to kind; the means of your salvation is not mercy or lovingkindness, but chastisement and judgment, in order that man may be more thoroughly saved. Thus, all that you receive is chastisement, judgment, and merciless smiting, but know this: In this heartless smiting there is not the slightest punishment. Regardless of how harsh My words might be, what befall you are but a few words that might appear utterly heartless to you, and no matter how angry I might be, what rain upon you are still words of reproach, and I do not mean to harm you or put you to death. Is this not all fact? Know that nowadays, whether it be righteous judgment or unfeeling refinement and chastisement, everything is for the sake of salvation. Regardless of whether today each will be classified according to kind or whether all sorts of people will be revealed, the purpose of all of God's words and work is to save those who truly love God. Righteous judgment is brought to purify man, and heartless refinement is done to cleanse them; harsh words or chastening are both done to purify and are for the sake of salvation. Thus, today's method of salvation is unlike that of the past. Today, you are brought salvation through righteous judgment, and this is a good tool for classifying you each according to kind. Moreover, ruthless chastisement serves as your utmost salvation—and what have you to say in the face of such chastisement and judgment? Have you not always enjoyed salvation, from start to finish? You have seen God incarnate and realized His omnipotence and wisdom; in addition, you have experienced repeated smiting and discipline. However, have you not also received supreme grace? Are your blessings not greater than those of anyone else? Your graces are more bounteous even than the

glory and riches enjoyed by Solomon! Think about it: If My intention in coming were to condemn and punish you rather than save you, could your days have lasted so long? Could you sinful beings of flesh and blood have survived until today? If My goal were merely to punish you, then why would I have become flesh and embarked upon such a great enterprise? Could punishing you mere mortals not simply be done by uttering a single word? Would I still need to destroy you after purposely condemning you? Do you still not believe these words of Mine? Could I save man merely through mercy and lovingkindness? Or could I only use the crucifixion to save man? Is My righteous disposition not more conducive to making man completely submissive? Is it not more capable of thoroughly saving man?

Though My words may be stern, they are all said for man's salvation, as I am only speaking words and not punishing man's flesh. These words cause man to live in the light, to know that the light exists, to know that the light is precious, and, even more so, to know how beneficial these words are to them, as well as to know that God is salvation. Though I have uttered many words of chastisement and judgment, what they represent has not been done unto you in deed. I have come to do My work and to speak My words, and though My words may be strict, they are spoken in judgment of your corruption and your rebelliousness. The purpose of My doing this remains to save man from Satan's power; I am using My words to save man. My purpose is not to harm man with My words. My words are stern in order to achieve results in My work. Only through such work can man come to know themselves and break away from their rebellious disposition. The greatest significance of the work of words is allowing people to put the truth into practice after having understood it, to achieve changes in their disposition, and to gain knowledge of themselves and of the work of God. Only doing the work by way of speaking words can make possible the

communication between God and man, and only words can explain the truth. Working in this way is the best means of conquering man; apart from the utterance of words, no other method is capable of giving people a clearer understanding of the truth and the work of God. Thus, in His final stage of work, God speaks to man in order to unlock for them all the truths and mysteries that they do not yet understand, allowing them to gain from God the true way and the life, thereby satisfying His intentions. The purpose of God's work on man is to enable them to satisfy God's intentions, and it is done to bring them salvation. Therefore, during the time of His salvation of man, He does not do the work of punishing them. While bringing salvation to man, God does not punish evil or reward good, nor does He reveal the destinations of various kinds of people. Rather, only after the final stage of His work is complete will He do the work of punishing evil and rewarding good, and only then will He reveal the ends of all the different sorts of people. Those who are punished will be those who are actually unable to be saved, while those who are saved will be those who have obtained God's salvation during the time of His salvation of man. While God's work of salvation is being done, every single person who can be saved will be saved as far as possible, and none of them discarded, for the purpose of God's work is to save man. All those who, during the time of God's salvation of man, are unable to achieve a change in their disposition —as well as all those who are unable to submit to God completely—will become objects for punishment. This stage of work—the work of words—will unlock for people all of the ways and mysteries that they do not understand, so that they can understand the intentions of God and God's requirements of them, and so that they can have the prerequisites to put God's words into practice and achieve changes in their disposition. God uses only words to do His work and does not punish people for being a little

rebellious; this is because now is the time of the work of salvation. If anyone who acts rebelliously were punished, then no one would have the opportunity to be saved; everyone would be punished and fall into Hades. The purpose of words that judge man is to allow them to know themselves and submit to God; it is not to punish them with such judgment. During the time of the work of words, many people will expose their rebelliousness and defiance, as well as their lack of submission toward the incarnate God. Nevertheless, He will not punish all these people as a result, but instead will only cast aside those who are corrupt to the core and who cannot be saved. He will give their flesh to Satan, and, in a few cases, terminate their flesh. Those remaining will continue to follow and experience being pruned. If, while following, these people still are unable to accept being pruned, and become more and more degenerate, then they will have lost their chance for salvation. Each person who has accepted being conquered by God's words will have several opportunities for salvation; in God's salvation of each of these people He will give them slack to the greatest extent possible. In other words, they will be shown the utmost leniency. As long as people turn back from the wrong path, and as long as they can repent, God will give them opportunities to obtain His salvation. When humans first rebel against God, He has no desire to put them to death; rather, He does all He can to save them. If someone really has no room for salvation, then God will cast them aside. The reason God is slow to punish certain people is that He wishes to save everyone who can be saved. He judges, enlightens, and guides people only with words, and does not use a rod to put them to death. Employing words to bring humans salvation is the purpose and significance of the final stage of work.

How Can Man Who Has Delimited God in His Notions Receive the Revelations of God?

The work of God is always moving forward, and though the purpose of His work does not change, the method by which He works constantly changes, which means that those who follow God are constantly changing, too. The more work God does, the more thorough man's knowledge of God is. Corresponding changes occur, too, in man's disposition in the wake of God's work. However, it is because the work of God is ever-changing that those who do not know the work of the Holy Spirit and those absurd people who do not know the truth become people who resist God. Not ever does the work of God conform to the notions of man, for His work is always new and never old, and never does He repeat old work, but rather forges ahead with work never done before. As God does not repeat His work, and man invariably judges God's current work by the work He did in the past, it has become exceedingly difficult for God to carry out each stage of work of the new age. Man has far too many difficulties! He is too conservative in his thinking! No one knows the work of God, yet everyone delimits it. When he leaves God, man loses life, truth, and God's blessings, yet neither does he accept life nor truth, much less the greater blessings God bestows upon mankind. All men wish to gain God, yet are unable to tolerate any changes in God's work. Those who do not accept God's new work believe that the work of God is immutable, that it forever remains at a standstill. In their belief, all that is needed to gain eternal salvation from God is to observe the law, and as long as they repent and confess their sins, the intentions of God will always be satisfied. They are of the opinion that God can only be the God under the law and the God who was nailed to the cross for man; it is their opinion, too, that God should not and cannot exceed the Bible. It is

precisely these opinions that have shackled them firmly to the laws of old and nailed them to dead regulations. There are even more who believe that whatever the new work of God might be, it has to be substantiated by prophecies, and that in each stage of such work, all those who follow Him with a "true" heart must also be shown revelations; if not, such work could not be the work of God. It is already no easy task for man to come to know God. Taken in addition to man's absurd heart and his rebellious nature of self-importance and conceit, it becomes all the more difficult for him to accept God's new work. Man neither gives careful scrutiny to the new work of God, nor accepts it with humility; instead, he adopts an attitude of contempt as he awaits revelations and guidance from God. Are these not manifestations of man rebelling against and resisting God? How can such people gain God's approval?

Jesus said that the work of Jehovah had fallen behind in the Age of Grace, just as I say today, that the work of Jesus has also fallen behind. If there had been only the Age of Law and not the Age of Grace, then Jesus would not have been crucified and could not have redeemed all mankind. If there had only been the Age of Law, could mankind ever have gotten as far as today? History moves forward, and is not history the natural law of God's work? Is this not a depiction of His management of man throughout the entire universe? History moves forward, and so does the work of God. God's intentions are constantly changing. He could not remain at a single stage of work for six thousand years, for as everyone knows, God is always new and never old, and He could not possibly keep doing work like the crucifixion, being nailed to the cross once, twice, three times…. It would be ridiculous to think thus. God does not keep on doing the same work; His work is ever-changing and always new, much as how I speak new words to you and do new work each day. This is the work I do, and what is key are

the words “new” and “wondrous.” “God is immutable, and God will always be God”: this saying is indeed true; the substance of God does not change, God is always God, and He could never become Satan, but this does not prove that His work is as constant and invariable as His substance. You declare God is immutable, but how, then, can you explain that God is always new and never old? The work of God continuously spreads and constantly changes, and His intentions are continuously manifested and made known to man. As man experiences God’s work, his disposition changes without cease, as does his knowledge. Whence, then, does this change arise? Is it not from the ever-changing work of God? If the disposition of man can change, why cannot man allow My work and My words to continuously change also? Must I be subject to the restrictions of man? In this, are you not using forced arguments and perverted logic?

Following His resurrection, Jesus appeared to the disciples and said, “I send the promise of My Father on you: but tarry you in the city of Jerusalem, until you be endued with power from on high.” Do you know how these words can be explained? Are you, now, endued with His power? Do you understand what “power” refers to? Jesus proclaimed that the Spirit of truth would be bestowed upon man during the last days. The last days are here now; do you understand how the Spirit of truth expresses words? Where does the Spirit of truth appear and work? In the book of prophecy of the prophet Isaiah, there was never any mention that a child named Jesus would be born in the age of the New Testament; it was merely written that a male infant named Emmanuel would be born. Why was the name “Jesus” not mentioned? Nowhere in the Old Testament does this name appear, so why, then, do you still believe in Jesus? Surely you did not only start believing in Jesus after seeing Him with your own eyes, did you? Or did you begin to believe upon receiving a revelation? Would God really show

you such grace? Would He bestow such great blessings upon you? What is the basis of your belief in Jesus? Why do you not believe that God has become flesh today? Why do you say that the absence of a revelation to you from God proves that He has not incarnated in the flesh? Must God inform people prior to commencing His work? Must He first receive their approval? Isaiah merely proclaimed that a male infant would be born in a manger; he never prophesied that Mary would give birth to Jesus. What exactly do you base your belief in Jesus born of Mary on? Surely your belief is not muddled? Some say that the name of God does not change. Why, then, did the name of Jehovah become Jesus? It was prophesied that the Messiah would come, so why then did a man by the name of Jesus come? Why did the name of God change? Was such work not carried out long ago? May God not do newer work today? The work of yesterday can be altered, and the work of Jesus can follow on from that of Jehovah. Cannot, then, the work of Jesus be succeeded by other work? If the name of Jehovah can be changed to Jesus, then cannot the name of Jesus also be changed? None of this is odd; it is just that people are too simple-minded. God will always be God. No matter how His work changes, and regardless of how His name might change, His disposition and wisdom will never change. If you believe that God can only be called by the name of Jesus, then your knowledge is far too limited. Do you dare assert that Jesus will forever be the name of God, that God will forever and always go by the name of Jesus, and that this will never change? Dare you assert with certainty that it is the name of Jesus that concluded the Age of Law and will also conclude the final age? Who can say that the grace of Jesus can bring the age to an end? If you lack a clear understanding of these truths, then not only will you be incapable of preaching the gospel, but you yourself will be unable to stand firm. When the day comes on which you resolve all the

difficulties of those religious people and refute all their fallacies, that shall be proof that you are absolutely certain of this stage of work and have not the slightest doubt. If you are unable to refute their fallacies, then they will frame you and slander you. Would that not be disgraceful?

The Jews all read the Old Testament and knew of Isaiah's prophecy that a male infant would be born in a manger. Why, then, despite being fully aware of this prophecy, did they still persecute Jesus? Was it not because of their rebellious nature and ignorance of the work of the Holy Spirit? At the time, the Pharisees believed the work of Jesus to be different from what they knew of the prophesied male infant, and people today reject God because the work of God incarnate does not conform to the Bible. Is not the essence of their rebelliousness toward God the same? Can you accept, without question, all the work of the Holy Spirit? If it is the work of the Holy Spirit, then it is the right stream, and you should accept it without any misgivings; you should not pick and choose what to accept. If you gain more insight into God and exercise more caution toward Him, then is this not uncalled for? You need not look for further substantiation from the Bible; if it is the work of the Holy Spirit, then you must accept it, for you believe in God to follow God, and you should not investigate Him. You should not seek further evidence of Me to prove that I am your God, but should be able to discern whether I am of benefit to you—this is what is most crucial. Even if you find much irrefutable proof within the Bible, it cannot bring you fully before Me. You merely live within the confines of the Bible, and not before Me; the Bible cannot help you know Me, nor can it deepen your love for Me. Though the Bible prophesied that a male infant would be born, none could fathom upon whom that prophecy would come to pass, for man did not know the work of God, and this is what caused the Pharisees to stand against Jesus. Some know that My work is in man's

interests, yet they continue to believe that Jesus and I are two entirely separate, mutually incompatible beings. At the time, Jesus only gave His disciples a series of sermons in the Age of Grace on such subjects as how to practice, how to gather together, how to supplicate in prayer, how to treat others, and so forth. The work He carried out was that of the Age of Grace, and He expounded only on how the disciples and those who followed Him ought to practice. He only did the work of the Age of Grace, and none of the work of the last days. When Jehovah set down the Old Testament law in the Age of Law, why did He not then do the work of the Age of Grace? Why did He not make clear in advance the work of the Age of Grace? Would this not have helped man to accept it? He only prophesied that a male infant would be born and come to power, but He did not carry out in advance the work of the Age of Grace. The work of God in each age has clear boundaries; He does only the work of the current age, and never carries out the next stage of work in advance. Only thus can His representative work of each age be brought to the fore. Jesus spoke only of the signs of the last days, of how to be patient and how to be saved, of how to repent and confess, and of how to bear the cross and endure suffering; never did He speak of how man in the last days should achieve entry, nor of how he should seek to satisfy God's intentions. As such, is it not ridiculous to search the Bible for God's work of the last days? What can you see by merely clutching the Bible? Be it an expositor of the Bible or a preacher, who could have seen the work of today in advance?

"He that has an ear, let him hear what the Spirit says to the churches." Have you now heard the words of the Holy Spirit? The words of God have come upon you. Do you hear them? God does the work of words in the last days, and such words are those of the Holy Spirit, for God is the Holy Spirit and can also become flesh; therefore, the words of the Holy Spirit, as

spoken of in the past, are the words of God incarnate today. There are many absurd people who believe that since it is the Holy Spirit talking, His voice should speak from the heavens for people to hear. Anyone who thinks this way does not know the work of God. In truth, the utterances spoken by the Holy Spirit are those spoken by God become flesh. The Holy Spirit cannot speak directly to man; even in the Age of Law, Jehovah did not speak directly to the people. Would it not be far less likely that He would do so in this age today? For God to speak utterances to carry out work, He must become flesh; otherwise, His work would not be able to accomplish its goals. Those who deny God incarnate are those who do not know the Spirit or the principles by which God works. Those who believe that now is the age of the Holy Spirit, yet do not accept His new work, are those who live amid a vague and abstract faith. Such people shall never receive the work of the Holy Spirit. Those who ask only for the Holy Spirit to speak and carry out His work directly, and do not accept the words or work of God incarnate, shall never be able to step into the new age or be brought complete salvation by God!

Only Those Who Know God and His Work Can Satisfy God

The work of God incarnate includes two parts. When He became flesh for the first time, people did not believe in Him or know Him, and they nailed Jesus to the cross. Then, when He became flesh for the second time, people still did not believe in Him, much less know Him, and once again they nailed Christ to the cross. Is man not the enemy of God? If man does not know Him, how could man be the intimate of God? How could he be qualified to bear testimony to God? Are man's claims of loving God, serving God, and glorifying God not all deceitful lies? If you devote your life to these unrealistic, impractical things, do you not labor in vain? How could you be God's intimate when you do not even know who God is? Is such a pursuit not vague and abstract? Is it not deceitful? How can one be an intimate of God? What is the practical significance of being an intimate of God? Can you be an intimate of God's Spirit? Can you see how great and exalted the Spirit is? To be the intimate of an invisible, intangible God—is that not vague and abstract? What is the practical significance of such a pursuit? Is it not all a deceitful lie? What you pursue is to become God's intimate, yet in fact you are Satan's lapdog, for you do not know God, and you pursue the non-existent "God of all things," which is invisible, intangible, and a product of your own notions. Vaguely speaking, such a "God" is Satan, and practically speaking, it is you yourself. You seek to be your own intimate, yet still say you pursue to become the intimate of God—is that not blasphemy? What is the value of such a pursuit? If the Spirit of God does not become flesh, then the essence of God is merely an invisible, intangible Spirit of life, formless and amorphous, of the nonmaterial kind, unapproachable and incomprehensible to man. How could man be the

intimate of an incorporeal, wondrous, unfathomable Spirit such as this? Is this not a joke? Such absurd reasoning is invalid and impractical. Created man is of an inherently different kind to the Spirit of God, so how could the two of them be intimates? If the Spirit of God were not realized in the flesh, if God did not become flesh and humble Himself by becoming a created being, then created man would be both unqualified and unable to be His intimate, and apart from those godly believers who may have the chance to be God's intimates after their souls have entered into heaven, most people would be unable to become the intimates of God's Spirit. And if people wish to become the intimates of God in heaven under the guidance of God incarnate, are they not astonishingly foolish non-humans? People merely pursue "faithfulness" to an invisible God, and pay not the slightest attention to the God that can be seen, for it is so easy to pursue an invisible God. People may do this however they like, but the pursuit of the visible God is not so easy. The person that seeks a vague God is absolutely unable to gain God, for things that are vague and abstract are all imagined by man, and incapable of being gained by man. If the God that came among you were a lofty and exalted God who was inaccessible to you, then how could you grasp His intentions? And how could you know and understand Him? If He only did His work, and had no normal contact with man, or was possessed of no normal humanity and unapproachable to mere mortals, then, even if He did much work for you but you had no contact with Him, and were unable to see Him, how could you know Him? If it were not for this flesh possessed of normal humanity, man would have no way of knowing God; it is only because of God's incarnation that man is qualified to be the intimate of God in the flesh. People become God's intimates because they come into contact with Him, because they live together with Him and keep Him company, and so gradually come to know Him. If it were not thus, would

man’s pursuit not be in vain? That is to say, it is not all because of God’s work that man is able to be God’s intimate, but because of the practicality and normality of God incarnate. It is only because God becomes flesh that people have the chance to perform their duty, and the chance to worship the true God. Is this not the most realistic and practical truth? Now, do you still wish to be the intimate of God in heaven? Only when God humbles Himself to a certain point, which is to say, only when God becomes flesh, can man be His intimate and confidant. God is of the Spirit: How are people qualified to be the intimates of this Spirit, who is so exalted and unfathomable? Only when the Spirit of God descends into the flesh, and becomes a created being with the same exterior as man, can people understand His intentions and be gained by Him in a practical way. He speaks and works in the flesh, shares in the joys, sorrows, and tribulations of humankind, lives in the same world as humankind, protects humankind, and guides them, and through this He cleanses people and allows them to gain His salvation and His blessing. Only when people have gained these things and truly understood God’s intentions can they be the intimates of God. Only this is practical. If God were invisible and intangible to people, how then could they be His intimates? Is this not empty doctrine?

Having believed in God till now, many people still pursue that which is vague and abstract. They have no grasp of the practicality of God’s work today, and still live among words and doctrines. Moreover, most have yet to enter into the reality of new phrases such as the “new generation of those who love God,” the “intimate of God,” the “exemplar and model of loving God,” and the “style of Peter”; instead, their pursuit is still vague and abstract, they still grope around in doctrine, and they have no comprehension of the reality of these words. When the Spirit of God becomes flesh, you can see and touch His work in the flesh. Yet if you are

still incapable of becoming His intimate, if you are still unable to be His confidant, then how could you be the confidant of the Spirit of God? If you do not know the God of today, how can you be one of the new generation of those who love God? Are these phrases not empty words and doctrines? Are you able to see the Spirit and grasp His intentions? Are these phrases not empty? It is not enough for you to simply speak these phrases and terms, and nor can you achieve God's satisfaction through resolution alone. You are satisfied with only speaking these words, and you do so to satisfy your own desires, to satisfy your own unrealistic ideals, and to satisfy your own notions and thinking. If you do not know the God of today, then regardless of what you do, you will be unable to satisfy God's intentions. What does it mean to be a confidant of God? Do you still not understand this? Since God's intimate is man, so God is also man. That is, God has become flesh, and has become man. Only those who are of the same kind can call each other confidants, only then can they be considered intimates. If God were of the Spirit, how could created man become His intimate?

Your belief in God, your pursuit of the truth, and even the way you conduct yourself should all be based on reality: Everything you do should be practical, and you should not pursue things that are illusory and fanciful. There is no value to behaving in this way, and, moreover, no meaning to such a life. Because your pursuit and life are spent amid nothing more than falsehood and deceit, and because you do not pursue things that have value and significance, the only things you gain are absurd reasoning and doctrine that are not of the truth. Such things bear no relation to the significance and value of your existence, and can only bring you to a hollow realm. In this way, your whole life will be without any value or meaning—and if you do not pursue a life of meaning, then you could live a hundred years and it would all be for nothing. How could that be called a human life? Is it not

actually the life of an animal? Likewise, if you try to follow the path of belief in God, yet make no attempt to pursue the God that can be seen and instead worship an invisible and intangible God, then is such pursuit not even more futile? In the end, your pursuit will become a pile of ruins. Of what benefit is such a pursuit to you? The biggest problem with man is that he only loves things that he cannot see or touch, things that are supremely mysterious and wondrous, and that are unimaginable by man and unattainable by mere mortals. The more unrealistic these things, the more they are analyzed by people, and people even pursue them heedless of all else, and attempt to obtain them. The more unrealistic they are, the more closely people scrutinize and analyze them, even going so far as to make up their own exhaustive ideas about them. On the contrary, the more realistic things are, the more dismissive people are toward them; they simply look down their noses at them, and are even contemptuous of them. Is this not precisely your attitude toward the realistic work I do today? The more realistic such things are, the more prejudiced you are against them. You do not spare any time to examine them, but simply ignore them; you look down your noses at these realistic, low-standard requirements, and even harbor numerous notions about this God who is most practical, and are simply incapable of accepting His practicality and normality. In this way, do you not hold to a vague belief? You have an unshakable belief in the vague God of times past, and no interest in the practical God of today. Is this not because the God of yesterday and the God of today are from two different eras? Is it not also because the God of yesterday is the exalted God of heaven, whereas the God of today is a tiny human being on earth? Is it not, moreover, because the God worshiped by man is the one produced by his notions, whereas the God of today is of tangible flesh, produced on earth? When all is said and done, is it not because the God of today is too realistic

that man does not pursue Him? For what the God of today asks of people is precisely that which people are most unwilling to do, and which makes them feel ashamed. Is this not making things difficult for people? Does this not lay bare people's scars? In this way, many people do not pursue the realistic God, the practical God, and so they become enemies of the incarnate God, which is to say, antichrists. Is this not an obvious fact? In the past, when God had yet to become flesh, you may have been a religious figure, or a devout believer. After God became flesh, many such devout believers unwittingly became antichrists. Do you know what is going on here? In your belief in God, you do not concentrate on reality or pursue the truth, but instead obsess over falsehoods—is this not the clearest source of your enmity to God incarnate? God incarnate is called Christ, so are not all those who do not believe in God incarnate antichrists? So, is the one you believe in and love truly this God in the flesh? Is it really this living, breathing God who is most realistic and extraordinarily normal? What, exactly, is the objective of your pursuit? Is it in heaven or on earth? Is it a notion or is it the truth? Is it God or is it some supernatural being? In fact, the truth is the most practical of life's aphorisms, and the highest of such aphorisms among all mankind. Because it is the requirement that God makes of man, and is the work personally done by God, thus it is called "life's aphorism." It is not an aphorism summed up from something, nor is it a famous quote from a great figure. Instead, it is the utterance to mankind from the Sovereign of the heavens and earth and all things; it is not some words summed up by man, but the inherent life of God. And so it is called "the highest of all life's aphorisms." People's pursuit of putting the truth into practice is the performance of their duty—that is to say, it is the pursuit of satisfying God's requirement. The essence of this requirement is the most realistic of all truths, rather than empty doctrine achievable by no man. If

your pursuit is nothing but doctrine and contains no reality, do you not rebel against the truth? Are you not someone who attacks the truth? How could such a person be someone who seeks to love God? People who are without reality are those who betray the truth, and they are all inherently rebellious!

Regardless of how you pursue, you must, above all else, understand the work that God does today, and you must know the significance of this work. You must understand and know what work God brings when He comes in the last days, what disposition He brings, and what will be made complete in man. If you do not know or understand the work that He has come to do in the flesh, then how can you grasp His intentions, and how can you become His intimate? In fact, being the intimate of God is not complicated, but neither is it simple. If people can understand it thoroughly and put it into practice, then it becomes uncomplicated; if people cannot understand it thoroughly, then it becomes a lot harder, and, furthermore, they become prone to having their pursuit lead them into vagueness. If, in the pursuit of God, people do not have their own position to stand by, and do not know what truth they should hold to, then this means that they have no foundation, and so it becomes difficult for them to stand firm. Today, there are so many who do not understand the truth, who cannot distinguish between good and evil or tell what to love or hate. Such people can hardly stand firm. Key to the belief in God is being able to put the truth into practice, to show consideration for God's intentions, to know God's work on man when He comes in the flesh and the principles by which He speaks. Do not follow the masses. You must have principles in what you should enter into, and you must hold to them. Holding firm to those things within you that are brought by God's enlightenment will be of help to you. If you do not, today you will veer one way, tomorrow you will veer the other, and you will never gain anything practical. To be like this is of no benefit to

your own life. Those who do not understand the truth always follow others: If people say that this is the work of the Holy Spirit, then you, too, say it is the work of the Holy Spirit; if people say it is the work of an evil spirit, then you, too, become doubtful, or also say it is the work of an evil spirit. You always parrot the words of others, and are incapable of distinguishing anything by yourself, nor are you able to think for yourself. This is someone without a position, who is unable to differentiate—such a person is a worthless wretch! You always repeat the words of others: Today it is said that this is the work of the Holy Spirit, but there is a probability that one day someone will say it is not the work of the Holy Spirit, and that it is in fact nothing but the deeds of man—yet you cannot discern this, and when you witness it being said by others, you say the same thing. It is actually the work of the Holy Spirit, but you say it is the work of man; have you not become one of those who blaspheme against the work of the Holy Spirit? In this, have you not opposed God because you cannot differentiate? Perhaps one day some fool will appear who says that "this is the work of an evil spirit," and when you hear these words you will be at a loss, and once again you will be constrained by the words of others. Every time someone stirs up disturbance, you are incapable of standing by your position, and this is all because you do not possess the truth. Believing in God and seeking to know God is no simple matter. These things cannot be achieved simply by gathering together and listening to preaching, and you cannot be perfected by passion alone. You must experience, and know, and be principled in your actions, and gain the work of the Holy Spirit. When you have undergone experiences, you will be able to discern many things—you will be able to distinguish between good and evil, between justice and wickedness, between what is of flesh and blood and what is of the truth. You should be

able to distinguish between all these things, and in so doing, no matter the circumstances, you will never be lost. Only this is your real stature.

Knowing the work of God is no simple matter. You should have standards and an objective in your pursuit, you should know how to seek the true way, how to measure whether or not it is the true way, and whether or not it is the work of God. What is the most basic principle in seeking the true way? You have to look at whether or not there is the work of the Holy Spirit in this way, whether or not these words are the expression of the truth, who is testified to, and what it can bring you. Distinguishing between the true way and the false way requires several aspects of basic knowledge, the most fundamental of which is to tell whether or not the work of the Holy Spirit is present therein. For the essence of people's belief in God is the belief in the Spirit of God, and even their belief in God incarnate is because this flesh is the embodiment of the Spirit of God, which means that such belief is still belief in the Spirit. There are differences between the Spirit and the flesh, but because this flesh comes from the Spirit, and is the Word become flesh, thus what man believes in is still the inherent essence of God. So, in distinguishing whether or not it is the true way, above all you must look at whether or not it has the work of the Holy Spirit, after which you must look at whether or not there is truth in this way. The truth is the life disposition of normal humanity, which is to say, that which was required of man when God created him in the beginning, namely, normal humanity in its entirety (including human sense, insight, wisdom, and the basic knowledge of being man). That is, you need to look at whether or not this way can lead people into a life of normal humanity, whether or not the truth that is spoken of is required according to the reality of normal humanity, whether or not this truth is practical and realistic, and whether or not it is most timely. If there is truth, then it is able to lead people into

normal and real experiences; people, furthermore, become ever more normal, their human sense becomes ever more complete, their life in the flesh and the spiritual life become ever more orderly, and their emotions become ever more normal. This is the second principle. There is one other principle, which is whether or not people have an increasing knowledge of God, and whether or not experiencing such work and truth can inspire a God-loving heart in them and bring them ever closer to God. In this it can be measured whether or not this way is the true way. Most fundamental is whether this way is realistic rather than supernatural, and whether or not it is able to provide for the life of man. If it conforms to these principles, the conclusion can be drawn that this way is the true way. I say these words not to make you accept other ways in your future experiences, nor as a prediction that there will be the work of another new age in the future. I say them so that you may be certain that the way of today is the true way, so that you will not only be partially sure in your belief in the work of today and unable to gain insight into it. There are even many who, despite being certain, still follow in confusion; such certainty has no principle to it, and such people must be eliminated sooner or later. Even those who are especially ardent in their following are three parts sure and five parts unsure, which shows that they have no foundation. Because your caliber is too poor and your foundation too shallow, you have no understanding of differentiation. God does not repeat His work, He does not do work that is not realistic, He does not make excessive requirements of man, and He does not do work that is beyond the reason of man. All the work He does is within the scope of man’s normal reason, and does not exceed the reason of normal humanity, and His work is done according to man’s normal requirements. If it is the work of the Holy Spirit, people become ever more normal, and their humanity becomes ever more normal. People gain an

increasing knowledge of their corrupt satanic disposition, and of the substance of man, and they also gain an ever greater longing for the truth. That is to say, the life of man grows and grows, and the corrupt disposition of man becomes more and more capable of change—all of which is the meaning of God becoming the life of man. If a way is incapable of exposing those things that are the substance of man, is incapable of changing the disposition of man, and, moreover, is incapable of bringing people before God or giving them a true understanding of God, and even causes their humanity to become ever more lowly and their reason ever more abnormal, then this way must not be the true way, and it may be the work of an evil spirit, or the old way. In short, it cannot be the present work of the Holy Spirit. You have believed in God for all these years, yet you have no inkling of the principles for differentiating between the true way and the false way, or for seeking the true way. Most people are not even interested in these matters; they merely go where the majority go, and repeat what the majority say. How is this someone who seeks the true way? And how can such people find the true way? If you grasp these several key principles, then whatever happens, you will not be misled. Today, it is crucial that people be able to make distinctions; this is what should be possessed by normal humanity, and this is what people must possess in their experience. If, even today, people still distinguish nothing in the process of following, and if their human sense still has not grown, then people are too foolish, and their pursuit is mistaken and deviated. There is not the slightest differentiation in your pursuit today, and while it is true, as you say, that you have found the true way, have you gained it? Have you been able to distinguish anything? What is the essence of the true way? In the true way, you have not gained the true way; you have not gained anything of the truth. This is to say, you have not achieved that which God requires of you, and thus there has been

no change in your corruption. If you continue to pursue in this way, you will ultimately be eliminated. Having followed to this day, you should be certain that the way that you have taken is the right way, and should have no further doubts. Many people are always uncertain and stop pursuing the truth because of some small matters. Such people are those who have no knowledge of God's work; they are those who follow God in confusion. People who do not know God's work are incapable of being His intimates, or of bearing testimony to Him. I advise those who only seek blessings and only pursue that which is vague and abstract to pursue the truth as soon as possible, so that their life may have meaning. Do not fool yourselves anymore!

The Difference Between the Ministry of God Incarnate and the Duty of Man

You must come to know the visions of God's work and grasp the general direction of His work. This is positive entry. Once you have accurately mastered the truth of visions, your entry will be secure; no matter how God's work changes, you will remain steadfast in your heart, be clear about the visions, and have a goal for your entry and your pursuit. In this way, all the experience and knowledge within you will grow deeper and become more detailed. Once you have grasped the bigger picture in its entirety, you will suffer no losses in life, nor will you go astray. If you do not come to know these steps of work, you shall suffer loss at each step, and it will take you more than a few days to turn things around, nor will you be able to set upon the right track in even a couple of weeks. Will this not cause delays? There is much in the way of positive entry and practice that you must master. As for the visions of God's work, you must grasp the following points: the significance of His work of conquest, the future path to being made perfect, what must be achieved through experiencing trials and tribulations, the significance of judgment and chastisement, the principles behind the work of the Holy Spirit, and the principles behind perfection and conquest. These all belong to the truth of visions. The rest are the three stages of work in the Age of Law, the Age of Grace, and the Age of Kingdom, as well as future testimony. These, too, are the truth of visions, and they are what is most fundamental as well as most crucial. At present, there is so much that you should enter into and practice, and it is now more layered and more detailed. If you have no knowledge of these truths, this proves that you have yet to achieve entry. Most of the time, people's knowledge of the truth is too shallow; they are unable to put into

practice certain basic truths and do not know how to handle even trivial matters. The reason that people are unable to practice truth is because their disposition is rebellious, and because their knowledge of the work of today is too superficial and one-sided. Thus, it is no easy task for people to be made perfect. You are much too rebellious, and you retain too much of your old self; you are unable to stand on the side of truth, and you are unable to practice even the most self-evident of truths. Such people cannot be saved and are those who have not been conquered. If your entry has neither detail nor objectives, growth will be slow in coming to you. If there is not the slightest reality to your entry, then your pursuit will be in vain. If you are unaware of the essence of truth, you will remain unchanged. Growth in man's life and changes in his disposition are achieved by entering into reality and, moreover, through entering into detailed experiences. If you have many detailed experiences during your entry, and you have much actual knowledge and entry, your disposition shall quickly change. Even if, at present, you are not completely clear about practice, you must at the very least be clear about the visions of God's work. If not, you shall be incapable of entry; entry is only possible once you have knowledge of the truth. Only if the Holy Spirit enlightens you in your experience will you gain a deeper understanding of the truth, and deeper entry. You must come to know the work of God.

In the beginning, after the creation of mankind, it was the Israelites who served as the basis of God's work. The whole of Israel was the base of Jehovah's work on earth. The work of Jehovah was to lead and shepherd man directly by setting forth the laws, so that man could live a normal life and worship Jehovah in a normal manner on earth. God in the Age of Law could be neither seen nor touched by man. Because all He did was to guide the earliest people corrupted by Satan, teaching and shepherding them, His

words contained nothing but laws, statutes, and the norms of human behavior, and did not provide them with the truths of life. The Israelites under His leadership had not been profoundly corrupted by Satan. His work of law was only the very first stage in the work of salvation, the very beginning of the work of salvation, and had practically nothing to do with changes in the life disposition of man. Therefore, there was no need at the beginning of the work of salvation for Him to assume flesh for His work in Israel. This is why He required a medium—a tool—through which to engage with man. Thus, there arose among created beings those who spoke and worked on behalf of Jehovah, which is how the sons of man and prophets came to work among man. The sons of man worked among man on behalf of Jehovah. To be called "sons of man" by Jehovah means that such people set forth the laws on behalf of Jehovah. They were also priests among the people of Israel, priests who were watched over and protected by Jehovah, and in whom the Spirit of Jehovah worked; they were leaders among the people and directly served Jehovah. The prophets, on the other hand, were dedicated to speaking, on behalf of Jehovah, to the people of all lands and tribes. They also prophesied the work of Jehovah. Be they the sons of man or the prophets, all were raised up by the Spirit of Jehovah Himself and had the work of Jehovah in them. Among the people, they were the ones who directly represented Jehovah; they did their work only because they were raised up by Jehovah and not because they were the flesh in which the Holy Spirit Himself was incarnated. Therefore, though they were alike in speaking and working on behalf of God, those sons of man and prophets in the Age of Law were not the flesh of God incarnate. God's work in the Age of Grace and the last stage was precisely the opposite, for the work of salvation and judgment of man were both done by God incarnate Himself, and so there was simply no need to raise up once more

the prophets and sons of man to work on His behalf. In the eyes of man, there are no essential differences between the essence and the method of their work. And it is for this reason that people are constantly confusing the work of God incarnate with that of the prophets and sons of man. The appearance of God incarnate was basically the same as that of the prophets and sons of man. And God incarnate was even more normal and more practical than the prophets. Hence, man is incapable of distinguishing between them. Man focuses solely on appearances, completely unaware that, even though the two are alike in being working and speaking, there is an essential difference between them. Because man's ability to tell things apart is too poor, he is unable to distinguish between simple issues, much less something so complex. When the prophets and those people used by the Holy Spirit spoke and worked, this was to do the duties of man, it was to serve the function of a created being, and it was something that man ought to do. However, the words and the work of God incarnate were to carry out His ministry. Though His external form was that of a created being, His work was not to carry out His function but His ministry. The term "duty" is used with regard to created beings, whereas "ministry" is used with regard to the flesh of God incarnate. There is a substantive difference between the two; they are not interchangeable. The work of man is only to do his duty, whereas the work of God is to manage, and to carry out His ministry. Therefore, though many apostles were used by the Holy Spirit and many prophets were filled with Him, their work and words were merely to perform their duty as created beings. Their prophecies may have exceeded the way of life spoken of by God incarnate, and their humanity may have even transcended that of God incarnate, but they were still doing their duty, and not fulfilling a ministry. The duty of man refers to the function of man; it is what is attainable by man. However, the ministry

carried out by God incarnate is related to His management, and this is unattainable by man. Whether God incarnate speaks, works, or manifests wonders, He is doing great work amidst His management, and such work cannot be done by man in His stead. The work of man is only to do his duty as a created being in a given stage of God's work of management. Without God's management, that is, if the ministry of God incarnate were to be lost, the duty of a created being would be lost. God's work in carrying out His ministry is to manage man, whereas man's performance of his duty is the fulfillment of his own obligation to meet the demands of the Creator, and can in no way be considered the carrying out of one's ministry. To the inherent substance of God—to His Spirit—the work of God is His management, but to God incarnate, who wears the external form of a created being, His work is the carrying out of His ministry. Whatever work He does is to carry out His ministry; all that man can do is to give his best within the scope of God's management and under His guidance.

Man's performance of his duty is, in actuality, the accomplishment of all that is inherent within man, which is to say, that which is possible for man. It is then that his duty is fulfilled. The defects of man during his service are gradually reduced through progressive experience and the process of his undergoing judgment; they do not hinder or affect man's duty. Those who cease to serve or yield and fall back for fear that there may be drawbacks to their service are the most cowardly of all. If people cannot express what they ought to express during service or achieve what is inherently possible for them, and instead go through the motions, they have lost the function that a created being should have. Such people are what are known as "mediocrities"; they are useless refuse. How can such people properly be called created beings? Are they not corrupt beings that shine on the outside but are rotten within? If a man calls himself God yet is unable to

express the being of divinity, do the work of God Himself, or represent God, he is undoubtedly not God, for he has not the substance of God, and that which God can inherently achieve does not exist within him. If man loses what is inherently attainable by him, he can no longer be considered man, and he is not worthy to stand as a created being or come before God and serve Him. Moreover, he is not worthy to receive the grace of God or to be watched over, protected, and made perfect by God. Many who have lost the trust of God go on to lose the grace of God. Not only do they not hate their evil deeds, but they brazenly propagate the idea that the way of God is incorrect, and the rebellious ones even deny the existence of God. How can such people, who are possessed of such rebelliousness, be entitled to enjoy the grace of God? Those who do not fulfill their duty are very rebellious against God, and owe much to Him, yet they turn around and lambaste that God is wrong. How could such kind of man be worthy of being made perfect? Is this not the precursor to being eliminated and punished? People who do not do their duty before God are already guilty of the most heinous of crimes, for which even death is an insufficient punishment, yet they have the gall to argue with God and match themselves against Him. What is the worth of perfecting such people? When people fail to fulfill their duty, they should feel guilt and indebtedness; they ought to hate their weakness and uselessness, their rebelliousness and corruption, and moreover, ought to give their life to God. Only then are they created beings who truly love God, and only such people are worthy of enjoying the blessings and promise of God, and of being made perfect by Him. And what of the majority of you? How do you treat the God who lives among you? How have you performed your duty before Him? Have you done all you were called upon to do, even at the expense of your own life? What have you sacrificed? Have you not received much from Me? Can you discern? How

loyal are you to Me? How have you served Me? And what of all that I have bestowed upon you and have done for you? Have you taken measure of it all? Have you all judged and compared this with what little conscience you have within you? Who could your words and actions be worthy of? Could it be that such minuscule sacrifice of yours is worthy of all I have bestowed upon you? I have no other choice and have been wholeheartedly devoted to you, yet you harbor wicked intentions and are half-hearted toward Me. That is the extent of your duty, your only function. Is this not so? Do you not know that you have utterly failed to perform the duty of a created being? How can you be considered a created being? Is it not clear to you what it is you are expressing and living out? You have failed to fulfill your duty, but you seek to gain the tolerance and bountiful grace of God. Such grace has not been prepared for ones as worthless and base as you, but for those who ask for nothing and gladly sacrifice. People such as you, such mediocrities, are utterly unworthy of enjoying the grace of heaven. Only hardship and interminable punishment shall accompany your days! If you cannot be faithful to Me, your fate shall be one of suffering. If you cannot be accountable to My words and My work, your outcome will be one of punishment. All grace, blessings, and the wonderful life of the kingdom shall have nothing to do with you. This is the end you deserve to meet and a consequence of your own making! Not only do those of ignorance and arrogance not try their best, nor perform their duty, they hold out their hands for grace, as if what they ask for is deserved. And if they fail to gain what they ask for, they become ever less faithful. How can such people be considered reasonable? You are of poor caliber and devoid of reason, completely incapable of fulfilling the duty you ought to fulfill during the work of management. Your worth has already plummeted. Your failure to repay Me for showing you such grace is already an act of extreme

rebelliousness, sufficient to condemn you and demonstrate your cowardice, incompetence, baseness, and unworthiness. What entitles you to keep your hands outstretched? That you are unable to be of the slightest assistance to My work, unable to be loyal, and unable to stand witness for Me are your misdeeds and failings, yet you instead attack Me, tell falsehoods of Me, and complain that I am unrighteous. Is this what constitutes your loyalty? Is this what constitutes your love? What other work can you do beyond this? How have you contributed to all the work that has been done? How much have you expended? I have already shown great tolerance by not blaming you, yet still you shamelessly make excuses to Me and complain about Me in private. Do you have even the slightest trace of humanity? Though the duty of man is tainted by the mind of man and his notions, you must do your duty and show your loyalty. The impurities in the work of man are an issue of his caliber, whereas, if man does not perform his duty, it shows his rebelliousness. There is no correlation between the duty of man and whether he receives blessings or suffers misfortune. Duty is what man ought to fulfill; it is his heaven-sent vocation, and should not depend on recompense, conditions, or reasons. Only then is he doing his duty. Receiving blessings refers to when someone is made perfect and enjoys God's blessings after experiencing judgment. Suffering misfortune refers to when someone's disposition does not change after they have experienced chastisement and judgment; they do not experience being made perfect but are punished. But regardless of whether they receive blessings or suffer misfortune, created beings should fulfill their duty, doing what they ought to do, and doing what they are able to do; this is the least that a person, a person who pursues God, should do. You should not do your duty only to receive blessings, and you should not refuse to act for fear of suffering misfortune. Let Me tell you this one thing: Man's performance of his duty is

what he ought to do, and if he is incapable of performing his duty, then this is his rebelliousness. It is through the process of doing his duty that man is gradually changed, and it is through this process that he demonstrates his loyalty. As such, the more you are able to do your duty, the more truth you shall receive, and the more real your expression shall become. Those who merely go through the motions in doing their duty and do not seek the truth shall be eliminated in the end, for such people do not do their duty in the practice of truth, and do not practice truth in the performance of their duty. They are those who remain unchanged and will suffer misfortune. Not only are their expressions impure, but everything they express is evil.

In the Age of Grace, Jesus also spoke many words and did much work. How was He different from Isaiah? How was He different from Daniel? Was He a prophet? Why is it said that He is Christ? What are the differences between them? They were all men who spoke words, and their words appeared more or less the same to man. They all spoke words and did work. The prophets of the Old Testament spoke prophecies, and similarly, so could Jesus. Why is this so? The distinction here is based on the nature of the work. To discern this matter, you must not consider the nature of the flesh, nor should you consider the depth or superficiality of their words. Always you must first consider their work and the effects their work achieves in man. The prophecies spoken by the prophets at the time did not supply the life of man, and the inspirations received by those such as Isaiah and Daniel were merely prophecies, and not the way of life. If not for the direct revelation of Jehovah, none could have done that work, which is not possible for mortals. Jesus, too, spoke many words, but such words were the way of life from which man could find a path to practice. That is to say, first, He could supply the life of man, for Jesus is life; second, He could reverse the distorted aspects of man; third, His work could succeed that of

Jehovah in order to carry on the age; fourth, He could grasp the needs within man and understand what man lacks; fifth, He could usher in a new age and conclude the old. That is why He is called God and Christ; not only is He different from Isaiah but also from all other prophets. Take Isaiah as a comparison for the work of the prophets. First, he could not supply the life of man; second, he could not usher in a new age. He was working under the leadership of Jehovah and not to usher in a new age. Third, the words he spoke were beyond him. He was receiving revelations directly from the Spirit of God, and others would not understand, even having listened to them. These few things alone are sufficient to prove that his words were no more than prophecies, no more than an aspect of work done in Jehovah's stead. He could not, however, completely represent Jehovah. He was Jehovah's servant, an instrument in Jehovah's work. He was only doing work within the Age of Law and within the scope of the work of Jehovah; he did not work beyond the Age of Law. On the contrary, the work of Jesus differed. He surpassed the scope of Jehovah's work; He worked as God incarnate and underwent crucifixion in order to redeem all mankind. That is to say, He carried out new work outside of the work done by Jehovah. This was the ushering in of a new age. In addition, He was able to speak of that which man could not achieve. His work was work within the management of God and involved the whole of mankind. He did not work in just a few men, nor was His work meant to lead a limited number of men. As for how God was incarnated as a man, how the Spirit gave revelations at that time, and how the Spirit descended upon a man to do work—these are matters that man cannot see or touch. It is utterly impossible for these truths to serve as proof that He is God incarnate. As such, distinction can only be made among the words and work of God, which are tangible to man. Only this is real. This is because matters of the Spirit are not visible to you and

are known clearly only by God Himself, and not even God's incarnate flesh knows all; you can only verify whether He is God from the work He has done. From His work, it can be seen that, first, He is able to open up a new age; second, He is able to supply the life of man and show man the way to follow. This is sufficient to establish that He is God Himself. At the very least, the work He does can fully represent the Spirit of God, and from such work it can be seen that the Spirit of God is within Him. As the work done by God incarnate was mainly to usher in a new age, lead new work, and open up a new realm, these alone are sufficient to establish that He is God Himself. This thus differentiates Him from Isaiah, Daniel, and the other great prophets. Isaiah, Daniel, and the others were all of a class of highly educated and cultured men; they were extraordinary men under the leadership of Jehovah. The flesh of God incarnate too was knowledgeable and had no lack of sense, but His humanity was particularly normal. He was an ordinary man, and the naked eye could not discern any special humanity about Him or detect anything in His humanity unlike that of others. He was not at all supernatural or unique, and He did not possess any higher education, knowledge, or theory. The life He spoke of and the path He led were not gained through theory, through knowledge, through life experience, or through family upbringing. Rather, they were the direct work of the Spirit, which is the work of the incarnate flesh. It is because man has great notions of God, and particularly because these notions are made of too many vague and supernatural elements that, in the eyes of man, a normal God with human weakness, who cannot work signs and wonders, is assuredly not God. Are these not the fallacious notions of man? If the flesh of God incarnate was not a normal man, then how could He be said to have become flesh? To be of the flesh is to be an ordinary, normal man; if He had been a transcendent being, then He would not have been of the flesh. To

prove that He is of the flesh, God incarnate needed to possess normal flesh. This was simply to complete the significance of the incarnation. However, this was not the case for the prophets and sons of man. They were gifted men used by the Holy Spirit; in the eyes of man, their humanity was particularly great, and they performed many acts that surpassed normal humanity. For this reason, man regarded them as God. Now you all must understand this clearly, for it has been the issue most easily confused by all men in ages past. Additionally, the incarnation is the most mysterious of all things, and God incarnate is the most difficult for man to accept. What I say is conducive to fulfilling your function and your understanding the mystery of the incarnation. This is all related to God's management, to the visions. Your understanding of this will be more beneficial to gaining knowledge of the visions, that is, God's work of management. In this way, you will also gain much understanding of the duty that different kinds of people ought to perform. Though these words do not directly show you the way, they are still of great help to your entry, for your lives at present are much lacking in visions, and this will become a significant obstacle preventing your entry. If you have been unable to understand these issues, then there will be no motivation driving your entry. And how can such a pursuit enable you to fulfill your duty properly?

God Is the Lord of All Created Beings

One stage of the work of the two previous ages was carried out in Israel, and one was carried out in Judea. Generally speaking, neither stage of this work left Israel, and each was performed upon the first chosen people. As a result, the Israelites believe that Jehovah God is only the God of the Israelites. Because Jesus worked in Judea, where He carried out the work of the crucifixion, the Jews view Him as the Redeemer of the Jewish people. They think that He is solely the King of the Jews, not of any other people; that He is not the Lord who redeems the English, nor the Lord who redeems the Americans, but the Lord who redeems the Israelites; and that it was the Jews whom He redeemed in Israel. In actuality, God is the Sovereign of all things. He is the God of all created beings. He is not only the God of the Israelites, nor of the Jews; He is the God of all created beings. The previous two stages of His work took place in Israel, which has created certain notions in people. They believe that Jehovah did His work in Israel, that Jesus Himself carried out His work in Judea, and, furthermore, that He became flesh to work—and whatever the case, this work did not extend beyond Israel. God did not work in Egyptians or Indians; He only worked in the Israelites. Thus do people form various notions, and delineate God's work within a certain scope. They say that when God works, He must do so among the chosen people, and in Israel; save for the Israelites, God works upon no others, nor is there any greater scope to His work. They are especially strict when it comes to keeping God incarnate in line, and do not permit Him to move beyond the bounds of Israel. Are these not all just human notions? God made all of the heavens and earth and all things, He made all created beings, so how could He restrict His work to only Israel? If that were the case, what would be the point of Him making all created

beings? He created the whole world, and He has carried out His six-thousand-year management plan not only in Israel, but upon every person in the universe. Regardless of whether they live in China, the United States, the United Kingdom or Russia, every person is a descendant of Adam; they are all made by God. Not one of them can escape the bounds of created beings, and not one of them can separate themselves from the label of "descendant of Adam." They are all created beings, they are all the offspring of Adam, and they are also all the corrupted descendants of Adam and Eve. It is not only the Israelites who are created beings, but all people; it is just that some have been cursed, and some have been blessed. There are many agreeable things about the Israelites; God worked upon them in the beginning because they were the least corrupt. The Chinese do not bear comparison to them; they are far inferior. So, God initially worked among the people of Israel, and the second stage of His work was only carried out in Judea—which has led to a lot of notions and rules among man. In fact, if God were to act according to human notions, He would only be the God of the Israelites, and would thus be incapable of extending His work to the Gentile nations, for He would only be the God of the Israelites, and not the God of all created beings. The prophecies said that Jehovah's name would be great among the Gentile nations, that it would spread to the Gentile nations. Why was this prophesied? If God were only the God of the Israelites, then He would only work in Israel. Moreover, He would not spread this work, and He would not make such a prophecy. Since He did make this prophecy, He will surely extend His work among the Gentile nations, among every nation and all lands. Since He said this, He must do it; this is His plan, for He is the Lord who created the heavens and earth and all things, and the God of all created beings. Regardless of whether He works among the Israelites, or throughout the whole of Judea, the work He

does is the work of the entire universe, and the work of all humanity. The work He does today in the nation of the great red dragon—in a Gentile nation—is still the work of all humanity. Israel could be the base for His work on earth; likewise, China can also be the base for His work among the Gentile nations. Has He not now fulfilled the prophecy that "the name of Jehovah shall be great among the Gentile nations"? The first step of His work among the Gentile nations is this work, the work He does in the nation of the great red dragon. That God incarnate should work in this land, and work among these cursed people, is particularly at odds with human notions; these are the lowliest people of all, they have no worth, and they were initially forsaken by Jehovah. People can be abandoned by other people, but if they are abandoned by God, then no one is more devoid of status, no one is of lower worth. For a created being, being possessed by Satan or being abandoned by people is something that feels very painful—but for a created being to be forsaken by the Creator means that they could have no lower status. The descendants of Moab were cursed, and they were born in this backward country; without a doubt, of all the people under the influence of darkness, the descendants of Moab have the lowest status. Because these people have heretofore been of the lowest status, the work done upon them is best able to shatter human notions, and is also most beneficial to the whole of God's six-thousand-year management plan. Doing such work among these people is the best way of shattering human notions, and with this God launches an era; with this He shatters all human notions; with this He ends the work of the entire Age of Grace. His first work was carried out in Judea, within the bounds of Israel; among the Gentile nations, He did not do any work to launch the new era. The final stage of work is not only carried out among the Gentiles, but even more so among those who have been cursed. This one point is the evidence most

capable of humiliating Satan, and thus, God "becomes" the God of all created beings in the universe, the Lord of all things, the object of worship for everything with life.

Today, there are those who still do not understand what new work God has begun. Among the Gentile nations, God has ushered in a new beginning. He has begun a new era, and initiated new work—and He performs this work upon the descendants of Moab. Is this not His newest work? No one throughout history has ever experienced this work before. No one has even heard of it, much less appreciated it. God's wisdom, God's wonder, God's unfathomability, God's greatness, and God's holiness are all made manifest through this stage of work, the work of the last days. Is this not new work, work that shatters human notions? There are those who think thusly: "Since God cursed Moab and said that He would abandon Moab's descendants, how could He save them now?" These are the Gentiles who were cursed by God and driven out of Israel; the Israelites called them "Gentile dogs." In everyone's view, they are not only Gentile dogs, but even worse, the sons of destruction; which is to say, they are not God's chosen people. They may have been born within the bounds of Israel, but they do not belong to the people of Israel, and were expelled to Gentile nations. They are the lowliest of all people. It is precisely because they are the lowliest among humanity that God carries out His work of launching a new age among them, for they are representative of corrupt humanity. God's work is selective and targeted; the work He does in these people today is also work that is performed upon the created beings. Noah was a created being, as are his descendants. Anyone in the world who are of flesh and blood are created beings. God's work is directed at all created beings; it is not dependent on whether someone is cursed after they were created. His management work is directed at all created beings, not those chosen people

who have not been cursed. Since God wishes to carry out His work among His created beings, He will certainly carry it out to successful completion, and He will work among those people who are beneficial to His work. Therefore, He shatters all conventions when He works among people; to Him, the words "cursed," "chastised" and "blessed" are meaningless! The Jewish people are good, as are the chosen people of Israel; they are people of good caliber and humanity. In the beginning, it was among them that Jehovah launched His work, and performed His earliest work—but to perform the work of conquest on them today would be meaningless. They, too, may be part of the created beings, and there may be much that is positive about them, but to carry out this stage of work among them would be pointless; God would not be able to conquer people, nor would He be able to convince all created beings, which is precisely the point of switching His work to these people of the nation of the great red dragon. Of greatest significance here is His launching an era, His shattering of all rules and all human notions and His ending of the work of the entire Age of Grace. If His current work were carried out among the Israelites, by the time His six-thousand-year management plan comes to a close, everyone would believe that God is only the God of the Israelites, that only the Israelites are God's chosen people, that only the Israelites deserve to inherit God's blessing and promise. God's incarnation during the last days in the Gentile nation of the country of the great red dragon accomplishes His work of being the God of all created beings; He completes the whole of His management work, and He ends the central part of His work in the nation of the great red dragon. The core of these three stages of work is the salvation of man—namely, making all created beings worship the Creator. Thus, there is great meaning to each stage of work; God does nothing that is without meaning or value. On one hand, this stage of work ushers in a new era and ends the previous

two eras; on the other hand, it shatters all human notions and all the old ways of human belief and knowledge. The work of the previous two ages was carried out according to different human notions; this stage, however, completely eliminates human notions, thereby utterly conquering humanity. Through conquering the descendants of Moab, through the work carried out among the descendants of Moab, God shall conquer all people throughout the universe. This is the deepest significance of this stage of His work, and it is the most valuable aspect of this stage of His work. Even if you now know that your own status is lowly and that you are of low worth, you will still feel that you have met with the most joyous thing: You have inherited a great blessing, received a great promise, and you can help accomplish this great work of God. You have beheld God's true countenance, you know God's inherent disposition, and you follow God's will. The previous two stages of God's work were carried out in Israel. If this stage of His work during the last days were also carried out among the Israelites, not only would all created beings believe that only the Israelites were God's chosen people, but God's entire management plan would fail to attain its desired effect. During the period in which the two stages of His work were carried out in Israel, no new work—nor any work of launching a new era—was carried out among the Gentile nations. Today's stage of work—the work of launching a new era—is first carried out among the Gentile nations, and is, furthermore, initially carried out among the descendants of Moab, thus launching the entire era. God has shattered any knowledge contained within human notions, permitting none of it to remain. In His work of conquest, He has shattered human notions, those old, earlier human ways of knowledge. He lets people see that with God there are no rules, that there is nothing old about God, that the work He does is entirely liberated, entirely free, and that He is right in all He does. You must fully submit to any work

that He does among the created beings. All of the work He does has meaning, and is carried out according to His own intentions and wisdom, and not according to human choices and notions. If something is beneficial to His work, He does it; and if something is not beneficial to His work, He does not, no matter how good it is! He works and selects the recipients and location of His work in accordance with the meaning and purpose of His work. He does not adhere to past rules when He works, nor does He follow old formulas. Instead, He plans His work according to the work's significance. Ultimately, He will attain a genuine effect and the anticipated goal. If you do not understand these things today, this work will have no effect in you.

Where Do You Stand on the Thirteen Epistles?

The New Testament of the Bible contains the thirteen epistles of Paul. Over the time that he did his work, Paul wrote these thirteen letters to the churches that believed in Jesus Christ. That is, Paul was raised up and wrote these letters after Jesus ascended to heaven. His letters are testimonies of the Lord Jesus' resurrection and ascension to heaven after His death, and they also spread the way of repentance and bearing the cross. Of course, all these messages and testimonies were meant to teach the brothers and sisters in various locations around Judea at that time, because back then, Paul was the Lord Jesus' servant, and he had been raised up to bear witness to the Lord Jesus. During each period of the Holy Spirit's work, various people are raised up to perform His different work, that is, to do the work of the apostles in order to continue the work that God completes Himself. If the Holy Spirit did it directly, and no people were raised up, then it would be very difficult for the work to be carried out. As such, Paul became one who was struck down while on the road to Damascus, and who then was raised up to be a witness for the Lord Jesus. He was an apostle apart from Jesus' twelve disciples. In addition to spreading the gospel, he also undertook the work of shepherding for the churches at various locations, which involved looking after the brothers and sisters of the churches—in other words, leading the brothers and sisters in the Lord. Paul's testimony was to make known the fact of the Lord Jesus' resurrection and ascension to heaven, as well as to teach people to repent, confess, and walk the way of the cross. He was one of Jesus Christ's witnesses of that time.

Paul's thirteen epistles were selected for use in the Bible. He wrote all thirteen of them to address the different states of people in various places. He was moved by the Holy Spirit to write them, and taught brothers and

sisters everywhere from the position of an apostle (from the standpoint of a servant of the Lord Jesus). Thus, Paul's letters did not originate from prophecies or directly from visions, but came from the work he undertook. These letters are not strange, nor are they as difficult to comprehend as prophecies. They are written simply as letters, and include neither prophecies nor mysteries; they only contain ordinary instructional words. Even though many of their words might be hard for people to grasp or difficult to understand, they arose only from Paul's own interpretations and from the enlightenment of the Holy Spirit. Paul was just an apostle; he was a servant used by the Lord Jesus, not a prophet. While walking through various lands, he wrote letters to brothers and sisters of the churches, or, while he was ill, he wrote to churches that were particularly on his mind but to which he could not go. Accordingly, his letters were kept by people and later collected, organized, and arranged after the Four Gospels in the Bible by future generations. Of course, they selected and made a compilation of all of the best letters he had written. These epistles were beneficial to the lives of the churches' brothers and sisters, and were of particular renown in his time. When Paul wrote them, his purpose was not to write a spiritual work that would enable his brothers and sisters to find a path of practice or a spiritual biography to express his own experiences; he did not intend to write a book to become an author. He was simply writing letters to his brothers and sisters of the Lord Jesus Christ's church. Paul taught his brothers and sisters, from his position as a servant, to tell them of his burden, of the intentions of the Lord Jesus, and of what tasks He had entrusted to people for the future. This was the work Paul performed. His words were quite edifying for the experience of all future brothers and sisters. The truths he communicated in these many letters were what people in the Age of Grace ought to practice, which is why these letters were

arranged into the New Testament by the later generations. No matter what Paul's outcome ended up being, he was someone who was used in his time, and who supported his brothers and sisters in the churches. His outcome was determined by his substance, as well as his having initially been struck down. He was able to speak those words back then because he possessed the work of the Holy Spirit, and it was because of this work that Paul bore a burden for the churches. As such, he was able to supply his brothers and sisters. However, due to certain special circumstances, Paul was not personally able to go to the churches to work, so he wrote letters to them to admonish his brothers and sisters in the Lord. At first, Paul persecuted the disciples of the Lord Jesus, but after Jesus ascended to heaven—that is, after Paul "saw the light"—he stopped persecuting the Lord Jesus' disciples, and no longer persecuted those saints who preached the gospel for the sake of the Lord's way. After Paul saw Jesus appear to him as a bright light, he accepted the Lord's commission, and thus became someone who was used by the Holy Spirit to spread the gospel.

Paul's work back then was simply to support and supply his brothers and sisters. He was not like some people, who wished to carve out a career or produce works of literature, explore other ways out, or to find paths apart from the Bible along which to lead these people in the churches so that they could all attain new entry. Paul was a person who was used; in doing the things he did, he was merely fulfilling his responsibility. If he had not borne a burden for the churches, then he would have been considered to have neglected his responsibility. If something disturbing had happened, or there had been an incident of betrayal in the church that had led to an abnormal state of the people there, then he could be considered to have not performed his work properly. If a worker bears a burden toward the church, and also works to the best of their abilities, then this proves that this person is a

worker who is qualified—qualified to be used. If a person feels no burden for the church, and achieves no results in their work, and most of the people they lead are weak or they even fall, then such a worker has not fulfilled their duty. Likewise, Paul was no exception, which was why he had to look after the churches and frequently write letters to his brothers and sisters. It was in this manner that he was able to supply the churches and look after his brothers and sisters; it was only in this way that the churches could receive provision and shepherding from him. The words of the letters he wrote were very profound, but they were written to his brothers and sisters under the condition of his having attained the enlightenment of the Holy Spirit, and he wove his personal experiences and the burden he felt into his writing. Paul was merely a person who was used by the Holy Spirit, and the contents of his letters were all interspersed with his personal experiences. The work he did simply represents the work of an apostle, not work directly performed by the Holy Spirit, and it also differs from the work of Christ. Paul was merely doing his duty, which was why he supplied his brothers and sisters in the Lord with his burden as well as his personal experiences and insights. Paul was simply carrying out the work of God's commission by providing his personal insights and understanding; this certainly was not an instance of work directly performed by God Himself. As such, Paul's work was mixed with human experience and with human views and understandings of the church's work. However, these human views and understandings cannot be said to be the work of evil spirits or the work of flesh and blood; they can only be said to be the knowledge and experiences of a person who had been enlightened by the Holy Spirit. By this I mean that Paul's letters are not books from heaven. They are not holy, and were not at all uttered or expressed by the Holy Spirit; they are merely an expression of Paul's burden for the church. My purpose in saying all of this

is to make you understand the difference between the work of God and the work of man: God's work represents God Himself, while man's work represents man's duty and experiences. One should not regard God's normal work as the intentions of man and His supernatural work as the intentions of God; moreover, one should not regard man's lofty preaching as God's utterances or as books from heaven. All such views would be unethical. Many people, upon hearing Me dissect Paul's thirteen epistles, believe that Paul's letters must not be read, and that Paul was a terribly sinful man. There are even many people who think My words are unfeeling, that My assessment of Paul's epistles is inaccurate, and that those letters cannot be regarded as expressions of man's experiences and burdens. They believe they should instead be regarded as God's words, that they are as important as John's Book of Revelation, that they cannot be abridged or added to, and, moreover, that they cannot be casually explained. Are all of these human assertions not incorrect? Is that not completely due to the fact that people have no sense? Paul's letters do benefit people a lot, and they already have a history of more than 2,000 years. However, to this day, there are still many people who cannot fathom what he said back then. People perceive Paul's letters to be the greatest masterpieces in all of Christianity, and that no one can unravel them, and no one can fully understand them. In fact, these letters are just like the biography of a spiritual person, and cannot be compared to the words of Jesus or the great visions seen by John. By contrast, what John saw were great visions from heaven—prophecies of God's own work—that were unachievable by man, whereas Paul's letters are merely descriptions of what a man saw and experienced. They are what man is capable of, but are neither prophecies nor visions; they are simply letters that were sent to various places. For the people of the time, however, Paul was a worker, and his words therefore had value, because he was

someone who had accepted what was entrusted to him. Hence, his letters were beneficial to all those who sought Christ. Even though those words had not been personally spoken by Jesus, they were, in the end, essential for their time. As such, the people who came after Paul arranged his letters in the Bible, thus enabling them to be passed down to this day. Do you understand My meaning? I am simply giving you an accurate explanation of these letters, and dissecting them without denying their benefit and value to people as references. If, after reading My words, you not only deny Paul's letters, but determine them to be heresy or valueless, then it can only be said that your comprehension ability is too poor, as are your insights and your judgment of things; it certainly cannot be said that My words are overly one-sided. Do you understand now? The important things for you to comprehend are the actual situation of Paul's work at the time and the background against which his letters were written. If you have a correct view of these circumstances, then you will also have a correct view of Paul's epistles. At the same time, once you have fathomed the essence of those letters, your assessment of the Bible will be correct, and you will then understand why Paul's epistles have been so worshiped by later generations of people for so many years, as well as why there are even many people who treat him as God. Would that not be what you would think, too, if you did not understand?

One who is not God Himself cannot represent God Himself. Paul's work can only be said to be a part of the human view and a part of the Holy Spirit's enlightenment. Paul wrote these words from a human point of view, with enlightenment from the Holy Spirit. This is not a rare thing. It was therefore unavoidable that his words were interspersed with some human experiences, and he later used his own personal experiences to provide for and support his brothers and sisters at the time. The letters he wrote cannot

be categorized as life study, nor can they be categorized as biographies or message. Moreover, these were neither truths practiced by the church nor church administrative decrees. As someone with a burden—a person assigned to work by the Holy Spirit—this is something they simply have to do. If the Holy Spirit raises people up and grants them a burden, but they do not take up the work of the church, and cannot manage its affairs well, or satisfactorily resolve all of its problems, then this proves that those people do not fulfill their duties properly. It was therefore not a very mysterious thing for an apostle to be able to write letters over the course of their work. This was part of their job; they were obligated to do it. Their purpose in writing letters was not to write a life study or a spiritual biography, and it most certainly was not to open up another way out for saints. Rather, they did it to fulfill their own function and be a loyal servant to God, so that they could give an account to God by completing the tasks with which He had entrusted them. They had to take responsibility for themselves and for their brothers and sisters in their work, and they had to do their job well and take the affairs of the church to heart: All of this was just part of their job.

If you have gained an understanding of Paul's letters, you will also have a correct idea and assessment regarding both Peter's and John's epistles. You will never again look upon these letters as books from heaven that are holy and inviolable, much less will you regard Paul as God. After all, God's work is different from man's work and, moreover, how could His expressions be the same as theirs? God has His own particular disposition, while man has duties they ought to perform. God's disposition is expressed in His work, while man's duty is embodied in the experiences of man and expressed in the pursuits of man. It therefore becomes evident through the work that is done whether something is God's expression or man's expression. It does not need to be explained by God Himself, nor does it

require man to strive to bear witness; moreover, it does not need God Himself to suppress any person. All of this comes as a natural revelation; it is neither forced nor something that man can interfere with. Man's duty can be known through their experiences, and it does not require people to do any extra experiential work. All of man's essence can be revealed as they perform their duty, whereas God can express His inherent disposition while performing His work. If it is man's work then it cannot be covered up. If it is God's work, then God's disposition is even more impossible to be concealed by anyone, much less be controlled by man. No man can be said to be God, nor can their work and words be looked upon as holy or regarded as immutable. God can be said to be human because He clothed Himself in flesh, but His work cannot be considered to be man's work or man's duty. Moreover, God's utterances and Paul's letters cannot be equated, nor can God's judgment and chastisement and man's words of instruction be spoken of on equal terms. There are, therefore, principles that distinguish God's work from man's work. These are differentiated according to their essences, not by the scope of the work or its temporary efficiency. On this subject, most people make mistakes of principle. This is because man looks at the exterior, which they can achieve, while God looks at the essence, which cannot be observed with mankind's physical eyes. If you regard God's words and work as the duties of an average man, and view man's large-scale work as the work of God clothed in the flesh rather than the duty man performs, then are you not mistaken in principle? Man's letters and biographies can be easily written, but only upon the foundation of the work of the Holy Spirit. However, God's utterances and work cannot be easily accomplished by man or achieved by human wisdom and thinking, nor can people explain them thoroughly after exploring them. If these matters of principle do not evoke any reaction in you, then your faith

is evidently not very true or refined. It can only be said that your faith is full of vagueness, and is both confused and unprincipled. Without even understanding the most basic essential issues of God and man, is this sort of faith not one that completely lacks perceptiveness? How could Paul possibly be the only person used throughout all of history? How could he possibly be the only one who ever worked for the church? How could he be the only one to have written to churches to support them? Regardless of the scale or influence of the work of these people, or even the results of their work, are not the principles and essence of such work all similar? Are there not things about it that are completely different from the work of God? Even though there are clear differences between each stage of God's work, and even though many of His work methods are not entirely the same, do they not all have just a single essence and source? Accordingly, if a person is still unclear about these things now, then they are too lacking in reason. If, after reading these words, a person still says Paul's letters are holy and inviolable and are different from the biographies of any spiritual personage, then this person's reason is far too abnormal, and such a person is undoubtedly a doctrinal expert who is completely devoid of sense. Even if you worship Paul, you cannot use your warm feelings toward him to twist the truth of the facts or to refute the existence of truth. Furthermore, what I have said in no way sets all of Paul's work and letters afire or completely denies their value as references. No matter what, My intention in speaking these words is for you to gain a proper understanding and a reasonable assessment of all things and people: Only this is normal reason; only this is what just people who possess the truth ought to equip themselves with.

Success or Failure Depends on the Path That Man Walks

Most people believe in God for the sake of their future destination, or for temporary enjoyment. For those who have not undergone any pruning, they believe in God in order to enter into heaven, in order to gain rewards. They do not believe in God in order to be made perfect, or to fulfill the duty of a created being. Which is to say that most people do not believe in God in order to fulfill their responsibilities, or to complete their duty. Rarely do people believe in God in order to lead meaningful lives, nor are there those who believe that, since man is alive, he should love God because it is perfectly natural and justified to do so, and is the natural vocation of man. In this way, although different people each pursue their own goals, the aim of their pursuit and the motivation behind it are all alike, and, what is more, for most of them the objects of their worship are much the same. Over the last several thousand years, many believers have died, and many have died and been born again. It is not just one or two people who seek after God, nor even one or two thousand, yet most of these people pursue for the sake of their own prospects or their glorious hopes for the future. Those who are devoted to Christ are few and far between. Many devout believers have still died ensnared in their own nets, and the number of people who have been victorious, moreover, is pifflingly small. To this day, the reasons why people fail, or the secrets of their victory, are still unknown to them. Those who are obsessed with seeking after Christ have still not had their moment of sudden insight, they have not gotten to the bottom of these mysteries, because they simply do not know. Though they make painstaking efforts in their pursuit, the path they walk is the path of failure once walked by their predecessors, and not the path of success. In this way, regardless of how

they seek, do they not walk the path that leads to darkness? Is what they gain not bitter fruit? It is hard enough to predict whether the people who emulate those who succeeded in times past will ultimately come to fortune or calamity. How much worse are the odds, then, for the people who seek by following in the footsteps of those who failed? Do they not stand an even greater chance of failure? What value is there to the path they walk? Are they not wasting their time? Irrespective of whether people succeed or fail in their pursuit, there is, in short, a reason why they do so, and it is not the case that their success or failure is determined by seeking however they please.

The most fundamental requirement of man's belief in God is that he have an honest heart, and that he fully devote himself, and truly submit. What is hardest for man is to provide his whole life in exchange for true belief, through which he can gain the entire truth, and fulfill his duty as a created being. This is what is unattainable by those who fail, and it is even more unattainable by those who cannot find Christ. Because man is not good at wholly devoting himself to God, because man is not willing to perform his duty for the Creator, because man has seen the truth but avoids it and walks his own path, because man always pursues by following the path of those who have failed, because man always rebels against Heaven, thus, man always fails, is always ensnared by Satan's trickery and by his own net. Because man does not know Christ, because man is not adept at understanding and experiencing the truth, because man is too worshipful of Paul and too covetous of heaven, because man is always demanding that Christ obey him and ordering God about, thus those great figures and those who have experienced the vicissitudes of the world are still mortal, and still die amid God's chastisement. All I can say of such people is that they die a tragic death, and that the consequence for them—their death—is not

without justification. Is their failure not even more intolerable to the law of Heaven? The truth comes from the world of man, yet the truth among man is passed on by Christ. It originates from Christ, that is, from God Himself, and this is not something man is capable of. Yet Christ provides only the truth; He does not come to decide whether man will be successful in his pursuit of the truth. Thus it follows that success or failure in the truth is all down to man's pursuit. Man's success or failure in the truth has never had anything to do with Christ, but is instead determined by his pursuit. Man's destination and his success or failure cannot be heaped upon the head of God, so that God Himself is made to bear it, because this is not a matter for God Himself, but is directly related to the duty that created beings should perform. Most people do have a little knowledge of the pursuit and destination of Paul and Peter, yet people know nothing more than the outcomes of Peter and Paul, and are ignorant of the secret behind Peter's success, or the deficiencies that led to Paul's failure. And so, if you are completely incapable of seeing through to the essence of their pursuit, then the pursuit of most of you will still fail, and even if a small number of you will be successful, still they will not be the equal of Peter. If the path of your pursuit is the right one, then you have a hope of success; if the path you tread in pursuit of the truth is the wrong one, then you will forever be incapable of success, and will meet the same end as Paul.

Peter was a man who was made perfect. Only after experiencing chastisement and judgment, and thus gaining a pure God-loving heart, was he fully made perfect; the path he walked was the path of being made perfect. Which is to say that, from the very beginning, the path that Peter walked was the right one, and his motivation for believing in God was the right one, and so he became someone who was made perfect and he trod a new path that man had never walked upon before. However, the path that

Paul had walked upon since the beginning was the path of opposition to Christ, and it was only because the Holy Spirit wished to use him, and to take advantage of his gifts and all his merits for His work, that he worked for Christ for several decades. He was merely someone who was used by the Holy Spirit, and he was not used because Jesus looked favorably upon his humanity, but because of his gifts. He was able to work for Jesus because he was struck down, not because he was happy to do so. He was able to do such work because of the enlightenment and guidance of the Holy Spirit, and the work he did by no means represented his pursuit, or his humanity. The work of Paul represented the work of a servant, which is to say that he did the work of an apostle. Peter, though, was different: He also did some work; it was not as great as the work of Paul, but he worked whilst pursuing his own entry, and his work was different from the work of Paul. Peter's work was the performance of the duty of a created being. He did not work in the role of an apostle, but worked whilst pursuing the love for God. The course of Paul's work also contained his personal pursuit: His pursuit was for the sake of nothing more than his hopes for the future, and his desire for a good destination. He did not accept refinement during his work, nor did he accept pruning. He believed that as long as the work he did satisfied God's intentions, and all that he did was pleasing to God, then a reward ultimately awaited him. There were no personal experiences in his work—it was all for its own sake, and not carried out amid the pursuit of change. Everything in his work was a transaction, it contained none of the duty or submission of a created being. During the course of his work, there occurred no change in Paul's old disposition. His work was merely of service to others, and was incapable of bringing about changes in his disposition. Paul carried out his work directly, without having been made perfect or pruned, and he was motivated by reward. Peter was different: He

was someone who had undergone pruning and refinement. The aim and motivation of the work of Peter were fundamentally different to those of Paul. Although Peter did not do a large amount of work, his disposition underwent many changes, and what he sought was the truth, and real change. His work was not carried out simply for the sake of the work itself. Although Paul did much work, it was all the work of the Holy Spirit, and even though Paul cooperated in this work, he did not experience it. That Peter did much less work was only because the Holy Spirit did not do that much work through him. The quantity of their work did not determine whether they were made perfect; the pursuit of one was in order to receive rewards, and that of the other was in order to achieve an ultimate love for God, and fulfill his duty as a created being, to the extent that he could live out a lovely image in order to satisfy God's intentions. Externally they were different, and so too were their essences different. You cannot determine who of them was made perfect based on how much work they did. Peter sought to live out the image of one who loves God, to be someone who submitted to God, to be someone who accepted pruning, and to be someone who fulfilled his duty as a created being. He was able to devote himself to God, to put the entirety of himself in the hands of God, and submit to Him until death. That was what he resolved to do and, moreover, that was what he achieved. This is the fundamental reason why finally his end was different to that of Paul. The work that the Holy Spirit did in Peter was to make him perfect, and the work that the Holy Spirit did in Paul was to use him. That is because their natures and their views toward pursuit were not the same. Both had the work of the Holy Spirit. Peter applied this work to himself, and also provided it to others; Paul, meanwhile, only provided the entirety of the work of the Holy Spirit to others, and gained nothing from it himself. In this way, after he had experienced the work of the Holy Spirit

for so many years, the changes in Paul were close to non-existent. He still remained almost in his natural state, and he was still the Paul of before. It was merely that after enduring the hardship of many years of work, he had learned how to "work," and had learned endurance, but his old nature—his highly competitive and mercenary nature—still remained. After working for so many years, he did not know his corrupt disposition, nor had he rid himself of his old disposition, and it was still clearly visible in his work. In him there was merely more work experience, but such little experience alone was incapable of changing him and could not alter his views about existence or the significance of his pursuit. Though he worked many years for Christ, and never again persecuted the Lord Jesus, in his heart there was no change in his knowledge of God. This means that he did not work in order to devote himself to God, but rather he was compelled to work for the sake of his future destination. For, in the beginning, he persecuted Christ, and did not submit to Christ; he was inherently a rebel who deliberately opposed Christ, and someone who had no knowledge of the work of the Holy Spirit. When his work was almost concluded, still he did not know the work of the Holy Spirit, and merely acted of his own accord pursuant to his own character, without paying the slightest attention to the intentions of the Holy Spirit. And so his nature was in enmity to Christ and did not submit to the truth. Someone like this, who had been forsaken by the work of the Holy Spirit, who did not know the work of the Holy Spirit, and who also opposed Christ—how could such a person be saved? Whether or not man can be saved does not depend on how much work he does, or how much he devotes, but is instead determined by whether or not he knows the work of the Holy Spirit, whether or not he can put the truth into practice, and whether or not his views toward pursuit are in conformity with the truth.

Although natural revelations did occur after Peter began to follow Jesus, in nature he was, from the very beginning, someone who was willing to submit to the Holy Spirit and seek after Christ. His submission to the Holy Spirit was pure: He did not seek fame and fortune, but was instead motivated by submission to the truth. Though there were three times when Peter denied knowing Christ, and though he tempted the Lord Jesus, such slight human weakness bore no relation to his nature, it did not affect his future pursuit, and it cannot sufficiently prove that his temptation was the act of an antichrist. Normal human weakness is something shared by all people in the world—do you expect Peter to be any different? Do people not hold certain views about Peter because he made several foolish mistakes? And do people not so adore Paul because of all the work he did, and all the epistles he wrote? How could man be capable of seeing through to the substance of man? Surely those who truly have sense can see something of such insignificance? Though the many years of painful experiences of Peter are not recorded in the Bible, this does not prove that Peter did not have real experiences, or that Peter was not made perfect. How can the work of God be fully fathomed by man? The records in the Bible were not personally selected by Jesus, but compiled by later generations. That being so, was all that was recorded in the Bible not chosen according to the ideas of man? Moreover, the ends of Peter and Paul are not expressly stated in the epistles, so man judges Peter and Paul according to his own perceptions, and according to his own preferences. And because Paul did so much work, because his “contributions” were so great, he won the trust of the masses. Does not man concentrate only on superficialities? How could man be capable of seeing through to the substance of man? Not to mention, given that Paul has been an object of worship for thousands of years, who would dare to rashly deny his work?

Peter was just a fisherman, so how could his contribution be as great as that of Paul? In terms of the contributions they made, Paul should have been rewarded before Peter, and he should have been the one who was better qualified to gain God's approval. Who could have imagined that, in His treatment of Paul, God merely made him work through his gifts, whereas God made Peter perfect. It is by no means the case that the Lord Jesus had made plans for Peter and Paul from the very beginning: They were, rather, made perfect or put to work according to their inherent natures. And so, what people see are merely the outward contributions of man, whereas what God sees is man's substance, as well as the path that man pursues from the beginning, and the motivation behind man's pursuit. People measure a man according to their notions, and according to their own perceptions, yet the final end of a man is not determined according to his externalities. And so I say that if the path that you take from the beginning is the path of success, and your point of view toward pursuit is the right one from the beginning, then you are like Peter; if the path that you tread is the path of failure, then whatever the price you pay, your end will still be the same as that of Paul. Whatever the case, your destination, and whether you succeed or fail, are both determined by whether the path you seek is the right one or not, rather than your devotion, or the price that you pay. Peter's and Paul's essences, and the goals that they pursued, were different; man is incapable of discovering these things, and only God can know them in their entirety. For what God sees is the substance of man, whereas man knows nothing of his own essence. Man is incapable of beholding the essence within man or his actual stature, and thus is incapable of identifying the reasons for the failure and success of Paul and Peter. The reason why most people worship Paul and not Peter is because Paul was used for public work, and man is able to perceive this work, and so people acknowledge the "accomplishments" of

Paul. The experiences of Peter, meanwhile, are invisible to man, and that which he sought is unattainable by man, and so man has no interest in Peter.

Peter was made perfect through experiencing pruning and refinement. He said, “I must satisfy God’s intentions at all times. In all that I do I only seek to satisfy God’s intentions, and whether I am chastised, or judged, still I am happy to do so.” Peter gave his all to God, and his work, words, and entire life were all for the sake of loving God. He was someone who sought holiness, and the more he experienced, the greater was his love for God deep within his heart. Paul, meanwhile, did only outward work, and though he also worked hard, his labors were for the sake of doing his work properly and thus gaining a reward. Had he known that he would receive no reward, he would have given up his work. What Peter cared about was the true love within his heart, and that which was practical and could be achieved. He did not care about whether he would receive a reward, but about whether his disposition could be changed. Paul cared about working ever harder, he cared about outward work and devotion, and about the doctrines not experienced by normal people. He cared nothing for changes deep within him nor for the true love for God. The experiences of Peter were in order to achieve true love and true knowledge of God. His experiences were in order to gain a closer relationship to God, and to have a practical living out. The work of Paul was done because of that entrusted to him by Jesus, and in order to obtain the things that he longed for, yet these were unrelated to his knowledge of himself and God. His work was solely for the sake of escaping chastisement and judgment. What Peter sought was pure love, and what Paul sought was the crown of righteousness. Peter experienced many years of the work of the Holy Spirit, and had a practical knowledge of Christ, as well as a profound knowledge of himself. And so, his love of God was pure. Many years of refinement had elevated his knowledge of Jesus

and life, and his love was an unconditional love, it was a spontaneous love, and he asked for nothing in return, nor did he hope for any benefits. Paul worked for many years, yet he did not possess a great knowledge of Christ, and his knowledge of himself was also pitiably small. He simply had no love for Christ, and his work and the course that he ran were in order to obtain the final laurel. What he sought was the finest crown, not the purest love. He did not seek actively, but passively; he was not performing his duty, but was compelled in his pursuit after having been seized by the work of the Holy Spirit. And so, his pursuit does not prove that he was a created being who was up to standard; it was Peter who was an up-to-standard created being who performed his duty. Man thinks that all those who make a contribution to God should receive a reward, and that the greater the contribution, the more it is taken for granted that they should receive God's favor. The essence of man's viewpoint is transactional, and he does not actively seek to perform his duty as a created being. For God, the more that people seek a true love for God and complete submission to God, which also means seeking to perform their duty as a created being, the more they are able to gain God's approval. God's viewpoint is to demand that man recover his original duty and status. Man is a created being, and so man should not overstep himself by making any demands of God, and should do nothing more than perform his duty as a created being. The destinations of Paul and Peter were measured according to whether they could fulfill their duty as created beings, and not according to the size of their contribution; their destinations were determined according to that which they sought from the beginning, not according to how much work they did, or other people's estimation of them. And so, seeking to actively perform one's duty as a created being is the path to success; seeking the path of the true love for God is the most correct path; seeking changes in one's old disposition,

and seeking the pure love for God, is the path to success. Such a path to success is the path of the recovery of the original duty as well as the original appearance of a created being. It is the path of recovery, and it is also the aim of all of God's work from beginning to end. If the pursuit of man is tainted with personal extravagant demands and irrational longings, then the effect that is achieved will not be changes in man's disposition. This is at odds with the work of recovery. It is undoubtedly not work done by the Holy Spirit, and so this proves that pursuit of this kind is not approved of by God. What significance has a pursuit that is not approved of by God?

The work done by Paul was exhibited before man, but as for how pure his love for God was and how much he loved God deep down in his heart—these things man cannot see. Man can only behold the work that he did, from which man knows that he was surely used by the Holy Spirit, and so man thinks that Paul was better than Peter, that his work was greater, for he was able to provide to the churches. Peter only looked to his personal experiences and gained but a few people during his occasional work. From him there are but a few little-known epistles, but who knows how great was his love for God deep within his heart? Day in, day out, Paul worked for God: As long as there was work to be done, he did it. He felt that in this way he would be able to gain the crown, and could satisfy God, yet he did not seek ways to change himself through his work. Anything in Peter's life that did not satisfy God's intentions made him feel uneasy. If it did not satisfy God's intentions, then he would feel remorseful, and would look for a suitable way by which he could strive to satisfy God's heart. In even the smallest and most inconsequential aspects of his life, still he required himself to satisfy God's intentions. He was no less exacting when it came to his old disposition, ever rigorous in his requirements of himself to progress

deeper into the truth. Paul sought only superficial reputation and status. He sought to show himself off before man, and did not seek to make any deeper progress in life entry. What he cared about was doctrine, not reality. Some people say, “Paul did so much work for God, why was he not remembered by God? Peter carried out but a little work for God, and did not make a great contribution to the churches, so why was he made perfect?” Peter loved God to a certain point, which was what God wanted; only such people as this have testimony. And what of Paul? To what degree did Paul love God? Do you know? What was Paul’s work done for? And what was Peter’s work done for? Peter did not do much work, but do you know what was deep within his heart? The work of Paul pertained to the provision to the churches, and the support of the churches. What Peter experienced were changes in his life disposition; he experienced the love for God. Now that you know the differences in their essences, you can see who, ultimately, truly believed in God, and who did not truly believe in God. One of them truly loved God, and the other did not truly love God; one underwent changes in his disposition, and the other did not; one served humbly, and was not easily noticed by people, and the other was worshiped by people, and was of great image; one sought holiness, and the other did not, and though he was not impure, he was not possessed of a pure love; one was possessed of true humanity, and the other was not; one was possessed of the sense of a created being, and the other was not. Such are the differences in the essences of Paul and Peter. The path that Peter walked was the path of success, which was also the path of achieving the recovery of normal humanity and the recovery of the duty of a created being. Peter represents all those who are successful. The path walked by Paul was the path of failure, and he represents all those who only submit and expend themselves superficially, and do not have a genuine God-loving heart. Paul represents

all those who do not possess the truth. In his belief in God, Peter sought to satisfy God in everything, and sought to submit to all that came from God. Without the slightest complaint, he was able to accept chastisement and judgment, as well as refinement, tribulation and going without in his life, none of which could alter his God-loving heart. Was this not the ultimate love for God? Was this not the fulfillment of the duty of a created being? Whether in chastisement, judgment, or tribulation, you are always capable of achieving submission unto death, and this is what should be achieved by a created being, this is the purity of the love for God. If man can achieve this much, then he is a qualified created being, and there is nothing which better satisfies the intentions of the Creator. Imagine that you are able to work for God, yet you do not submit to God, and are incapable of truly loving God. In this way, not only will you not have fulfilled the duty of a created being, but you will also be condemned by God, for you are someone who does not possess the truth, who is incapable of submitting to God, and who rebels against God. You only care about working for God, and do not care about putting the truth into practice or knowing yourself. You do not understand or know the Creator, and do not submit to or love the Creator. You are someone who is innately rebellious against God, and so such people are not beloved by the Creator.

Some people say, “Paul did a tremendous amount of work, and he shouldered great burdens for the churches and contributed so much to them. The thirteen epistles of Paul upheld 2,000 years of the Age of Grace, and are second only to the Four Gospels. Who can compare with him? No one can decipher the Revelation of John, whereas Paul’s epistles provide life, and the work that he did was of benefit to the churches. Who else could have achieved such things? And what work did Peter do?” When man measures others, he does so according to their contribution. When God

measures man, He does so according to man's nature. Among those who seek life, Paul was someone who did not know his own substance. He was by no means humble or submissive, nor did he know his essence, which was in opposition to God. And so, he was someone who had not undergone detailed experiences, and was someone who did not put the truth into practice. Peter was different. He knew his imperfections, weaknesses, and his corrupt disposition as a created being, and so he had a path of practice through which to change his disposition; he was not one of those who only had doctrine but possessed no reality. Those who change are new people who have been saved, they are those who are qualified in pursuing the truth. People who do not change belong to those who are naturally obsolete; they are those who have not been saved, that is, those who are spurned by God. They will not be remembered by God no matter how great their work. When you compare this with your own pursuit, whether you are ultimately the same kind of person as Peter or Paul should be self-evident. If there is still no truth in what you seek, and if even today you are still as arrogant and insolent as Paul, and are still as glib and boastful as him, then you are without doubt a degenerate who fails. If you seek the same as Peter, if you seek practices and true changes, and are not arrogant or willful, but seek to perform your duty, then you will be a created being who can achieve victory. Paul did not know his own essence or corruption, much less did he know his own rebelliousness. He never mentioned his despicable defiance of Christ, nor was he overly regretful. He only offered a brief explanation and, deep down in his heart, he did not completely yield to God. Though he fell on the road to Damascus, he did not look deep within himself. He was content merely to keep working, and he did not consider knowing himself and changing his old disposition to be the most crucial of issues. He was satisfied with merely speaking the truth, with providing to others as a salve

for his own conscience, and with no longer persecuting Jesus' disciples to console himself and forgive himself for his past sins. The goal that he pursued was nothing more than a future crown and transitory work, the goal he pursued was abundant grace. He did not seek sufficient truth, nor did he seek to progress deeper into the truth which he had previously not understood. His knowledge of himself can therefore be said to be false, and he did not accept chastisement or judgment. That he was able to work does not mean he possessed a knowledge of his own nature or essence; his focus was on outward practices only. What he strived for, moreover, was not change, but knowledge. His work was completely the result of the appearance of Jesus on the road to Damascus. It was not something he had resolved to do originally, nor was it work that occurred after he had accepted the pruning of his old disposition. No matter how he worked, his old disposition did not change, and so his work did not atone for his past sins but merely played a certain role among the churches of the time. For someone such as this, whose old disposition did not change—that is to say, who did not gain salvation, and was even more without the truth—he was absolutely incapable of becoming one of those accepted by the Lord Jesus. He was not someone who was filled with love and fear for Jesus Christ, nor was he someone who was adept at seeking the truth, much less was he someone who sought the mystery of the incarnation. He was merely someone who was skilled in sophistry, and who would not yield to any who were higher than him or who were possessed of the truth. He envied people or truths that were contrary to him, or in enmity with him, preferring those gifted people who presented a great image and possessed profound knowledge. He did not like interacting with poor people who sought the true way and cared for nothing but the truth, and instead concerned himself with senior figures from religious organizations who only spoke of

doctrines, and who were possessed of abundant knowledge. He had no love of the new work of the Holy Spirit and cared not for the movement of the new work of the Holy Spirit. Instead, he favored those rules and doctrines that were higher than general truths. In his innate substance and the entirety of what he sought, he does not deserve to be called a Christian who pursued the truth, much less a faithful servant in the house of God, for his hypocrisy was too much, and his rebelliousness too great. Though he is known as a servant of the Lord Jesus, he was not at all fit to enter the gate of the kingdom of heaven, for his actions from beginning to end cannot be called righteous. He can merely be seen as one who was hypocritical, and did unrighteousness, yet who also worked for Christ. Though he cannot be called evil, he can suitably be called a man who did unrighteousness. He did much work, yet he must not be judged on the quantity of work he did, but only on its quality and essence. Only in this way is it possible to get to the bottom of this matter. He always believed: “I am capable of working, I am better than most people; I am considerate of the Lord’s burden as no one else, and no one repents as deeply as I, for the great light shone upon me, and I have seen the great light, and so my repentance is deeper than any other.” At the time, this is what he thought within his heart. At the end of his work, Paul said: “I have fought the fight, I have finished my course, and there is laid up for me a crown of righteousness.” His fight, work, and course were entirely for the sake of the crown of righteousness, and he did not actively forge ahead. Though he was not perfunctory in his work, it can be said that his work was done merely in order to make up for his mistakes, to make up for the accusations of his conscience. He only hoped to complete his work, finish his course, and fight his fight as soon as possible, so that he could gain his longed-for crown of righteousness all the sooner. What he longed for was not to meet the Lord Jesus with his experiences and

true knowledge, but to finish his work as soon as possible, in order that he would receive the rewards that his work had earned him when he met the Lord Jesus. He used his work to comfort himself, and to make a deal in exchange for a future crown. What he sought was not the truth or God, but only the crown. How can such a pursuit be up to standard? His motivation, his work, the price he paid, and all of his efforts—his wonderful fantasies pervaded them all, and he worked wholly according to his own desires. In the entirety of his work, there was not the slightest willingness in the price he paid; he was merely engaged in making a deal. His efforts were not made willingly in order to perform his duty, but were made willingly in order to achieve the objective of the deal. Is there any worth to such efforts? Who would commend his impure efforts? Who has any interest in such efforts? His work was full of dreams for the future, full of wonderful plans, and contained no path by which to change the human disposition. So much of his benevolence was a pretense; his work did not provide life, but was a sham of civility; it was the making of a deal. How can work such as this lead man to the path of recovering his original duty?

All that Peter sought was in accordance with God's intentions. He sought to satisfy God's intentions, and regardless of the suffering and adversity, still he was willing to satisfy God's intentions. There is no greater pursuit by a believer in God. What Paul sought was tainted by his own flesh, by his own notions, and by his own plans and schemes. He was by no means a qualified created being, was not someone who sought to satisfy God's intentions. Peter sought to leave himself up to God's orchestrations, and although the work he did was not great, the motivation behind his pursuit and the path that he walked were right; though he was not able to gain many people, he was able to pursue the way of truth. Because of this it can be said that he was a qualified created being. Today, even if you are not

a worker, you should be able to perform the duty of a created being and seek to leave all up to God's orchestrations. You should be able to submit to whatever God says, and experience all manner of tribulations and refinement, and though you are weak, in your heart you should still be able to love God. Those who take responsibility for their own life are willing to perform the duty of a created being, and such people's viewpoint about pursuit is the right one. These are the people that God needs. If you did much work, and others gained your teachings, but you yourself did not change, and did not bear any testimony, or have any true experience, such that at the end of your life, still none of what you have done bears testimony, then are you someone who has changed? Are you someone who pursues the truth? At the time, the Holy Spirit used you, but when He used you, He used the part of you that could be used to work, and He did not use the part of you that could not be used. If you sought to change, then you would gradually be made perfect during the process of being used. Yet the Holy Spirit accepts no responsibility for whether or not you will ultimately be gained, and this depends on the manner of your pursuit. If there are no changes in your personal disposition, then that is because your viewpoint toward pursuit is wrong. If you are granted no reward, then that is your own problem, and because you yourself have not put the truth into practice and are unable to satisfy God's intentions. And so, nothing is of greater importance than your personal experiences, and nothing is more critical than your personal entry! Some people will end up saying, "I've done so much work for You, and though I may not have made any celebrated achievements, still I have been diligent in my efforts. Can't You just let me into heaven to eat the fruit of life?" You must know what kind of people I desire; those who are impure are not permitted to enter into the kingdom, those who are impure are not permitted to besmirch the holy ground.

Though you may have done much work, and worked for many years, in the end if you are still deplorably filthy, then it will be intolerable to the law of Heaven that you wish to enter My kingdom! From the foundation of the world until today, never have I offered easy access to My kingdom to those who curry favor with Me. This is a heavenly rule, and no one can break it! You must seek life. Today, those who will be made perfect are the same kind as Peter: They are those who seek changes in their own disposition, and who are willing to bear testimony to God and fulfill their duty as a created being. Only people such as this will be made perfect. If you only look to rewards, and do not seek to change your own life disposition, then all your efforts will be in vain—this is an unalterable truth!

From the difference in the essences of Peter and Paul you should understand that all those who do not pursue life toil in vain! You believe in God and follow God, and so you must have a God-loving heart. You must cast aside your corrupt disposition, you must seek to satisfy God's intentions, and you must fulfill the duty of a created being. Since you believe in and follow God, you should offer everything to Him, and should not make personal choices or demands, and you should achieve the satisfaction of God's intentions. Since you were created, you should submit to the Lord that created you, for you are inherently without dominion over yourself, and have no ability to control your own destiny. Since you are a person who believes in God, you should seek holiness and change. Since you are a created being, you should adhere to your duty, and keep your place, and you must not overstep your duty. This is not to constrain you, or to suppress you through doctrine, but is instead the path through which you can perform your duty, and it can be achieved—and should be achieved—by all those who do righteousness. If you compare the essences of Peter and Paul, then you will know how you should seek. Of the paths walked by

Peter and Paul, one is the path of being made perfect, and one is the path of being eliminated; Peter and Paul represent two different paths. Though each received the work of the Holy Spirit, and each gained the enlightenment and illumination of the Holy Spirit, and each accepted that which had been entrusted to them by the Lord Jesus, the fruit borne in each was not the same: One truly bore fruit, and the other did not. From their essences, the work that they did, that which was outwardly expressed by them, and their final ends, you should understand which path you should take, which path you should choose to walk upon. They walked two clearly different paths. Paul and Peter, they were the quintessence of each path, and so from the very start they were held up to typify these two paths. What are the key points of Paul's experiences, and why did he not make it? What are the key points of Peter's experiences, and how did he experience being made perfect? If you compare what they each cared about, then you will know what exact kind of person God wants, what the intentions of God are, what the disposition of God is, what kind of person will ultimately be made perfect, and also what kind of person will not be made perfect; you will know what the disposition is of those who will be made perfect, and what the disposition is of those who will not be made perfect—these issues of essence can be seen in the experiences of Peter and Paul. God created all things, and so He makes all creation come under His dominion and submit to His dominion; He will command all things, so that all things are in His hands. All of God's creation, including animals, plants, mankind, the mountains and rivers, and the lakes—all must come under His dominion. All things in the skies and on the ground must come under His dominion. They cannot have any choice and must all submit to His orchestrations. This was decreed by God, and it is the authority of God. God commands everything, and orders and ranks all things, with each classed according to

kind, and allotted their own position, according to God's desires. No matter how great it is, no thing can surpass God, all things serve the mankind created by God, and no thing dares to rebel against God or make any demands of God. Therefore man, as a created being, must also fulfill the duty of man. Regardless of whether he is the lord or caretaker of all things, no matter how high man's status among all things, still he is but a small human being under the dominion of God, and is no more than an insignificant human being, a created being, and he will never be above God. As a created being, man should seek to fulfill the duty of a created being, and seek to love God without making other choices, for God is worthy of man's love. Those who seek to love God should not seek any personal benefits or seek that which they personally long for; this is the most correct means of pursuit. If what you seek is the truth, if what you put into practice is the truth, and if what you attain is a change in your disposition, then the path that you tread is the right one. If what you seek is the blessings of the flesh, and what you put into practice is the truth of your own notions, and if there is no change in your disposition, and you are not at all submissive to God in the flesh, and you still live in vagueness, then what you seek will surely take you to hell, for the path that you walk is the path of failure. Whether you will be made perfect or eliminated depends on your own pursuit, which is also to say that success or failure depends on the path that man walks.

God's Work and Man's Work

How much of man's work is the work of the Holy Spirit and how much is man's experience? It may be said that people still do not understand these questions, and the reason for that is they do not understand the principles of the Holy Spirit's work. When I say "man's work," I am, of course, referring to the work of those who have the Holy Spirit's work or those who are used by the Holy Spirit. I am not referring to work that originates from the will of man, but to the work of the apostles, workers, or ordinary brothers and sisters that falls within the scope of the Holy Spirit's work. Here, "the work of man" does not refer to the work of the incarnate God, but to the scope and principles of the work the Holy Spirit performs on people. While these principles are the principles and scope of the work of the Holy Spirit, they are not the same as the principles and scope of the work of God incarnate. The work of man has man's essence and principles, and the work of God has God's essence and principles.

The work in the stream of the Holy Spirit, whether it is God's own work or the work of people being used, is the work of the Holy Spirit. The essence of God Himself is the Spirit, which can be called the Holy Spirit or the sevenfold intensified Spirit. All in all, They are the Spirit of God, though the Spirit of God has been called different names in different eras. Their essence is still one. Therefore, the work of God Himself is the work of the Holy Spirit, while the work of the incarnate God is nothing less than the Holy Spirit at work. The work of people who are used is also the work of the Holy Spirit. Yet the work of God is the complete expression of the Holy Spirit, which is absolutely true, whereas the work of people being used is mixed with many human things, and is not the direct expression of the Holy Spirit, let alone His complete expression. The work of the Holy

Spirit is varied and not limited by any conditions. The work of the Holy Spirit varies in different people; it manifests different essences, and it differs by era, as well as by country. Of course, although the Holy Spirit works in many different ways and according to many principles, no matter how the work is done or on what kind of people, its essence is always different; all the work done on different people has its principles, and all of it can represent the essence of its objects. This is because the work of the Holy Spirit is quite specific in scope and quite measured. The work done in the incarnate flesh is not the same as the work conducted on people, and the work varies, too, according to the caliber of the person on whom it is conducted. Work done in the incarnate flesh is not done on people, and it is not the same work as that done on people. In brief, no matter how it is done, the work performed on different objects is never the same, and the principles by which He works differ in accordance with the states and natures of the different people on whom He works. The Holy Spirit works on different people based on their inherent essence and does not make demands on them that exceed that essence, nor does He do work on them that exceeds their inherent caliber. So, the work of the Holy Spirit on man allows people to see the essence of that work's object. The inherent essence of man does not change; his inherent caliber is limited. The Holy Spirit uses people or works on them in accordance with the limitations of their caliber, that they may benefit from it. When the Holy Spirit works on people being used, those people's talents and inherent caliber are unleashed, not withheld. Their inherent caliber is exerted in service of the work. It may be said that He uses the parts of men that can be used in His work, in order to achieve results in that work. By contrast, work done in the incarnate flesh expresses the work of the Spirit directly and is unadulterated by the human mind and thoughts; neither man's gifts, nor man's experience, nor man's

innate condition can reach it. All the myriad work of the Holy Spirit is meant to benefit and edify man. However, some people can be perfected while others do not possess the conditions for perfection, which means they cannot be perfected and can hardly be saved, and though they may have had the work of the Holy Spirit, they are ultimately eliminated. This is to say that though the work of the Holy Spirit is to edify people, one cannot say that all those who have had the Holy Spirit's work will be perfected completely, because the path many people follow in their pursuit is not the path to being perfected. They have only the unilateral work of the Holy Spirit, not subjective human cooperation nor correct human pursuit. Thus, the work of the Holy Spirit on these people comes to serve those who are being perfected. The work of the Holy Spirit cannot be seen directly by people, nor can it be touched directly by people themselves. It can only be expressed by those with the gift of work, which means that the work of the Holy Spirit is provided to followers through the expressions people make.

The work of the Holy Spirit is accomplished and completed through many types of people and many different conditions. Although the work of God incarnate can represent the work of an entire era, and can represent people's entry in an entire era, work on the details of people's entry still needs to be done by men who are used by the Holy Spirit, not by God incarnate. So, God's work, or God's own ministry, is the work of God's incarnate flesh, which man cannot do in His stead. The work of the Holy Spirit is completed through many different types of people; no single person can achieve it entirely, and no single person can express it completely. Those who lead the churches also cannot represent the work of the Holy Spirit completely; they can only do some leading work. The work of the Holy Spirit can thus be divided into three parts: God's own work, the work of people who are used, and the work on all those in the stream of the Holy

Spirit. God's own work is to lead the entire era; the work of those who are used is, by being sent or receiving commissions after God has done His own work, to lead all God's followers, and these are the ones who cooperate with God's work; the work done by the Holy Spirit on those in the stream is to maintain all His own work, that is, to maintain His entire management and His testimony, while at once perfecting those who can be perfected. Together, these three parts are the complete work of the Holy Spirit, but without the work of God Himself, the management work would stagnate in its entirety. The work of God Himself involves the work of all of mankind, and it also represents the work of the entire era, which means that God's own work represents every dynamic and trend of the work of the Holy Spirit, whereas the work of the apostles comes after God's own work and follows from it, and it does not lead the era, nor does it represent trends of the Holy Spirit's work in a whole era. They only do the work man ought to do, which has nothing at all to do with the management work. The work God does Himself is a project within the management work. Man's work is only the duty that people who are used perform, and it is unrelated to the management work. Despite the fact that they are both the work of the Holy Spirit, due to differences in identities and representations of the work, there are clear and essential differences between God's own work and the work of man. Moreover, the extent of the work done by the Holy Spirit varies on objects with different identities. These are the principles and scope of the work of the Holy Spirit.

The work of man signifies his experience and his humanity. What man provides and the work he does represent him. Man's insight, man's reasoning, man's logic, and his rich imagination are all included in his work. Man's experience is particularly able to signify his work, and a person's experiences become the components of his work. Man's work can

express his experience. When some people experience negatively, most of the language of their fellowship will consist of negative elements. If their experience for a period of time is positive and they are especially possessed of a path in the positive aspect, their fellowship is very encouraging, and people can obtain positive provisions from them. If a worker becomes negative for a period of time, his fellowship will always carry negative elements. This kind of fellowship is depressing, and others will unconsciously become depressed after his fellowship. The state of followers changes depending on that of the leader. Whatever a worker is like inside, that is what he expresses, and the work of the Holy Spirit often changes with man's state. He works according to people's experience and does not force them, but makes demands of people according to the normal course of their experience. This is to say that man's fellowship differs from the word of God. What people fellowship conveys their individual insights and experience, expressing their insights and experience on the basis of God's work. Their responsibility is to find out, after God works or speaks, what of it they ought to practice or enter into, and then to deliver it to followers. Therefore, man's work represents his entry and practice. Of course, such work is mixed with human lessons and experience or some human thoughts. However the Holy Spirit works, whether on man or in God incarnate, the workers always express what they are. Though it is the Holy Spirit who works, the work is founded on what man inherently is, because the Holy Spirit does not work without foundation. In other words, the work does not come from nothing, but is always done in accord with actual circumstances and real conditions. Only in this way can man's disposition be transformed and his old notions and old thoughts be changed. What man expresses is what he sees, experiences, and can imagine, and it is attainable by man's thinking, even if it is doctrine or notions. Man's work cannot exceed the

scope of man's experience, nor what man sees, nor what man can imagine or conceive, regardless of the size of that work. All God expresses is what He Himself is, and this is unattainable by man—that is, beyond the reach of man's thinking. He expresses His work of leading all mankind, and this is unrelated to the details of human experience, but is concerned instead with His own management. What man expresses is his experience, while what God expresses is His being, which is His inherent disposition, beyond the reach of man. Man's experience is his insight and knowledge acquired on the basis of God's expression of His being. Such insight and knowledge are called man's being, and the basis of their expression is man's inherent disposition and caliber—this is why they are also called man's being. Man is able to fellowship what he experiences and sees. No one can fellowship that which they have not experienced, have not seen, or their thinking cannot reach, those being things they do not have inside of them. If what man expresses is not from his experience, it is then his imagination or doctrine. Simply put, there is no reality in his words. Were you never to come into contact with the things of society, you would not be able to fellowship clearly the complex relationships of society. If you had no family, were others to talk about family issues, you would not understand most of what they said. So, what man fellowships and the work he does represent his inner being. If someone fellowshipped his understanding of chastisement and judgment, but you had no experience of it, you would dare not deny his knowledge, much less dare to be one hundred percent confident in it. This is because their fellowship is something that you have never experienced, something you have never known, and your mind cannot imagine it. From their knowledge, all you can take is a path to undergo chastisement and judgment in the future. But this path can only be one of doctrinal knowledge; it cannot take the place of your own

understanding, much less your experience. Perhaps you think what they say is quite correct, but in your own experience, you find it impracticable in many ways. Perhaps you feel some of what you hear is completely impracticable; you harbor notions about it at the time, and although you accept it, you only do so reluctantly. But in your own experience, the knowledge from which you derived notions becomes your way of practice, and the more you practice, the more you understand the true value and meaning of the words you heard. After having had your own experience, you can then talk about the knowledge you should have of what you experienced. In addition, you can also distinguish between those whose knowledge is real and practical and those whose knowledge is based on doctrine and worthless. So, whether the knowledge you profess accords with the truth largely depends on whether you have practical experience of it. Where there is truth in your experience, your knowledge will be practical and valuable. Through your experience, you can also gain discernment and insight, deepen your knowledge, and increase your wisdom and common sense about how you should conduct yourself. The knowledge expressed by people who do not possess the truth is doctrine, no matter how lofty it may be. This type of person may well be very intelligent when it comes to matters of the flesh but cannot make distinctions when it comes to spiritual matters. This is because such people have no experience at all of spiritual affairs. These are people who are not enlightened in spiritual affairs and do not have spiritual understanding. Whatever sort of knowledge you express, as long as it is your being, then it is your personal experience, your real knowledge. What people who speak only of doctrine—those being people who possess neither the truth nor reality—discuss can also be called their being, because they have arrived at their doctrine only through deep contemplation and it is the result of their deep rumination. Yet it is only

doctrine, nothing more than imagination! The experiences of all types of people represent the things within them. Anyone without any spiritual experience cannot speak of knowledge of the truth, nor of correct knowledge about various spiritual things. What man expresses is what he is inside—this is certain. If one wishes to have knowledge of spiritual things and knowledge of the truth, one must have real experience. If you cannot speak clearly about common sense in human life, how much less will you be able to talk about spiritual things? Those who can lead churches, supply people with life, and be apostles to the people must have actual experience; they must have a correct understanding of spiritual things and a correct comprehension and experience of the truth. Only such people are qualified to be workers or apostles who lead the churches. Otherwise, they can only follow as the least and cannot lead, much less be apostles who are able to supply people with life. This is because the function of apostles is not to rush about or to fight; it is to do the work of ministering life and leading others in transforming their dispositions. Those who perform this function are commissioned to shoulder a heavy responsibility, one that not just anyone can shoulder. This kind of work can only be undertaken by those with life being, that is, those who have experience of the truth. It cannot be undertaken by merely anyone who can renounce, who can rush about, or who is willing to expend themselves; people who have no experience of the truth, who have not been pruned or judged, are unable to do this type of work. People with no experience, who are people without reality, are unable to see reality clearly because they themselves are without this kind of being. So, this type of person is not only unable to do leadership work, but, if they remain without the truth for a long while, they are to be eliminated. The insight you express can stand as proof of the hardships you have experienced in life, the things for which you are chastised, and the issues

for which you have been judged. This is also true of trials: Where one is refined, where one is weak—these are the areas in which one has experience, in which one has a path. For example, if someone suffers frustrations in marriage, they will often fellowship, “Thank God, praise God, I must satisfy God’s intentions and offer up my entire life, and I must place my marriage entirely in God’s hands. I am willing to pledge my whole life to God.” All the things within man can demonstrate what he is through fellowship. The pace of a person’s speech, whether they speak loudly or quietly—such matters are not matters of experience and cannot represent what they have and are. These things can only tell whether a person’s character is good or bad, or whether their nature is good or bad, but they cannot be equated with whether someone has experience. The ability to express oneself when speaking, or the skill or speed of speech, is just a matter of practice and cannot replace one’s experience. When you talk about your individual experiences, you fellowship that which you find important and all the things within you. My speech represents My being, but what I say is beyond the reach of man. What I say is not that which man experiences, and it is not something that man can see; it is also not something that man can touch, but is what I am. Some people acknowledge only that what I fellowship is what I have experienced, but they do not recognize that it is the direct expression of the Spirit. Of course, what I say is what I have experienced. It is I who have done the management work for six thousand years. I have experienced everything from the beginning of the creation of mankind until now; how would I be unable to discuss that? When it comes to man’s nature, I have seen clearly; I observed it long ago. How would I be unable to talk clearly about it? Since I have seen the substance of man clearly, I am qualified to chastise man and judge him, because all of man came from Me but has been corrupted by Satan. Of

course, I am also qualified to assess the work I have done. Although this work is not done by My flesh, it is the direct expression of the Spirit, and this is what I have and what I am. Therefore, I am qualified to express it and to do the work I ought to do. What people say is what they have experienced. It is what they have seen, what their minds can reach, and what their senses can detect. That is what they can fellowship. The words spoken by God's incarnate flesh are the direct expression of the Spirit and they express the work that has been done by the Spirit, which the flesh has not experienced or seen, yet He still expresses His being, for the essence of the flesh is the Spirit, and He expresses the work of the Spirit. It is work already done by the Spirit, though it is beyond the reach of the flesh. After incarnation, through the expression of the flesh, He enables people to know God's being and allows people to see God's disposition and the work that He has done. The work of man gives people greater clarity about what they should enter into and what they should understand; it involves leading people toward understanding and experiencing the truth. Man's work is to sustain people; God's work is to open up new paths and new eras for mankind, and to reveal to people that which is not known by mortals, enabling them to know His disposition. God's work is to lead all of mankind.

All the work of the Holy Spirit is performed to benefit people. It is all about edifying people; there is no work that does not benefit people. No matter whether the truth is deep or shallow, and no matter the caliber of those who accept the truth, whatever the Holy Spirit does, it benefits people. But the work of the Holy Spirit cannot be done directly; it must be expressed through the people who cooperate with Him. Only thus can the results of the work of the Holy Spirit be obtained. Of course, when the Holy Spirit works directly, it is not adulterated at all; but when the Holy Spirit

works through man, it becomes very tainted and is not the original work of the Holy Spirit. This being so, the truth changes to differing degrees. Followers do not receive the original intention of the Holy Spirit but a combination of the work of the Holy Spirit and the experience and knowledge of man. The part of what followers receive that is the work of the Holy Spirit is correct, whereas the experience and the knowledge of man they receive vary because the workers are different. Workers with the enlightenment and guidance of the Holy Spirit will go on to have experiences based on this enlightenment and guidance. Within these experiences are combined man's mind and experience, as well as the being of humanity, and afterward, they gain the knowledge or insight they should have. This is man's way of practice after experiencing the truth. This way of practice is not always the same, because people experience differently and the things people experience are different. In this way, the same enlightenment of the Holy Spirit results in different knowledge and practice, because those who receive the enlightenment are different. Some people make minor mistakes during practice while some make major mistakes, and some make nothing but mistakes. This is because people differ in their comprehension ability and also because their inherent calibers differ. Some people have one sort of understanding after hearing a message, and some people have another after hearing a truth. Some people deviate slightly, while some do not understand the real meaning of the truth at all. Therefore, one's understanding dictates how one will lead others; this is exactly true, because one's work is simply an expression of one's being. People led by those who have a correct understanding of the truth will also have a correct understanding of the truth. Even if there are people with absurd understanding, there are very few of them, and not everyone will be like this. If one has an absurd understanding of the truth, those who follow

him will undoubtedly also be distorted, and these people will be absurd types in every sense of the word. The degree to which followers understand the truth largely depends on the workers. Of course, the truth from God is correct and without error, and it is absolutely certain. The workers, however, are not completely correct and cannot be said to be completely reliable. If workers have a very practical way to put the truth into practice, then followers will also have a way to practice. If workers do not have a way to practice the truth but have only doctrine, then followers will have no reality. The caliber and nature of followers are determined by birth and are not associated with workers, but the extent to which followers comprehend the truth and know God depends on the workers (this is only so for some people). Whatever a worker is like, so will the followers he leads be. What a worker expresses is his own being, without reservation. The demands he makes of those who follow him are what he himself is willing or able to achieve. Most workers use what they do themselves as a basis to make demands of their followers, despite there being much their followers cannot achieve at all—and that which one cannot achieve becomes an obstacle to one's entry.

There is far less deviation in the work of those who have undergone pruning, judgment and chastisement, and the expression of their work is much more accurate. Those who rely on their naturalness to work make quite major mistakes. The work of unperfected people expresses too much of their own naturalness, which poses a major obstacle to the work of the Holy Spirit. However good a person's caliber, they must also undergo pruning and judgment before they can do the work of God's commission. If they have not undergone such judgment, their work, no matter how well done, cannot accord with the principles of the truth and is always a product of their own naturalness and human goodness. The work of those who have

undergone pruning and judgment is much more accurate than the work of those who have not been pruned and judged. Those who have not undergone judgment express nothing but human flesh and thoughts, mingled with much human intelligence and innate talent. This is not man's accurate expression of God's work. Those who follow such people are brought before them by their innate caliber. Because they express too much of the insight and experience of man, which are almost disconnected from God's original intention and deviate too far from it, the work of this type of person cannot bring people before God, but brings them rather before man. So, those who have not undergone judgment and chastisement are unqualified to carry out the work of God's commission. The work of a qualified worker can bring people to the right way and grant them greater entry into the truth. His work can bring people before God. In addition, the work he does can vary from individual to individual and is not bound by rules, allowing people liberation and freedom, and the capacity gradually to grow in life and to have a more profound entry into the truth. The work of an unqualified worker falls far short. His work is foolish. He can only bring people into rules, and what he demands of people does not vary from individual to individual; he does not work according to people's actual needs. In this type of work, there are too many rules and too many doctrines, and it cannot bring people into reality, nor into normal practice of growth in life. It can only enable people to adhere to a few worthless rules. Such guidance can only lead people astray. He leads you to become like him; he can bring you into what he has and is. For followers to discern whether leaders are qualified, the key is to look at the path on which they lead and the results of their work, and to see whether followers receive principles in accordance with the truth, and whether they receive ways of practice suitable for their transformation. You should distinguish between

the different work of different types of people; you should not be a foolish follower. This bears on the matter of people's entry. If you are unable to distinguish which person's leadership has a path and which does not, you will easily be misled. All of this has a direct bearing on your own life. There is too much naturalness in the work of unperfected people; it is mixed with too much of human will. Their being is naturalness—what they are born with. It is not life after having been pruned or reality after having been transformed. How can such a person support those who are pursuing life? The life that man has originally is his innate intelligence or talent. This kind of intelligence or talent is quite far from God's exact demands for man. If a man has not been perfected and his corrupt disposition has not been pruned, there will be a wide gap between what he expresses and the truth; what he expresses will be mixed with vague things, such as his imagination and one-sided experience. Moreover, regardless of how he works, people feel there is no overall goal and no truth suitable for the entry of all people. Most of what is demanded of people is beyond their ability, as if they were ducks being made to sit on perches. This is the work of human will. Man's corrupt disposition, his thoughts, and his notions pervade all parts of his body. Man is not born with the instinct to practice the truth, nor does he have the instinct to understand the truth directly. Add to that man's corrupt disposition—when this kind of natural person works, does it not cause disruptions? But a man who has been perfected has experience of the truth that people should understand, and knowledge of their corrupt dispositions, so that the vague and unreal things in his work gradually diminish, the human adulterations become fewer, and his work and service come ever closer to the standards required by God. Thus, his work has entered the truth reality and it has also become realistic. The thoughts in man's mind in particular block the work of the Holy Spirit. Man has a rich imagination and

reasonable logic, and he has had long experience handling affairs. If these aspects of man do not undergo pruning and correction, they are all obstacles to work. Therefore, man's work cannot achieve the greatest degree of accuracy, especially the work of unperfected people.

The work of man stays within a range and is limited. One person can only do work of a certain phase and cannot do the work of the entire era—otherwise, he would lead people into the midst of rules. The work of man can only apply to a particular time or phase. This is because man's experience has its scope. One cannot compare the work of man with the work of God. Man's ways of practice and his knowledge of the truth are all applicable to a particular scope. You cannot say that the path man treads is completely the intentions of the Holy Spirit, because man can only be enlightened by the Holy Spirit, and cannot be completely filled with the Holy Spirit. The things man can experience are all within the scope of normal humanity and cannot exceed the range of thoughts in the normal human mind. All those who can live out the truth reality experience within this range. When they experience the truth, it is always an experience of normal human life enlightened by the Holy Spirit; it is not a way of experiencing that deviates from normal human life. They experience the truth enlightened by the Holy Spirit on the foundation of living their human lives. Moreover, this truth varies from person to person, and its depth is related to the state of the person. One can only say that the path they walk is the normal human life of someone pursuing the truth, and it may be called the path walked by a normal person enlightened by the Holy Spirit. One cannot say that the path they walk is the path the Holy Spirit takes. In normal human experience, because people who pursue are not the same, the work of the Holy Spirit is also not the same. In addition, because the environments people experience and the ranges of their experience are not

the same, and because of the admixture of their mind and thoughts, their experience is mixed to different degrees. Each person understands a truth according to their different, individual conditions. Their understanding of the real meaning of the truth is not complete and is only one or several aspects of it. The scope of the truth man experiences differs from person to person in line with each person's conditions. In this way, the knowledge of the same truth, as expressed by different people, is not the same. This is to say, man's experience always has limitations and cannot completely represent the intentions of the Holy Spirit, nor can the work of man be perceived as the work of God, even if what is expressed by man corresponds very closely to God's intentions, and even if the experience of man is very close to the perfecting work that the Holy Spirit performs. Man can only be God's servant, doing the work that God entrusts to him. Man can only express knowledge enlightened by the Holy Spirit and truths obtained from his personal experiences. Man is unqualified and does not meet the conditions to be the outlet of the Holy Spirit. He is not entitled to say that his work is the work of God. Man has man's working principles, and all men have different experiences and possess varying conditions. Man's work includes all his experiences under the enlightenment of the Holy Spirit. These experiences can only represent man's being and do not represent the being of God or the intentions of the Holy Spirit. Therefore, the path man walks cannot be said to be the path walked by the Holy Spirit, because the work of man cannot represent the work of God, and man's work and man's experience are not the complete intentions of the Holy Spirit. Man's work is susceptible to falling into rules, and the method of his work is easily confined to a limited scope, and is unable to lead people to a free way. Most followers live within a limited scope, and their way of experiencing is also limited in its scope. Man's experience is always

limited; the method of his work is also limited to a few types and cannot be compared with the work of the Holy Spirit or the work of God Himself. This is because man's experience, in the end, is limited. However God does His work, it is unbound by rules; however it is done, it is not limited to a single method. There are no rules whatsoever to God's work—all His work is released and free. No matter how much time man spends following Him, he cannot distill any laws that govern God's ways of working. Although His work is principled, it is always done in new ways and always has new developments, and it is beyond man's reach. In a single period, God may have several different types of work and different ways of leading people, making it so people always have new entries and changes. You cannot discern the laws of His work because He is always working in new ways, and only thus do followers of God not become bound by rules. The work of God Himself always avoids people's notions and counters them. Only those who follow and pursue Him with a true heart can have their dispositions transformed and be able to live freely, not constrained by any rules or restricted by any religious notions. The work of man makes demands of people based on his own experience and what he himself can achieve. The standard of these requirements is limited within a certain scope, and the methods of practice are also very limited. Followers thus unconsciously live within this limited scope; as time passes, these things become rules and rituals. If the work of one period is led by someone who has not undergone God's personal perfecting and not received judgment, his followers will all become religionists and experts in resisting God. Therefore, if someone is a qualified leader, that person must have undergone judgment and accepted being perfected. Those who have not undergone judgment, even though they may have the work of the Holy Spirit, express only vague and impractical things. With time, they will lead people into vague and

supernatural rules. The work that God performs does not accord with the flesh of man. It does not accord with man's thoughts, but counters man's notions; it is not tainted with vague religious colorings. The results of God's work cannot be achieved by someone who has not been perfected by Him; they are beyond the reach of man's thinking.

Work in the mind of man is too easy for man to achieve. Pastors and leaders in the religious world, for example, rely on their gifts and positions to do their work. People who follow them for a long time will be infected by their gifts and influenced by some of their being. They focus on people's gifts, abilities and knowledge, and they pay attention to supernatural things and many profound, unrealistic doctrines (of course, these profound doctrines are unattainable). They do not focus on changes in people's dispositions, but rather on training people to preach and work, improving people's knowledge and their abundant religious doctrines. They do not focus on how much people's disposition is changed nor on how much people understand of the truth. They do not concern themselves with people's essence, and much less do they try to know people's normal and abnormal states. They do not counter people's notions, nor do they reveal their notions, much less do they prune people for their deficiencies or corruptions. Most who follow them serve with their gifts, and all they release is religious notions and theological theories, which are out of touch with reality and completely unable to confer life onto people. In fact, the essence of their work is nurturing talent, nurturing a person with nothing into a talented seminary graduate who later goes on to work and lead. Can you discern any laws in God's six thousand years of work? There are many rules and restrictions in the work that man does, and the human brain is too dogmatic. What man expresses, therefore, is knowledge and realizations that are within the scope of his experience. Man is unable to express

anything apart from this. Man's experiences or knowledge do not arise from his innate gifts or his instinct; they arise because of God's guidance and direct shepherding. Man has only the faculty to accept this shepherding and no faculty that can express directly what divinity is. Man is unable to be the source; he can only be a vessel that accepts water from the source. This is the human instinct, the faculty that one should have as a human being. If a person loses the faculty that accepts God's word and loses the human instinct, that person also loses what is most precious, and loses the duty of created man. If a person has no knowledge or experience of God's word or His work, that person loses his duty, the duty he should perform as a created being, and loses the dignity of a created being. It is God's instinct to express what divinity is, whether it is expressed in the flesh or directly by the Spirit; this is God's ministry. Man expresses his own experiences or knowledge (that is, expresses what he is) during God's work or afterward; this is man's instinct and man's duty, and it is what man should achieve. Although man's expression falls far short of what God expresses, and although man's expression is bound by many rules, man must fulfill the duty he should fulfill and do what he must do. Man should do everything humanly possible to fulfill his duty, and he should not have even the slightest reservation.

After working for years, man will summarize the experience of his many years of work, as well as the wisdom and rules he has accumulated. One who has worked for a long time knows how to sense the movement of the work of the Holy Spirit; he knows when the Holy Spirit is working and when He is not; he knows how to fellowship while carrying a burden; and he is aware of the normal state of the Holy Spirit's work and the normal state of people's growth in life. Such is a person who has worked for years and knows the work of the Holy Spirit. Those who have worked for a long time speak assuredly and unhurriedly; even when they have nothing to say,

they are composed. Inside, they can continue praying to seek the work of the Holy Spirit. They are experienced in working. A person who has worked for a long time, who has much experience and has learned many lessons, has much inside that obstructs the work of the Holy Spirit; this is a defect of his long-term work. A person who has just started working is unadulterated by human lessons or experience and is particularly at a loss about how the Holy Spirit works. However, during the course of work, he gradually learns to sense how the Holy Spirit works and becomes aware of what to do in order to obtain the Holy Spirit's work, what to do in order to strike exactly at others' vulnerabilities, and other such common knowledge that those who work should possess. Over time, he comes to know such wisdom and common knowledge of working like the back of his hand, and seems to use it easily when working. However, when the Holy Spirit changes the way He works, he still adheres to his old knowledge of work and old rules of work and knows very little about the new dynamics of the work. Years of work and of being full of the presence and guidance of the Holy Spirit give him ever more lessons on work and ever more experience. Such things fill him with a self-confidence that is not pride. In other words, he is quite pleased with his own work and content with the common knowledge he has obtained about the work of the Holy Spirit. In particular, having obtained or realized those things that others have not gives him even more confidence in himself; it seems that the work of the Holy Spirit within him can never be extinguished, while others do not qualify for this special treatment. Only people of his kind, who have worked for years and whose use is of considerable value, are qualified to enjoy it. These things become a great hindrance to his accepting the new work of the Holy Spirit. Even if he can accept the new work, he cannot do so overnight. He is sure to go through several twists and turns before accepting it. This situation can only

be reversed gradually, after his old notions are pruned and his old disposition is judged. Without going through these steps, he does not let go and easily accept new teachings and work that are not in harmony with his old notions. This is the most difficult thing to deal with in man, and it is not easy to change. If, as a worker, he is able at once to achieve an understanding of the Holy Spirit's work and to summarize its dynamics, and if he is able not to be restricted by his experiences of work and to accept new work in light of old work, then he is a wise man and a qualified worker. People are often like this: They work for several years without being able to summarize their experience of work, or, after summarizing their experience and wisdom concerning work, they are hindered from accepting the new work and cannot properly understand or correctly treat the old and new work. People really are difficult to handle! Most of you are like this. Those who have experienced years of the Holy Spirit's work find it hard to accept the new work, and they are always full of notions that they cannot set aside, while a man who has just started working lacks common knowledge about work and does not even know how to handle some of the simplest matters. You people are really difficult! Those with some seniority are so proud and conceited that they have forgotten where they came from. They always look down on younger people, yet they are unable to accept the new work and to let go of the notions they have collected and kept over the years. Although those young, ignorant people are able to accept a little of the Holy Spirit's new work and are quite enthusiastic, they always become muddled and do not know what to do when problems arise. They are enthusiastic but ignorant. They have only a little knowledge of the Holy Spirit's work and are unable to use it in their lives; it is just entirely useless doctrine. There are too many people like you; how many are fit for use? How many are there who can submit to the enlightenment and illumination

of the Holy Spirit and manage to accord with God's intentions? It seems those of you who have been followers until now have been very submissive, but, in fact, you have not given up your notions, you are still seeking in the Bible, believing in vagueness, or wandering in notions. There is no one who investigates today's practical work carefully or goes deeply into it. You are accepting today's way with your old notions. What can you gain with such a belief? It could be said that in you are hidden many notions that have not been revealed, and that you are simply making a supreme effort to hide them, without revealing them easily. You do not accept the new work sincerely, and you do not plan to give up your old notions; you have too many philosophies for worldly dealings, and they are too substantial. You do not give up your old notions and you deal with the new work reluctantly. Your hearts are too sinister, and you simply do not take the steps of the new work to heart. Can such wastrels as you do the work of spreading the gospel? Are you able to undertake the work of spreading it to the entire universe? These practices of yours are stopping you from transforming your disposition and knowing God. If you continue thus, you are bound to be eliminated.

You must know how to differentiate God's work from the work of man. What can you see in the work of man? There are many elements of man's experience in his work; what man expresses is what he is. God's own work also expresses what He is, but His being is different from man's. Man's being represents man's experience and life (what man experiences or encounters in his life, or the philosophies for worldly dealings he has), and people living in different environments express different beings. Whether you have experiences of society and how you actually live in your family and experience within it can be seen in what you express, whereas you cannot see in the work of God incarnate whether He has social experiences.

He is well aware of the substance of man and can reveal all kinds of practices pertaining to all kinds of people. He is even better at revealing the corrupt dispositions and the rebellious behavior of humans. He does not live among worldly people, but He is aware of the nature of mortals and all the corruptions of worldly people. This is His being. Though He does not deal with the world, He knows the rules of dealing with the world, because He understands human nature fully. He knows about the Spirit's work that man's eyes cannot see and man's ears cannot hear, both of today and of the past. This includes wisdom that is not a philosophy for worldly dealings and wonders that are hard for people to fathom. This is His being, open to people and also hidden from people. What He expresses is not the being of an extraordinary person, but the inherent attributes and being of the Spirit. He does not travel the world but knows everything of it. He contacts the "anthropoids" who have no knowledge or insight, but He expresses words that are higher than knowledge and above those of great men. He lives within a group of obtuse and numb people who are without humanity and who do not understand the conventions and life of humanity, but He can ask mankind to live out normal humanity, at the same time revealing the base and low humanity of mankind. All this is His being, higher than the being of any flesh-and-blood person. For Him, it is unnecessary to experience a complicated, cumbersome, and sordid social life to do the work He needs to do and reveal the substance of corrupt mankind thoroughly. A sordid social life does not edify His flesh. His work and words only reveal man's rebelliousness and do not provide man with experience and lessons for dealing with the world. He does not need to investigate society or man's family when He supplies man with life. Exposing and judging man is not an expression of the experiences of His flesh; it is His revelation of man's unrighteousness after having known man's rebelliousness for a long time

and abhorring mankind's corruption. The work He does is all meant to reveal His disposition to man and to express His being. Only He can do this work; it is not something a flesh-and-blood person could achieve. From His work, man cannot tell what kind of person He is. Man is also unable to classify Him as a created person on the basis of His work. His being also makes Him unclassifiable as a created person. Man can only consider Him a non-human, but does not know in which category to put Him, so man is forced to list Him in the category of God. It is not unreasonable for man to do so, for God has done much work among people that man is unable to do.

The work God does is not representative of the experience of His flesh; the work man does is representative of his experience. Everyone talks about their personal experience. God can express the truth directly, while man can only express the experience that corresponds to his having experienced the truth. God's work has no rules and is not subject to time or geographical constraints. He can express what He is at anytime, anywhere. He works as He pleases. Man's work has conditions and context; without them, he would be unable to work and unable to express his knowledge of God or his experience of the truth. To tell whether something is God's own work or man's work, you must simply compare the differences between the two. If there is no work done by God Himself and there is only the work of man, you will simply know that man's teachings are high, beyond the capacity of anyone else; their tones of speaking, their principles in handling things, and their experienced and steady manner in working are beyond the reach of others. You all admire these people of good caliber and lofty knowledge, but you cannot see from God's work and words how high His humanity is. Instead, He is ordinary, and, when working, He is normal and practical yet also immeasurable by mortals, which therefore makes people develop a kind of heart of fear. Perhaps a person's experience in his work is

particularly advanced, or his imagination and reasoning are particularly advanced, and his humanity is particularly good; such attributes can only gain people's admiration, but not arouse their fear and fright. People all admire those who can work well, who have particularly deep experience, and who can practice the truth, but such people can never elicit fear, only admiration and envy. But people who have experienced God's work do not admire God; instead, they feel His work is beyond human reach and is unfathomable to man, that it is fresh and wonderful. When people experience God's work, their first knowledge of Him is that He is unfathomable, wise, and wonderful, and they unconsciously fear Him and feel the mystery of the work He does, which is beyond the ken of man's mind. People want only to be able to meet His requirements, to satisfy His intentions; they do not wish to exceed Him, because the work He does goes beyond man's thinking and imagination and could not be done by man in His stead. Even man himself does not know his own inadequacies, yet God has forged a new path and has come to bring man into a newer and more beautiful world, and so mankind has made new progress and has had a new start. What people feel for God is not admiration, or rather, is not only admiration. Their deepest experience is fear and love; their feeling is that God is indeed wonderful. He does work that man is unable to do and says things that man is unable to say. People who have experienced God's work always have an indescribable feeling. People of deep enough experience can understand the love of God; they can feel His loveliness, that His work is so wise, so wonderful, and thereby is infinite power generated among them. It is not fright or occasional love and respect, but a deep sense of God's compassion for man and tolerance of him. However, people who have experienced His chastisement and judgment sense His majesty and that He tolerates no offense. Even people who have experienced much of

His work are unable to fathom Him; all who truly fear Him know that His work is not in line with people's notions but always goes against their notions. He does not need people to admire Him wholly or present the appearance of submission to Him; rather, they should achieve true fear and true submission. In so much of His work, anyone with true experience develops a heart of fear for Him, which is higher than admiration. People have seen His disposition due to His work of chastisement and judgment, and they therefore have hearts of fear for Him. God is meant to be feared and submitted to, because His being and His disposition are not the same as those of a created being and are above those of a created being. God is self-existent and everlasting, He is a non-created being, and only God is worthy of fear and submission; man is not qualified for this. So, all who have experienced His work and truly known Him develop hearts of fear for Him. However, those who do not let go of their notions about Him—those who simply do not regard Him as God—lack hearts of fear for Him, and though they follow Him, they are not conquered; they are rebellious people by nature. What He means to achieve by working thus is for all created beings to have hearts of fear for the Creator, worship Him, and surrender to His dominion unconditionally. This is the final result that all His work is meant to achieve. If people who have experienced such work do not have hearts of fear for God, even slightly, and if their past rebelliousness does not change at all, then they are sure to be eliminated. If a person's attitude toward God is only to admire Him or to show Him respect from a distance, and not to love Him in the slightest, then this is the result at which a person without a God-loving heart has arrived, and that person lacks the conditions to be perfected. If so much work is unable to obtain a person's true love, then that person has not gained God and does not genuinely pursue the truth. A person who does not love God does not love the truth and thus cannot gain

God, much less receive God’s approval. Such people, however they experience the work of the Holy Spirit, and however they experience judgment, are unable to have a God-fearing heart. These are people whose nature is unchangeable and who have extremely odious dispositions. All who do not have a God-fearing heart are to be eliminated, to be objects of punishment, and to be punished just like those who do evil, to suffer even more than those who have done unrighteous things.

Knowing the Three Stages of God's Work Is the Path to Knowing God

The work of managing mankind is divided into three stages, which means that the work of saving mankind is divided into three stages. These three stages do not include the work of creating the world, but are rather the three stages of the work of the Age of Law, the Age of Grace, and the Age of Kingdom. The work of creating the world was the work of producing the whole of mankind. It was not the work of saving mankind, and bears no relation to the work of saving mankind, for when the world was created, mankind had not been corrupted by Satan, and so there was no need to carry out the work of mankind's salvation. The work of saving mankind only began when mankind had been corrupted by Satan, and so the work of managing mankind also only began when mankind had been corrupted. In other words, God's management of man began as a result of the work of saving mankind, and did not arise from the work of creating the world. It was only after mankind acquired a corrupt disposition that the work of management came into existence, and so the work of managing mankind includes three parts, rather than four stages, or four ages. Only this is the correct way to refer to God's management of mankind. When the final age comes to a close, the work of managing mankind will have come to a complete end. The conclusion of the work of management means that the work of saving all mankind will have been completely finished, and that this phase will thenceforth have concluded for mankind. Without the work of saving all mankind, the work of managing mankind would not exist, nor would there be the three stages of work. It was precisely because of mankind's depravity, and because mankind was in such urgent need of salvation, that Jehovah concluded the creation of the world and began the

work of the Age of Law. Only then did the work of managing mankind begin, which means that only then did the work of saving mankind begin. "Managing mankind" does not mean guiding the life of mankind, newly created, on earth (which is to say, a mankind that had yet to be corrupted). Rather, it is the salvation of a mankind that has been corrupted by Satan, which is to say, it is to transform this corrupt mankind. This is the meaning of "managing mankind." The work of saving mankind does not include the work of creating the world, and so the work of managing mankind also does not include the work of creating the world, but rather only includes three stages of work that are separate from the world's creation. To understand the work of managing mankind, it is necessary to be aware of the history of the three stages of work—this is what everyone must be aware of in order to be saved. As created beings, you should recognize that man was created by God, and you should recognize the source of mankind's corruption, and, moreover, the process of man's salvation. If you only know how to act according to doctrine in an attempt to gain God's favor, but have no inkling of how God saves mankind, or of the source of mankind's corruption, then this is what you lack as a created being. You should not be satisfied with just understanding those truths that can be put into practice, while remaining ignorant of the wider scope of God's management work—if this is the case, then you are too dogmatic. The three stages of work are the inside story of God's management of man, the advent of the gospel of the whole world, the greatest mystery among all mankind, and they are also the foundation of spreading the gospel. If you only focus on understanding simple truths that relate to your life, and know nothing of this, the greatest of all mysteries and visions, then is your life not akin to a defective product, good for nothing except being looked at?

If man only concentrates on practice, and sees the work of God and what man should know as secondary, is this not penny-wise and pound-foolish of him? That which you must know, you must know; that which you must put into practice, you must put into practice. Only then will you be someone who knows how to pursue the truth. When the day comes for you to spread the gospel, if you are only able to say that God is a great and righteous God, that He is the supreme God, a God with whom no great man can compare, and that He is a God above whom there is none…, if you can only say these irrelevant and superficial words while being utterly incapable of speaking words which are of crucial importance and which have essence; if you have nothing to say about knowing God or the work of God, and, furthermore, cannot explain the truth, or provide what is lacking in man, then someone such as you is incapable of performing their duty well. Bearing testimony to God and spreading the gospel of the kingdom is no simple matter. You must first be equipped with the truth, and the visions that must be understood. When you are clear about the visions and truth of the different aspects of God's work, and in your heart you come to know the work of God, and regardless of what God does—whether it be righteous judgment or refinement of man—you possess the greatest vision as your foundation, and you possess the right truth to put into practice, then you will be able to follow God to the very end. You must know that regardless of what work He does, the aim of God's work does not change, the heart of His work does not change, and His intentions toward man do not change. No matter how severe His words, no matter how adverse the environment, the principles of His work will not change, and His intention of saving man will not change. Provided that it is not the work of the revelation of the outcome of man or the destination of man, and is not the work of the final phase, or the work of bringing God's entire plan of management to an end,

and provided that it is during the time He works man, then the heart of His work will not change. It will always be the salvation of mankind. This should be the foundation of your belief in God. The aim of the three stages of work is the salvation of all mankind—this means the complete salvation of man from the power of Satan. Though each of the three stages of work has a different objective and significance, each is part of the work of saving mankind, and each is different work of salvation carried out according to the requirements of mankind. Once you are aware of the aim of these three stages of work, then you will be aware of how to appreciate the significance of each stage of work, and will recognize how to act in order to satisfy the intentions of God. If you can reach this point, then this, the greatest of all visions, will become the foundation of your belief in God. You should not only seek after easy ways of practice or deep truths, but should combine visions with practice, so that there are both truths that can be put into practice and knowledge that is based on visions. Only then will you be someone who comprehensively pursues the truth.

The three stages of work are at the heart of God's entire management, and in them are expressed the disposition of God and what He is. Those who do not know of the three stages of God's work are incapable of realizing how God expresses His disposition, nor do they know the wisdom of God's work. They also remain ignorant of the many ways in which He saves mankind, and of His intentions for the whole of mankind. The three stages of work are the full expression of the work of saving mankind. Those who do not know the three stages of work will be ignorant of the various methods and principles of the Holy Spirit's work, and those who only rigidly stick to doctrine that is left over from a certain stage of work are people who limit God to doctrine, and whose belief in God is vague and uncertain. Such people will never receive God's salvation. Only the three

stages of God's work can fully express the entirety of God's disposition and completely express God's intention of saving the whole of mankind, and the entire process of mankind's salvation. This is proof that He has defeated Satan and gained mankind; it is proof of God's victory, and is the expression of God's entire disposition. Those who understand only one stage of the three stages of God's work know only part of God's disposition. In the notions of man, it is easy for this single stage of work to become doctrine, and it becomes likely that man will establish fixed rules about God and use this single part of God's disposition as a representation of God's entire disposition. Furthermore, much of man's imagination is mixed within, such that man rigidly constrains the disposition, being, and wisdom of God, as well as the principles of God's work, within limited parameters, believing that if God was like this once, then He will remain the same for all time and never change. Only those who know and appreciate the three stages of work can fully and accurately know God. At the very least, they will not define God as the God of the Israelites, or the Jews, and will not see Him as a God who will be forever nailed to the cross for the sake of man. If one only comes to know God from one stage of His work, then their knowledge is far too small, and amounts to no more than a drop in the ocean. If not, why would many of the religious old guard nail God to the cross alive? Is it not because man confines God within certain parameters? Do many people not oppose God and obstruct the work of the Holy Spirit because they do not know the varied and diverse work of God, and, furthermore, because they possess but a smidgeon of knowledge and doctrine with which to measure the work of the Holy Spirit? Though the experiences of such people are superficial, they are arrogant and indulgent in nature and they regard the work of the Holy Spirit with contempt, ignore the disciplines of the Holy Spirit and, moreover, use their trivial old

arguments to “confirm” the work of the Holy Spirit. They also put on an act, and are wholly convinced of their own learning and erudition, and convinced that they are able to travel across the world. Are such people not those who are spurned by the Holy Spirit, and will they not be eliminated by the new age? Are not those who come before God and openly oppose Him ignorant and under-informed villains, who are merely trying to show how brilliant they are? With but a meager knowledge of the Bible, they try to run riot in the world’s “academia”; with but a superficial doctrine to teach people, they try to reverse the work of the Holy Spirit and attempt to make it revolve around their own thought process. Short-sighted as they are, they try to behold in one glance 6,000 years of God’s work. These people do not have any sense worth mentioning! In fact, the greater people’s knowledge of God, the slower they are to judge His work. Furthermore, they only talk a little of their knowledge of God’s work today, but they are not rash in their judgments. The less people know of God, the more arrogant and overconfident they are and the more wantonly they proclaim God’s being—yet they only talk of theory, and offer no real evidence. Such people are of no value whatsoever. Those who see the work of the Holy Spirit as a game are frivolous! Those who are not cautious when they encounter the new work of the Holy Spirit, who run their mouths off, are quick to judge, who give free rein to their temperament to deny the rightness of the Holy Spirit’s work, and who also insult and blaspheme it—are such disrespectful people not ignorant of the Holy Spirit’s work? Are they not, furthermore, people of great arrogance, people who are inherently proud and ungovernable? Even if a day comes when such people accept the new work of the Holy Spirit, still God will not tolerate them. Not only do they look down upon those who work for God, but they also blaspheme against God Himself. Such desperate people will not be forgiven, either in

this age or the age to come, and they shall forever perish in hell! Such disrespectful, indulgent people are pretending to believe in God, and the more people are like this, the more liable they are to offend God's administrative decrees. Do not all those arrogant ones who are innately unbridled, and who have never obeyed anyone, all walk upon this path? Do they not oppose God day after day, God who is always new and never old? Today, you should understand why you must know the importance of the three stages of God's work. The words I say are of benefit to you, and are not just empty talk. If you simply read them as if admiring flowers whilst galloping past on horseback, will not all My hard work be for naught? Each of you should know your own nature. Most of you are skilled at argument; the answers to theoretical questions roll off your tongue, but you have nothing to say to questions involving essence. Even today, you still indulge in frivolous conversation, incapable of changing your old dispositions, and most of you have no intention of changing the way in which you pursue in order to achieve higher truth, but instead only live your lives half-heartedly. How are such people capable of following God to the very end? Even if you do make it to the end of the path, what benefit will it be to you? It is better to change your ideas before it is too late, either truly pursuing, or else withdrawing early. As time goes on you will become a freeloading parasite —are you willing to play such a low and ignoble role?

The three stages of work are a record of the entire work of God; they are a record of God's salvation of mankind, and they are not imaginary. If you truly wish to seek a knowledge of God's entire disposition, then you must know the three stages of work carried out by God, and, furthermore, you must not omit any stage. This is the minimum that must be achieved by those who seek to know God. Man himself cannot fabricate a true knowledge of God. This is not something that man himself can imagine, nor

is it the consequence of the Holy Spirit's special favor granted to a single person. Rather, it is a knowledge that comes after man has experienced the work of God, and it is a knowledge of God that only comes after having experienced the facts of God's work. Such a knowledge cannot be gotten readily, and nor is it something that can be taught. It is wholly related to personal experience. God's salvation of mankind is at the core of these three stages of work, yet within the work of salvation are included several methods of working and several means by which God's disposition is expressed. This is what is most difficult for man to identify, and it is this that is difficult for man to understand. The separation of the ages, changes in God's work, changes in the location of work, changes in the recipient of this work, and so on—these are all included in the three stages of work. In particular, the difference in the Holy Spirit's way of working, as well as alterations in God's disposition, image, name, identity, or other changes, are all part of the three stages of work. One stage of work can only represent one part, and is limited within a certain scope. It does not involve the separation of the ages, or changes in God's work, much less the other aspects. This is a clearly obvious fact. The three stages of work are the entirety of God's work in saving mankind. Man must know God's work and God's disposition in the work of salvation; without this fact, your knowledge of God consists of nothing but hollow words, nothing more than armchair pontification. Such knowledge can neither convince nor conquer man; it is at odds with reality, and it is not the truth. It may be very plentiful and pleasing to the ear, but if it is at odds with God's inherent disposition, then God will not spare you. Not only will He not commend your knowledge, but He will also take retribution on you for being a sinner who has blasphemed Him. The words of knowing God are not spoken lightly. Though you may be glib and silver-tongued, and though your words are so

clever that you can argue black into being white and white into being black, still you are out of your depth when it comes to speaking of the knowledge of God. God is not someone that you can judge rashly or casually praise, or nonchalantly denigrate. You praise anyone and everyone, yet you struggle to find the right words to describe the supreme grace of God—this is what every loser comes to realize. Even though there are many masters of language who are capable of describing God, the accuracy of what they describe is but a hundredth of the truth spoken by people who belong to God, people who though possessing only a limited vocabulary, have rich experience to draw upon. Thus it can be seen that knowledge of God lies in accuracy and practicality, and not in the clever use of words or a rich vocabulary, and that man's knowledge and the knowledge of God are completely unrelated. The lesson of knowing God is higher than any of the natural sciences of mankind. It is a lesson that can only be achieved by an extremely small number of those who seek to know God, and cannot be achieved by just any person of talent. So, you must not view knowing God and pursuing the truth as if they are things that could be achieved by a mere child. Perhaps you have been completely successful in your family life, or your career, or in your marriage, but when it comes to the truth and the lesson of knowing God, you have nothing to show for yourself and you have achieved nothing. Putting the truth into practice, it can be said, is of great difficulty for you, and knowing God is an even greater problem. This is your difficulty, and this is also the difficulty faced by the whole of mankind. Among those who have had some achievements in the cause of knowing God, there are almost none who are up to standard. Man does not know what it means to know God, or why it is necessary to know God, or to what degree one must attain in order to know God. This is what is so confounding to mankind, and it is quite simply the biggest riddle faced by

mankind—no one is capable of answering this question, nor is anyone willing to answer this question, because, to date, no one among mankind has had any success in the study of this work. Perhaps, when the riddle of the three stages of work is made known to mankind, there will appear in succession a group of talented people who know God. Of course, I hope that is the case, and, furthermore, I am in the process of carrying out this work, and hope to see the appearance of more such talented people in the near future. They will become those who bear testimony to the fact of these three stages of work, and, of course, they will also be the first to bear testimony to these three stages of work. But nothing would be more distressing and regrettable than if such talented people do not emerge on the day that God's work comes to an end, or if there are only one or two such people who have personally accepted being made perfect by God incarnate. However, this is only the worst case scenario. Whatever the case may be, I still hope that those who truly pursue can gain this blessing. Since the beginning of time, there has never before been work such as this; such an undertaking has never occurred in the history of human development. If you can truly become one of the first of those who know God, would this not be the highest honor among all created beings? Would any created being among mankind be more commended by God? Such work is not easy to achieve, but will ultimately still reap rewards. Regardless of their gender or nationality, all those who are capable of achieving the knowledge of God will, in the end, receive God's greatest honor, and will be the only ones that possess the authority of God. This is the work of today, and it is also the work of the future; it is the last and highest work to be accomplished in 6,000 years of work, and it is a way of working that reveals each category of man. Through the work of causing man to know God, the different ranks of man are revealed: Those who know God are qualified to receive God's

blessings and accept His promises, while those who do not know God are unqualified to receive God's blessings and accept His promises. Those who know God are the intimates of God, and those who do not know God cannot be called the intimates of God; the intimates of God can receive any of God's blessings, but those who are not His intimates are not worthy of any of His work. Whether it be tribulations, refinement, or judgment, all these things are for the sake of allowing man to ultimately achieve a knowledge of God, and so that man may submit to God. This is the only effect that will ultimately be achieved. Nothing of the three stages of work is hidden, and this is advantageous to man's knowledge of God, and helps man gain a more complete and thorough knowledge of God. All this work is of benefit to man.

The work of God Himself is the vision that man must know, for the work of God cannot be achieved by man, and is not possessed by man. The three stages of work are the entirety of God's management, and there is no greater vision that should be known by man. If man does not know this mighty vision, then it is not easy to know God, it is not easy to understand God's intentions, and, furthermore, the path that man walks upon will become increasingly arduous. Without visions, man would not have been able to come this far. It is the visions that have safeguarded man until today, and which have provided the greatest protection to man. In the future, your knowledge must deepen, and you must come to know the entirety of His intentions and the essence of His wise work within the three stages of work. Only this is your true stature. The final stage of work does not stand alone, but is part of the whole formed together with the two previous stages, which is to say that it is impossible to complete the entire work of salvation by only doing one of the three stages of work. Even though the final stage of work is able to fully save man, this does not mean that it is only necessary

to carry out this single stage on its own, and that the two previous stages of work are not required to save man from the influence of Satan. No single stage of the three stages can be held up as the only vision that must be known by all mankind, for the entirety of the work of salvation is the three stages of work, not a single stage among them. As long as the work of salvation has not been accomplished, the management of God will be unable to come to a complete end. God's being, His disposition, and His wisdom are expressed in the entirety of the work of salvation; they are not revealed to man at the very beginning, but have been gradually expressed in the work of salvation. Each stage of the work of salvation expresses part of the disposition of God, and part of His being; no one stage of work can directly and completely express the entirety of God's being. As such, the work of salvation can only be fully concluded once the three stages of work have been completed, and so man's knowledge of the entirety of God is inseparable from the three stages of God's work. What man gains from one stage of work is merely the disposition of God that is expressed in a single part of His work. It cannot represent the disposition and being that is expressed in the stages before or after. That is because the work of saving mankind cannot be finished straight away during one period, or in one location, but gradually becomes deeper according to man's level of development at different times and places. It is work that is carried out in stages, and it is not completed in a single stage. So, God's entire wisdom is crystallized in the three stages, rather than in one individual stage. His entire being and His entire wisdom are laid forth in these three stages, and each stage contains His being, and each stage is a record of the wisdom of His work. Man should know the entire disposition of God expressed in these three stages. All this of God's being is of the utmost importance to all mankind, and if people do not have this knowledge when they worship

God, then they are no different from those who worship Buddha. God's work among man is not hidden from man, and should be known by all of those who worship God. Since God has carried out the three stages of the work of salvation among man, man should know the expression of what He has and is during these three stages of work. This is what must be done by man. What God hides from man is that which man is incapable of achieving, and that which man should not know, whereas that which God shows to man is that which man should know, and that which man should possess. Each of the three stages of work is carried out upon the foundation of the previous stage; it is not carried out independently, separate from the work of salvation. Though there are great differences in the age and the work that is carried out, at its core is still the salvation of mankind, and each stage of the work of salvation is deeper than the last. Each stage of work continues on from the foundation of the last, which is not abolished. In this way, in His work that is always new and never old, God is constantly expressing aspects of His disposition that have never before been expressed to man, and is always revealing to man His new work and His new being, and even though the religious old guard does its utmost to resist this, and openly opposes it, God always does the new work that He intends to do. His work is always changing, and because of this, it is always encountering the opposition of man. So, too, is His disposition always changing, as are the age and recipients of His work. Furthermore, He is always doing work that has never been done before, even carrying out work that appears to man to be in contradiction to the work done before, to run counter to it. Man is only able to accept one kind of work, or one way of practice, and it is difficult for man to accept work, or ways of practice, that are at odds with, or higher than, them. But the Holy Spirit is always doing new work, and so there appear group after group of religious experts that oppose the new work of

God. These people have become experts precisely because man has no knowledge of how God is always new and never old, and has no knowledge of the principles of God's work, and, furthermore, has no knowledge of the many ways in which God saves man. As such, man is utterly unable to tell if it is work that comes from the Holy Spirit, and if it is the work of God Himself. Many people cling to an attitude in which, if something corresponds with the words that came before, then they accept it, and if there are differences with the work of before, then they oppose and reject it. Today, do you all not abide by such principles? The three stages of the work of salvation have not had any great effect on you, and there are those who believe that the two previous stages of work are a burden they simply do not need to know. They think that these stages should not be declared to the masses and should be retracted as soon as possible, so that people do not feel overwhelmed by the previous two stages of the three stages of work. Most believe that making the two previous stages of work known is a step too far, and is of no help in knowing God—that is what you think. Today, you all believe that it is right to act in this way, but the day will come when you realize the importance of My work: Know that I do not do any work that is of no significance. Since I am declaring the three stages of work to you, they must be of benefit to you; since these three stages of work are at the heart of God's entire management, they must become the focus of everyone throughout the universe. One day, you will all realize the importance of this work. Know that you oppose God's work, or use your own notions to measure the work of today, because you do not know the principles of God's work, and because of your rash treatment of the work of the Holy Spirit. Your opposition to God and obstruction of the work of the Holy Spirit is caused by your notions and inherent arrogance. It is not because God's work is wrong, but because you are naturally too rebellious.

After finding their belief in God, some people cannot even say with certainty where man came from, yet they dare to make public speeches appraising the rights and wrongs of the Holy Spirit's work. They even lecture the apostles who have the Holy Spirit's new work, passing comment and speaking out of turn; their humanity is too low, and there is not the slightest sense in them. Will the day not come when such people are spurned by the work of the Holy Spirit, and burned by the fires of hell? They do not know the work of God, but instead criticize His work, and also try to instruct God how to work. How can such unreasonable people know God? Man comes to know God during the process of seeking and experiencing; it is not through criticizing at whim that man comes to know God through the enlightenment of the Holy Spirit. The more accurate people's knowledge of God becomes, the less they oppose Him. In contrast, the less people know of God, the more likely they are to oppose Him. Your notions, your old nature, and your humanity, character and moral outlook are the capital with which you resist God, and the more corrupted your morals, odious your qualities, and low your humanity, the more you are the enemy of God. Those who are possessed of strong notions and who have a self-righteous disposition are even more in enmity of God incarnate; such people are the antichrists. If your notions are not rectified, then they will always be against God; you will never be compatible with God, and will always be apart from Him.

Only by putting aside your old notions can you gain new knowledge, yet old knowledge is not necessarily equivalent to old notions. "Notions" refers to the things imagined by man that are at odds with reality. If the old knowledge was already outdated in the old age and stopped man from entering into the new work, then such knowledge is also a notion. If man is able to take the correct approach to such knowledge and can come to know

God from several different aspects, combining the old and the new, then the old knowledge becomes an aid to man, and becomes the basis by which man enters the new age. The lesson of knowing God requires you to master many principles: how to enter onto the path to knowing God, which truths you must understand in order to know God, and how to get rid of your notions and old dispositions so that you may submit to all of the arrangements of God's new work. If you use these principles as the foundation for entering into the lesson of knowing God, then your knowledge will become deeper and deeper. If you have a clear knowledge of the three stages of work—which is to say, of God's entire plan of management—and if you can fully correlate the previous two stages of God's work with the present stage, and see that it is work done by one God, then you will have an incomparably sturdy foundation. The three stages of work were done by one God; this is the greatest vision, and this is the only path to knowing God. The three stages of work could only have been done by God Himself, and no man could do such work on His behalf—this is to say that only God Himself could have done His own work from the beginning until today. Though the three stages of God's work have been carried out in different ages and locations, and though the work of each is different, it is all work done by one God. Of all the visions, this is the greatest vision that man should know, and if it can be completely understood by man, then he will be able to stand fast. Today, the biggest problem facing various religions and denominations is that they do not know the work of the Holy Spirit, and are unable to differentiate between the work of the Holy Spirit and work that is not of the Holy Spirit—because of this, they cannot tell whether this stage of work is, like the last two stages of work, also done by Jehovah God. Though people follow God, most are still unable to tell whether it is the right way. Man worries whether this way

is the way personally led by God Himself, and whether God's incarnation is a fact, and most people still have no clue about how to discern such things. Those who follow God are unable to determine the way, and so the messages which are spoken only have a partial effect among these people, and are incapable of being fully effective, and so this then affects the life entry of such people. If man can see in the three stages of work that they were carried out by God Himself at different times, in different places, and in different people; if man can see that although the work is different, it is all done by one God, and that since it is work done by one God, then it must be right and without error, and that though it is at odds with the notions of man, there is no denying that it is the work of one God—if man can say for sure that it is the work of one God, then the notions of man will be reduced to mere trifles, unworthy of mention. Because the visions of man are unclear, and because man only knows Jehovah as God, and Jesus as the Lord, and is in two minds about the God incarnate of today, many people remain devoted to the work of Jehovah and Jesus, and are beset by notions about the work of today, most people are always doubtful, and do not take the work of today seriously. Man has no notions toward the last two stages of work, which were invisible. That is because man does not understand the reality of the last two stages of work, and did not personally witness them. It is because these stages of work cannot be seen that man imagines as he likes; regardless of what he comes up with, there are no facts to prove such imaginings, and no one to correct them. Man gives free rein to his temperament, throwing caution to the wind and letting his imagination run free; there are no facts to verify his imaginings, and so man's imaginings become "fact," regardless of whether there is any proof to them. Thus man believes in his own imagined God in his mind, and does not seek the realistic God. If one person has one kind of belief, then among a hundred

people there are a hundred kinds of belief. Man is possessed of such beliefs because he has not seen God's practical work, because he has only heard it with his ears and has not beheld it with his eyes. Man has heard legends and stories—but rarely has he heard the knowledge of the facts of God's work. Thus it is that people who have only been believers for a year come to believe in God through their own notions. The same is also true for those who have believed in God their entire lives. Those who cannot see the facts will never be able to escape from a faith in which they have notions about God. Man believes that he has freed himself from the bonds of his old notions, and has entered new territory. Does man not know that the knowledge of those who cannot see the true face of God is nothing but notions and hearsay? Man thinks that his notions are right and without error, and he thinks that these notions come from God. Today, when man witnesses the work of God, he lets loose notions that have built up over many years. The imaginings and ideas of the past have become an obstruction to the work of this stage, and it has become difficult for man to let go of such notions and to refute such ideas. The notions toward this step-by-step work of many of those who have followed God until today have become ever more grievous, and these people have gradually formed a stubborn enmity to the God incarnate. The source of this hatred lies in the notions and imaginings of man. The notions and imaginings of man have become the enemy of the work of today, work which is at odds with the notions of man. This has happened precisely because facts do not allow man to give free rein to his imagination, and, moreover, cannot be easily refuted by man, and the notions and imaginings of man do not brook the existence of facts, and, furthermore, because man does not give thought to the correctness and veracity of facts, and merely single-mindedly lets loose his notions and employs his own imagination. This can only be said to be

the fault of the notions of man, and cannot be said to be a fault of the work of God. Man may imagine whatever he wishes, but he may not freely dispute any stage of God's work or any bit of it; the fact of God's work is inviolable by man. You may give free rein to your imagination, and may even compile fine stories about the work of Jehovah and Jesus, but you may not refute the fact of each stage of the work of Jehovah and Jesus; this is a principle, and it is also an administrative decree, and you should understand the importance of these issues. Man believes that this stage of work is incompatible with the notions of man, and that this is not the case for the two previous stages of work. In his imagination, man believes that the work of the two previous stages is surely not the same as the work of today—but have you ever considered that the principles of God's work are all the same, that His work is always practical, and that, regardless of the age, there will always be a deluge of people who resist and oppose the fact of His work? All those who today resist and oppose this stage of work would also undoubtedly have opposed God in times past, for such people will always be the enemies of God. The people who know the fact of God's work will see the three stages of work as the work of one God, and will let go of their notions. These are people who know God, and such people are those who truly follow God. When the entire management of God is nearing its end, God will class all things according to kind. Man was made by the hands of the Creator, and in the end He must completely return man under His dominion; this is the conclusion of the three stages of work. The stage of work of the last days, and the previous two stages in Israel and Judea, are God's plan of management in the entire universe. No one can deny this, and it is the fact of God's work. Although people have not experienced or witnessed much of this work, the facts are still the facts, and this is undeniable by any man. People who believe in God in every land of the

universe will all accept the three stages of work. If you only know one particular stage of work, and do not understand the other two stages of work, do not understand the work of God in times past, then you are unable to speak the whole truth of God's entire plan of management, and your knowledge of God is one-sided, for in your belief in God you do not know or understand Him, and so you are not fit to bear testimony to God. Regardless of whether your current knowledge of these things is profound or superficial, in the end, you must have knowledge, and must be thoroughly convinced, and all people will see the entirety of God's work and submit under the dominion of God. At the end of this work, all religions will become one, all created beings will return under the dominion of the Creator, all created beings will worship the one true God, and all evil religions will come to nothing, never to appear again.

Why this continual reference to the three stages of work? The passing of the ages, social development, and the changing face of nature all follow alterations in the three stages of work. Mankind changes in time with the work of God, and does not develop by itself. The three stages of God's work are referred to in order to bring all created beings, and all people of every religion and denomination, under the dominion of one God. Regardless of what religion you belong to, ultimately you will all surrender to the dominion of God. Only God Himself can carry out this work; it cannot be done by any religious head. There are several major religions in the world, and each has its own head, or leader, and the followers are spread across different countries and regions all over the world; almost every country, be it large or small, has different religions within it. However, regardless of how many religions there are across the world, all people within the universe ultimately exist under the guidance of one God, and their existence is not guided by religious heads or leaders. This is to say that

mankind is not guided by a particular religious head or leader; rather, the whole of mankind is led by the Creator, who created the heavens and earth and all things, and who also created mankind—this is a fact. Although the world has several major religions, regardless of how great they are, they all exist under the dominion of the Creator, and none of them can exceed the scope of this dominion. The development of mankind, the supersedure of society, the development of natural sciences—each is inseparable from the arrangements of the Creator, and this work is not something that can be done by any given religious head. A religious head is merely the leader of a particular religion, and cannot represent God, nor can they represent the One who created the heavens and earth and all things. A religious head can lead all those within the entire religion, but they cannot command all created beings beneath the heavens—this is a universally acknowledged fact. A religious head is merely a leader, and cannot stand equal to God (the Creator). All things are in the hands of the Creator, and in the end they will all return to the hands of the Creator. Mankind was made by God, and regardless of the religion, every person will return under the dominion of God—this is inevitable. Only God is the Most High among all things, and the highest ruler among all created beings must also return under His dominion. No matter how high the status of a man, that man cannot take mankind to a suitable destination, and no one is able to class all things according to kind. Jehovah Himself created mankind and classed each according to kind, and when the end time arrives He will still do His own work Himself, classing all things according to kind—this work cannot be done by any apart from God. The three stages of work carried out from the beginning until today were all carried out by God Himself, and were carried out by the one God. The fact of the three stages of work is the fact of God's leadership of all mankind, a fact that no one can deny. At the end of the

three stages of work, all things will be classed according to kind and return under the dominion of God, for throughout the entire universe there only exists this one God, and there are no other religions. He who is incapable of creating the world will be incapable of bringing it to an end, whereas He who created the world will surely be capable of bringing it to an end. Therefore, if one is unable to bring the age to an end and is merely able to help man cultivate his mind, then he will surely not be God, and will surely not be the Lord of mankind. He will be incapable of doing such great work; there is only one who can carry out such work, and all that are unable to do this work are surely enemies and not God. All evil religions are incompatible with God, and since they are incompatible with God, they are enemies of God. All work is done by this one true God, and the entire universe is commanded by this one God. Regardless of whether it is His work in Israel or in China, regardless of whether the work is carried out by the Spirit or by the flesh, all is done by God Himself, and can be done by no one else. It is precisely because He is the God of all mankind that He works freely, unconstrained by any conditions—this is the greatest of all visions. As a created being, if you wish to fulfill the duty of a created being and understand the intentions of God, you must understand the work of God, you must understand God's intentions for created beings, you must understand His plan of management, and you must understand all the significance of the work He does. Those who do not understand this are not qualified created beings! As a created being, if you do not understand where you came from, do not understand the history of mankind and all the work done by God, and, furthermore, do not understand how mankind has developed up to today, and do not understand who commands the whole of mankind, then you are incapable of performing your duty. God has led mankind up until today, and ever since He created man upon the earth He

has never left him. The Holy Spirit never stops working, has never stopped leading mankind, and has never left mankind. But mankind does not realize that there is a God, much less does he know God. Is there anything more humiliating than this for all created beings? God personally leads man, but man does not understand the work of God. You are a created being, yet you do not understand your own history, and are unaware of who has led you on your journey, you are oblivious of the work done by God, and so you cannot know God. If you still do not know now, then you will never be qualified to bear testimony to God. Today, the Creator personally leads all people once again, and causes all people to behold His wisdom, almightiness, salvation, and wonderfulness. Yet you still do not realize or understand—are you not therefore the one who will not receive salvation? Those who belong to Satan do not understand the words of God, while those who belong to God can hear the voice of God. All those who realize and understand the words I speak are the ones who will be saved and who will bear testimony to God; all those who do not understand the words that I speak cannot bear testimony to God, and are the ones who will be eliminated. Those who do not understand God's intentions and do not realize the work of God are incapable of achieving the knowledge of God, and such people cannot bear testimony to God. If you wish to bear testimony to God, then you must know God; the knowledge of God is accomplished through the work of God. All in all, if you wish to know God, then you must know God's work: Knowing God's work is of the utmost importance. When the three stages of work come to an end, there will be made a group of those who bear testimony to God, a group of those who know God. These people will all know God. They will be able to put the truth into practice, and possess humanity and sense. They will all know the three stages of God's work of salvation. This is the work that will be

accomplished at the end, and these people are the crystallization of the work of 6,000 years of management, and are the most powerful testimony to the ultimate defeat of Satan. Those who can bear testimony to God will be able to receive God's promise and blessing, and will be the group that remains at the very end, the group which possesses the authority of God and bears testimony to God. Perhaps those among you can all become a member of this group, or perhaps only half, or only a few—it depends on your will and on your pursuit.

Corrupt Mankind Is More in Need of the Salvation of the Incarnate God

God became flesh because the object of His work is not the spirit of Satan, or any incorporeal thing, but man, who is of the flesh and has been corrupted by Satan. It is precisely because the flesh of man has been corrupted that God has made fleshly man the object of His work; moreover, because man is the object of corruption, God has made man the only object of His work throughout all the stages of His salvation work. Man is a mortal being, is of flesh and blood, and God is the only One who can save man. In this way, God must become a flesh that possesses the same attributes as man in order to do His work, so that His work might achieve better effects. God must become flesh to do His work precisely because man is of the flesh, and incapable of overcoming sin or divesting himself of the flesh. Though the essence and identity of God incarnate differ greatly from the essence and identity of man, yet His appearance is identical to that of man; He has the appearance of a normal person, and leads the life of a normal person, and those who see Him can discern no difference to a normal person. This normal appearance and normal humanity are sufficient for Him to do His divine work in normal humanity. His flesh allows Him to do His work in normal humanity, and helps Him do His work among man, and His normal humanity, moreover, helps Him carry out the work of salvation among man. Although His normal humanity has caused much tumult among man, such tumult has not impacted the normal effects of His work. In short, the work of His normal flesh is of supreme benefit to man. Though most people do not accept His normal humanity, His work can still achieve results, and these results are achieved thanks to His normal humanity. Of this there is no doubt. From His work in the flesh, man gains ten times or

dozens of times more things than the notions that exist among man about His normal humanity, and such notions shall all ultimately be swallowed by His work. And the effect that His work has achieved, which is to say, the knowledge that man has toward Him, far outweighs man's notions about Him. There is no way to imagine or measure the work He does in the flesh, for His flesh is unlike that of any fleshly human being; although the outer shell is identical, the essence is not the same. His flesh engenders many notions among man about God, yet His flesh can also allow man to acquire much knowledge, and can even conquer any person possessed of a similar outer shell. For He is not merely human, but is God with the outer shell of a human, and none can completely fathom or understand Him. An invisible and intangible God is loved and welcomed by all. If God is just a Spirit that is invisible to man, it is so easy for man to believe in God. People can give free rein to their imaginations, can choose whatever image they like as God's image to please themselves and make themselves feel happy. In this way, people may do whatever their own God most likes and wishes for them to do, without any scruples. What is more, people believe that no one is more loyal and devout than they toward God, and that all others are Gentile dogs, and disloyal to God. It can be said that this is what is sought by those whose belief in God is vague and based on doctrine; what they seek is all much the same, with little variation. It is merely that the images of God in their imaginations are different, yet their essence is actually the same.

Man is untroubled by his carefree belief in God and believes in God however he pleases. This is one of the "rights and freedoms of man," with which no one may interfere, for people believe in their own God and not the God of anyone else; it is their own private property, and almost everyone possesses this kind of private property. People regard this property as a

precious treasure, but to God there is nothing more lowly or worthless, for there is no clearer indication of opposition to God than this private property of man. It is because of the work of God incarnate that God becomes a flesh with a tangible form, and who can be seen and touched by man. He is not a formless Spirit, but a flesh that man can see and come into contact with. However, most of the Gods people believe in are fleshless deities that are formless, which are also of a free form. In this way, the incarnate God has become the enemy of most of those who believe in God, and those who cannot accept the fact of God's incarnation have, similarly, become the adversaries of God. Man is possessed of notions not because of his way of thinking, or because of his rebelliousness, but because of this private property of man. It is because of this property that most people die, and it is this vague God that cannot be touched, cannot be seen, and does not exist in reality that ruins man's life. Man's life is forfeited not by the incarnate God, much less by the God of heaven, but by the God of man's own imagining. The only reason that the incarnate God has come into the flesh is because of the needs of corrupt man. It is because of the needs of man, not of God, and all His sacrifices and sufferings are for the sake of mankind, and not for the benefit of God Himself. There are no pros and cons or rewards for God; He shall not reap some future harvest, but that which was originally owed to Him. All that He does and sacrifices for mankind is not so that He might gain great rewards, but purely for the sake of mankind. Though God's work in the flesh involves many unimaginable difficulties, the effects that it ultimately achieves far exceed those of the work done directly by the Spirit. The work of the flesh entails much hardship, and the flesh cannot possess the same great identity as the Spirit, He cannot carry out the same supernatural deeds as the Spirit, much less can He possess the same authority as the Spirit. Yet the essence of the work done by this

unremarkable flesh is far superior to that of the work done directly by the Spirit, and this flesh Himself is the answer to the needs of all mankind. For those to be saved, the use value of the Spirit is far inferior to that of the flesh: The work of the Spirit is able to cover the entire universe, across all mountains, rivers, lakes, and oceans, yet the work of the flesh more effectively relates to every person with whom He comes into contact. What is more, God's flesh with tangible form can better be understood and trusted by man, and can further deepen man's knowledge of God, and can leave upon man a more profound impression of the practical deeds of God. The work of the Spirit is shrouded in mystery; it is difficult for mortal beings to predict, and even harder for them to see, and so they can only rely on hollow imaginings. The work of the flesh, however, is normal and practical, and possessed of rich wisdom, and is a fact that can be beheld by the physical eye of man; man can personally experience the wisdom of the work of God, and has no need to employ his bountiful imagination. This is the accuracy and practical value of the work of God in the flesh. The Spirit can only do things that are invisible to man and difficult for him to imagine, for example the enlightenment of the Spirit, the moving of the Spirit, and the guidance of the Spirit, but for man who has a mind, these do not provide any clear meaning. They only provide a moving, or a broad meaning, and cannot give an instruction with words. The work of God in the flesh, however, is greatly different: It involves the accurate guidance of words, and there are clear intentions and clear required goals to it. And so man does not need to grope around, or employ his imagination, much less make guesses. This is the clarity of the work in the flesh, and its great difference from the work of the Spirit. The work of the Spirit is only suitable for a limited scope and cannot replace the work of the flesh. The work of the flesh gives man far more exact and necessary goals and far more practical,

valuable knowledge than the work of the Spirit. The work that is of greatest value to corrupt man is that which provides accurate words, clear goals to pursue, and which can be seen and touched. Only realistic work and timely guidance are suited to man's tastes, and only practical work can save man from his corrupt and depraved disposition. This can only be achieved by the incarnate God; only the incarnate God can save man from his old corrupt and depraved disposition. Although the Spirit is the inherent essence of God, work such as this can only be done by His flesh. If the Spirit worked single-handedly, then it would not be possible for His work to be effective —this is a plain truth. Though most people have become the enemies of God because of this flesh, when He concludes His work, those who are against Him will not only cease to be His enemies, but on the contrary will become His witnesses. They will become the witnesses that have been conquered by Him, witnesses that are compatible with Him and inseparable from Him. He shall cause man to know the importance of His work in the flesh to man, and man shall know the importance of this flesh to the meaning of man's existence, shall know His practical value as concerns the growth of man's life, and, moreover, shall know that this flesh will become a living fountain of life from which man cannot bear to part. Though the incarnate flesh of God is far from matching God's identity and position, and seems to man to be incompatible with His actual status, this flesh, who does not possess the true image of God, or the true identity of God, can do the work that God's Spirit is unable to do directly. Such is the true significance and value of God's incarnation, and it is this significance and value which man is unable to appreciate and acknowledge. Though all mankind look up to God's Spirit and look down on God's flesh, irrespective of how they view or think, the practical significance and value of the flesh far exceed those of the Spirit. Of course, this is only with regard to corrupt mankind.

For everyone who seeks the truth and longs for the appearance of God, the Spirit's work can only provide moving or inspiration, and a sense of wondrousness that this work is inexplicable and unimaginable, and a sense that it is great, transcendent, and admirable, yet also unattainable and unobtainable to all. Man and the Spirit of God can only look upon each other from afar, as if there were a great distance between them, and they can never be alike, as if man and God were separated by an invisible divide. In fact, this is an illusion given to man by the Spirit, which is because the Spirit and man are not of the same kind and shall never coexist in the same world, and because the Spirit possesses nothing of man. So man does not have need of the Spirit, for the Spirit cannot directly do the work most needed by man. The work of the flesh offers man practical objectives to pursue, clear words, and a sense that He is practical and normal, that He is humble and ordinary. Although man may be afraid of Him, for most people He is easy to relate to: Man can behold His face, and hear His voice, and he does not need to look at Him from afar. This flesh feels approachable to man, not distant, or unfathomable, but visible and touchable, for this flesh is in the same world as man.

For all of those who live in the flesh, changing their disposition requires goals to pursue, and knowing God requires witnessing the practical deeds and the real face of God. Both can only be achieved by God's incarnate flesh, and both can only be accomplished by the normal and tangible flesh. This is why the incarnation is necessary, and why it is needed by all corrupt mankind. Since people are required to know God, the images of the vague and supernatural gods must be dispelled from their hearts, and since they are required to cast off their corrupt disposition, they must first know their corrupt disposition. If only man does the work to dispel the images of the vague gods from people's hearts, then he will fail to achieve

the intended effect. The images of the vague gods in people's hearts cannot be exposed, cast off, or completely expelled by words alone. In doing so, ultimately it would still not be possible to dispel these deep-rooted things from people. Only by replacing these vague and supernatural things with the practical God and the true image of God, and making people gradually know them, can the due effect be achieved. Man recognizes that the God whom he sought in times past is vague and supernatural. That which can achieve this effect is not the direct leadership of the Spirit, much less the teachings of a certain individual, but the incarnate God. The notions of man are laid bare when the incarnate God officially does His work, because the normality and practicality of the incarnate God is the antithesis of the vague and supernatural God in man's imagination. The original notions of man can only be revealed when contrasted against the incarnate God. Without the comparison to the incarnate God, the notions of man could not be revealed; in other words, without practicality as a foil, the vague things could not be revealed. No one is capable of using words to do this work, and no one is capable of articulating this work using words. Only God Himself can do His own work, and no one else can do this work on His behalf. No matter how rich the language of man is, he is incapable of articulating the practicality and normality of God. Man can only know God more practically, and can only see Him more clearly, if God personally works among man and completely shows forth His image and His being. This effect cannot be achieved by any human being of flesh. Of course, God's Spirit is also incapable of achieving this effect. God can save corrupt man from the influence of Satan, but this work cannot be directly accomplished by the Spirit of God; rather, it can only be done by the flesh God's Spirit wears, by God's incarnate flesh. This flesh is man and is also God, is a man possessed of normal humanity and also God possessed of full

divinity. And so, even though this flesh is not the Spirit of God, and differs greatly from the Spirit, it is still the incarnate God Himself who saves man, who is the Spirit and also the flesh. No matter what He is called by, ultimately it is still God Himself who saves mankind. For the Spirit of God is indivisible from the flesh, and the work of the flesh is also the work of the Spirit of God; it is just that this work is not done using the identity of the Spirit, but is done using the identity of the flesh. Work that needs to be done directly by the Spirit does not require incarnation, and work that requires the flesh to do cannot be done directly by the Spirit, and can only be done by God incarnate. This is what is required for this work, and it is what is required by corrupt mankind. In the three stages of God's work, only one stage was carried out directly by the Spirit, and the remaining two stages are carried out by the incarnate God, and not directly by the Spirit. The work of the Age of Law done by the Spirit did not involve changing the corrupt disposition of man, and neither did it bear any relation to man's knowledge of God. The work of God's flesh in the Age of Grace and the Age of Kingdom, however, involves man's corrupt disposition and his knowledge of God, and is an important and crucial part of the work of salvation. Therefore, corrupt mankind is more in need of the salvation of the incarnate God, and is more in need of the direct work of the incarnate God. Mankind needs the incarnate God to shepherd him, support him, water him, feed him, judge and chastise him, and he needs more grace and greater redemption from the incarnate God. Only God in the flesh can be the confidant of man, the shepherd of man, the very present help of man, and all of this is the necessity of the incarnation both today and in times past.

Man has been corrupted by Satan and is the highest of all God's creatures, therefore man is in need of God's salvation. The object of God's salvation is man, not Satan, and that which shall be saved is the flesh of

man, and the soul of man, and not devils. Satan is the object of God's annihilation, man is the object of God's salvation, and the flesh of man has been corrupted by Satan, so the first to be saved must be the flesh of man. The flesh of man has been most profoundly corrupted, and it has become something which opposes God, so much so that it even openly opposes and denies the existence of God. This corrupt flesh is simply too intractable, and nothing is more difficult to prune or change than the corrupt disposition of the flesh. Satan comes into the flesh of man to stir up disturbances, and it uses the flesh of man to disturb the work of God and impair the plan of God, and thus man has become Satan, and become the enemy of God. For man to be saved, he must first be conquered. It is because of this that God rises to the challenge and comes into the flesh to do the work He intends to do, and to do battle with Satan. His aim is the salvation of man, who has been corrupted, and the defeat and annihilation of Satan, which rebels against Him. He defeats Satan through His work of conquering man, while at the same time He saves corrupt mankind. Thus, it is a work that achieves two aims at once. He works in the flesh, and speaks in the flesh, and undertakes all work in the flesh in order to better engage with man, and better conquer man. The last time that God becomes flesh, His work of the last days will be concluded in the flesh. He will class all men according to kind, conclude His entire management, and also conclude all His work in the flesh. After all His work on earth comes to an end, He will be completely victorious. Working in the flesh, God will have fully conquered mankind, and fully gained mankind. Does this not mean that His entire management will have come to an end? When God concludes His work in the flesh, as He has fully defeated Satan and has been victorious, Satan will have no further opportunity to corrupt man. The work of the first incarnation of God was the redemption and forgiveness of man's sins. Now

it is the work of conquering and fully gaining mankind, so that Satan will no longer have any way to do its work, and will have completely lost, and God will have been completely victorious. This is the work of the flesh, and is the work done by God Himself. The initial work of the three stages of God's work was done directly by the Spirit, and not by the flesh. The final work of the three stages of God's work, however, is done by the incarnate God, and not directly by the Spirit. The work of redemption of the intermediary stage was also done by God in the flesh. Throughout the entire management work, the most important work is to save man from the influence of Satan. The key work is the complete conquest of corrupt man, thus restoring the God-fearing heart that man once possessed to those who have been conquered, and allowing him to achieve a normal life, which is to say, the normal life of a created being. This work is crucial, and it is the core of the management work. In the three stages of the work of salvation, the first stage of the work of the Age of Law was far from the core of the management work; it only had the slight appearance of the work of salvation, and was not the beginning of God's work of saving man from the power of Satan. The first stage of work was done directly by the Spirit because, under the law, man only knew to abide by the law, and man did not have more truth, and because the work in the Age of Law hardly involved changes in the disposition of man, much less was it concerned with the work of how to save man from the power of Satan. Thus the Spirit of God completed this supremely simple stage of work that did not concern the corrupt disposition of man. This stage of work bore little relation to the core of the management, and it had no great correlation to the official work of the salvation of man, and so it did not require God to become flesh to personally do His work. The work done by the Spirit is implicit and unfathomable, and it is deeply frightening and unapproachable to man; the

Spirit is not suited to directly doing the work of salvation, and is not suited to directly providing life to man. Most suitable for man is to transform the work of the Spirit into an approach that is close to man, which is to say, what is most suitable for man is for God to become an ordinary, normal person to do His work. This requires God to be incarnated to take the place of the Spirit in His work, and for man, there is no more suitable way for God to work. Among these three stages of work, two stages are carried out by the flesh, and these two stages are the key phases of the management work. The two incarnations are mutually complementary and they complement each other perfectly. The first stage of God's incarnation laid the foundation for the second stage, and it can be said that the two incarnations of God form one whole and are not incompatible with each other. These two stages of God's work are carried out by God in His incarnate identity because they are so important to the entire management work. It could almost be said that, without the work of the two incarnations of God, the entire management work would have ground to a halt, and the work of saving mankind would be nothing but empty talk. Whether or not this work is important is based on the needs of mankind, on the reality of mankind's depravity, and on the severity of Satan's rebelliousness and its disturbance of the work. The right one who is up to the task is predicated upon the nature of the work performed by the worker, and the importance of the work. When it comes to the importance of this work, in terms of what method of work to adopt—work done directly by God's Spirit, or work done by God incarnate, or work done through man—the first to be eliminated is work done through man, and, based on the nature of the work, and the nature of the Spirit's work versus that of the flesh, it is ultimately decided that work done by the flesh is more beneficial for man than work done directly by the Spirit, and that it offers more advantages. This is God's

thought at the time when He decided whether the work was to be done by the Spirit or by the flesh. There is a significance and a basis to each stage of work. They are not groundless imaginings, nor are they carried out arbitrarily; there is a certain wisdom to them. Such is the truth behind all of God's work. In particular, there is even more of God's plan in such a great work as God incarnate personally working among man. Therefore, God's wisdom and the entirety of His being are reflected in every action, thought, and idea in His work; this is the more concrete and systematic being of God. These subtle thoughts and ideas are difficult for man to imagine, and difficult for man to believe, and, moreover, difficult for man to know. Work done by man is done according to general principle, which, for man, is highly satisfactory. Yet compared to the work of God, there is simply too great a disparity; although the deeds of God are great and the work of God is of a magnificent scale, behind them are many minute and precise plans and arrangements that are unimaginable to man. Each stage of His work is not only performed according to principle, but each stage also contains many things that cannot be articulated by human language, and these are the things that are invisible to man. Regardless of whether it is the work of the Spirit or the work of God incarnate, each contains the plans of His work. He does not work groundlessly, and He does not do insignificant work. When the Spirit works directly, it is with His goals, and when He becomes man (which is to say, when He transforms His outer shell) to work, it is even more with His purpose. Why else would He readily change His identity? Why else would He readily become a person who is regarded as lowly and is persecuted?

His work in the flesh is of the utmost significance, which is spoken with regard to the work, and the One who ultimately concludes the work is the incarnate God, and not the Spirit. Some believe that God may at some

unknown time come to earth and appear to man, whereupon He shall personally judge the whole of mankind, testing them one by one without anyone being left out. Those who think in this way do not know this stage of work of the incarnation. God does not judge man one by one, and He does not test man one by one; to do thus would not be the work of judgment. Is not the corruption of all mankind the same? Is not the essence of all mankind the same? What is judged is mankind's corrupt essence, man's essence corrupted by Satan, and all the sins of man. God does not judge the trifling and insignificant faults of man. The work of judgment is representative, and it is not carried out especially for a certain person. Rather, it is work in which a group of people are judged in order to represent the judgment of all of mankind. By personally carrying out His work on a group of people, God in the flesh uses His work to represent the work of the whole of mankind, after which it is gradually spread. This is also how the work of judgment is. God does not judge a certain kind of person or a certain group of people, but instead judges the unrighteousness of the whole of mankind—man's opposition to God, for example, or man's lack of fear for Him, or man's disturbance of the work of God, and so on. What is judged is mankind's essence of opposition to God, and this work is the work of conquest of the last days. The work and word of the incarnate God witnessed by man are the work of judgment before the great white throne during the last days, which was conceived by man during times past. The work that is currently being done by the incarnate God is exactly the judgment before the great white throne. The incarnate God of today is the God who judges the whole of mankind during the last days. This flesh and His work, His word, and His entire disposition are the entirety of Him. Although the scope of His work is limited, and does not directly involve the entire universe, the essence of the work of judgment is the direct judgment

of all mankind—not only for the sake of the chosen people of China, nor for the sake of a small number of people. During the work of God in the flesh, although the scope of this work does not involve the entire universe, it represents the work of the entire universe, and after He concludes the work within the work scope of His flesh, He will immediately expand this work to the entire universe, in the same way that the gospel of Jesus spread throughout the universe following His resurrection and ascension. Regardless of whether it is the work of the Spirit or the work of the flesh, it is work that is carried out within a limited scope, but which represents the work of the entire universe. During the last days, God performs His work by appearing in His incarnate identity, and God in the flesh is the God who judges man before the great white throne. Regardless of whether He is the Spirit or the flesh, He who does the work of judgment is the God who judges mankind during the last days. This is defined based on His work, and it is not defined according to His external appearance or several other factors. Although man harbors notions about these words, no one can deny the fact of the incarnate God's judgment and conquest of all mankind. Regardless of what man thinks of it, facts are, after all, facts. No one can say that "The work is done by God, but the flesh is not God." This is a fallacy, for this work can be done by no one except God in the flesh. Since this work has already been completed, following this work the work of God's judgment of man shall not appear for a second time; God in His second incarnation has already concluded all of the work of the entire management, and there shall not be a fourth stage of God's work. Because the one who is judged is man, man who is of the flesh and has been corrupted, and it is not the spirit of Satan that is judged directly, the work of judgment is therefore not carried out in the spiritual realm, but among man. No one is more suitable, and qualified, than God in the flesh for the work of

judging the corruption of man's flesh. If judgment were carried out directly by the Spirit of God, then it would not be all-embracing. Furthermore, such work would be difficult for man to accept, for the Spirit is unable to come face-to-face with man, and because of this, the effects would not be immediate, much less would man be able to behold the unoffendable disposition of God more clearly. Satan can only be fully defeated if God in the flesh judges the corruption of mankind. Being the same as man possessed of normal humanity, God in the flesh can directly judge the unrighteousness of man; this is the mark of His innate holiness, and of His extraordinariness. Only God is qualified to, and is in the position to, judge man, for He is possessed of the truth, and righteousness, and so He is able to judge man. Those who are without truth and righteousness are not fit to judge others. If this work were done by the Spirit of God, then it would not mean victory over Satan. The Spirit is inherently more exalted than mortal beings, and the Spirit of God is inherently holy, and triumphant over the flesh. If the Spirit did this work directly, He would not be able to judge all of man's rebelliousness and could not reveal all of man's unrighteousness. For the work of judgment is also carried out through man's notions about God, and man has never had any notions about the Spirit, and so the Spirit is incapable of better revealing the unrighteousness of man, much less of completely disclosing such unrighteousness. The incarnate God is the enemy of all those who do not know Him. Through judging man's notions and opposition to Him, He discloses all the rebelliousness of mankind. The effects of His work in the flesh are more apparent than those of the work of the Spirit. And so, the judgment of all mankind is not carried out directly by the Spirit but is the work of the incarnate God. God in the flesh can be seen and touched by man, and God in the flesh can completely conquer man. In his relationship with God in the flesh, man progresses from opposition to

submission, from persecution to acceptance, from notions to knowledge, and from rejection to love—these are the effects of the work of the incarnate God. Man is only saved through the acceptance of His judgment, man only gradually comes to know Him through the words of His mouth, man is conquered by Him during his opposition to Him, and he receives the life supply from Him during the acceptance of His chastisement. All of this work is the work of God in the flesh, and not the work of God in His identity as the Spirit. The work done by God incarnate is the greatest work, and the most profound work, and the crucial part of the three stages of God's work are the two stages of the work of incarnation. The profound corruption of man is a great obstacle to the work of God incarnate. In particular, the work carried out on the people of the last days is tremendously difficult, and the environment is hostile, and the caliber of every kind of person is quite poor. Yet at the end of this work, it will still achieve the proper effect, without any flaws; this is the effect of the work of the flesh, and this effect is more persuasive than that of the work of the Spirit. The three stages of God's work shall be concluded in the flesh, and they must be concluded by the incarnate God. The most important and most crucial work is done in the flesh, and the salvation of man must be personally carried out by God in the flesh. Even though all mankind feels that God in the flesh seems unrelated to man, in fact this flesh concerns the fate and existence of the whole of mankind.

Every stage of God's work is implemented for the sake of all mankind and is directed at the whole of mankind. Even though it is His work in the flesh, it is still directed at all mankind; He is the God of all mankind, and He is the God of all created and non-created beings. Although His work in the flesh is within a limited scope, and the object of this work is also limited, each time He becomes flesh to do His work He chooses an object

of His work that is supremely representative; He does not select a group of simple and unremarkable people on which to work, but instead picks as the object of His work a group of people capable of being the representatives for His work in the flesh. This group of people is chosen because the scope of His work in the flesh is limited, and is prepared especially for His incarnate flesh, and is chosen especially for His work in the flesh. God's selection of the objects of His work is not baseless, but is done according to principle: The object of the work must be of benefit to the work of God in the flesh, and must be able to represent the whole of mankind. For example, the Jews were able to represent the whole of mankind in accepting the personal redemption of Jesus, and the Chinese are able to represent the whole of mankind in accepting the personal conquest of the incarnate God. There is a basis to the Jews' representation of the whole of mankind, and there is also a basis to Chinese people's representation of the whole of mankind in accepting the personal conquest of God. Nothing reveals the significance of redemption more than the work of redemption done among the Jews, and nothing reveals the thoroughness and success of the work of conquest more than the work of conquest being done among Chinese people. The work and word of God incarnate appear to only be aimed at a small group of people, but in fact, His work among this small group is the work of the entire universe, and His word is directed at the whole of mankind. After His work in the flesh comes to an end, those who follow Him shall begin to spread the work He has done among them. The best thing about His work in the flesh is that He can leave accurate words and exhortations, and His specific intentions for mankind to those who follow Him, so that afterward His followers can more accurately and more concretely pass on all of His work in the flesh, and His intentions for the whole of mankind, to those who accept this way. Only the work of God in

the flesh among man truly accomplishes the fact of God's being together and living together with man. Only this work fulfills man's desire to behold the face of God, witness the work of God, and hear the personal word of God. The incarnate God brings to an end the age when only the back of Jehovah appeared to mankind, and He also concludes the age of mankind's belief in the vague god. In particular, the work of the last incarnate God brings all mankind into an age that is more realistic, more practical, and more beautiful. He not only concludes the age of law and regulations but, more importantly, He reveals to mankind a God who is practical and normal, who is righteous and holy, who unlocks the work of the management plan and who demonstrates the mysteries and destination of mankind, who created mankind and brings to an end the management work, and who has remained hidden for thousands of years. He brings the age of vagueness to a complete end, He concludes the age in which the whole of mankind wished to seek God's face but was unable to, He ends the age in which the whole of mankind served Satan, and He leads the whole of mankind all the way into a completely new era. All this is the outcome of the work of God in the flesh in place of God's Spirit. When God works in His flesh, those who follow Him no longer seek and grope after those things which seem to both exist and not exist, and they cease to guess at the intentions of the vague god. When God spreads His work in the flesh, those who follow Him shall pass on the work that He has done in the flesh to all religions and denominations, and they shall communicate all of His words to the ears of the whole of mankind. All that is heard by those who receive His gospel shall be the facts of His work, shall be things personally seen and heard by man, and shall be facts and not hearsay. These facts are the evidence with which He spreads the work, and they are also the tools that He uses in spreading the work. Without the existence of facts, His gospel

would not spread across all countries and to all places; without facts but only with man's imaginings, He would never be able to do the work of conquering the entire universe. The Spirit is impalpable to man, and invisible to man, and the work of the Spirit is incapable of leaving any further evidence or facts of God's work for man. Man shall never behold the real face of God, he shall always believe in a vague god that does not exist. Man shall never behold the face of God, nor will man ever hear words personally spoken by God. Man's imaginings are, after all, empty, and cannot replace the true face of God; the inherent disposition of God, and the work of God Himself, cannot be impersonated by man. The invisible God in heaven and His work can only be brought to earth by God incarnate who personally does His work among man. This is the most ideal way for God to appear to man, in which man sees God and comes to know the true face of God, and it cannot be achieved by a non-incarnate God. Having carried out His work to this stage, God's work has already achieved the optimal effect, and has been a complete success. The personal work of God in the flesh has already completed ninety percent of the work of His entire management. This flesh has provided a better beginning to all of His work, and a summary for all of His work, and has promulgated all of His work, and made the last thorough replenishment to all of this work. Henceforth, there will not be another incarnate God to do the fourth stage of God's work, and never will there be any wondrous work of a third incarnation of God.

Each stage of work of God in the flesh represents His work of the entire age, and it does not represent a certain period, as does the work of man. And so the end of the work of His last incarnation does not mean that His work has come to a complete end, for His work in the flesh represents the entire age, and does not only represent the period in which He does His work in the flesh. It is just that He finishes His work of the entire age during

the time that He is in the flesh, after which it spreads to all places. After the incarnate God fulfills His ministry, He will entrust His future work to those who follow Him. In this way, His work of the entire age will be carried on unbroken. The work of the entire age of incarnation shall only be considered complete once it has spread throughout the entire universe. The work of God incarnate begins a new era, and those who continue His work are those who are used by Him. The work done by man is all within the ministry of God in the flesh, and it is incapable of going beyond this scope. If God incarnate had not come to do His work, man would not be able to bring the old age to an end and would not be able to usher in a new era. The work done by man is merely within the range of his duty that is humanly possible to do, and it does not represent the work of God. Only the incarnate God can come and complete the work that He should do and, besides Him, no one can do this work on His behalf. Of course, what I speak of is in regard to the work of incarnation. This incarnate God first carries out a step of work that does not conform to the notions of man, after which He does more work that does not conform to the notions of man. The aim of the work is the conquest of man. In one regard, God's incarnation does not conform to the notions of man, in addition to which He does more work that does not conform to the notions of man, and so man develops even more critical views about Him. He just does the work of conquest among people who have myriad notions about Him. Regardless of how they treat Him, once He has fulfilled His ministry, all people will have become subject to His dominion. The fact of this work is not only reflected among Chinese people, but it also represents how the whole of mankind shall be conquered. The effects that are achieved on these people are a precursor to the effects that shall be achieved on the whole of mankind, and the effects of the work that He does in the future shall increasingly exceed even the

effects on these people. The work of God in the flesh does not involve great fanfare, nor is it wreathed in obscurity. It is real and actual, and it is work in which one and one equals two. It is not hidden from anyone, nor does it deceive anyone. What people see are real and genuine things, and what man gains is practical truth and knowledge. When the work ends, man shall have a new knowledge of Him, and those who truly pursue shall no longer have any notions about Him. This is not just the effect of His work on Chinese people, but it also represents the effect of His work in conquering the whole of mankind, for nothing is more beneficial to the work of conquering the whole of mankind than this flesh, and the work of this flesh, and everything of this flesh. They are beneficial to His work today, and beneficial to His work in the future. This flesh shall conquer the whole of mankind and shall gain the whole of mankind. There is no better work through which the whole of mankind shall behold God, and submit to God, and know God. The work done by man only represents a limited scope, and when God does His work He does not speak to a certain person, but speaks to the whole of mankind, and all those who accept His words. The end that He proclaims is the end of all mankind, not just the end of a certain person. He does not give anyone special treatment, nor does He victimize anyone, and He works for, and speaks to, the whole of mankind. This incarnate God has therefore already classed the whole of mankind according to kind, has already judged the whole of mankind, and has arranged a suitable destination for the whole of mankind. Although God only does His work in China, in fact He has already resolved the work of the entire universe. He cannot wait until His work has spread among the whole of mankind before making His utterances and arrangements step by step. Would that not be too late? Now He is fully able to complete the future work in advance. Because the One who is working is God in the flesh, He is doing limitless work within a limited

scope, and afterward He shall make man perform the duty that man should perform; this is the principle of His work. He can only live with man for a time and cannot accompany man until the work of the whole era is concluded. It is because He is God that He foretells His future work in advance. Afterward, He shall class the whole of mankind according to kind by His words, and mankind shall enter into His step-by-step work according to His words. None shall escape, and all must practice according to this. So, in the future the age shall be guided by His words, and not guided by the Spirit.

The work of God in the flesh must be done in the flesh. If it were done directly by the Spirit of God, it would yield no effects. Even if it were done by the Spirit, the work would be of no great significance, and would ultimately be unpersuasive. All created beings wish to know whether the work of the Creator has significance, and what it represents, and what it is done for the sake of, and whether the work of God is full of authority and wisdom, and whether it is of the utmost value and significance. The work He does is done for the salvation of the whole of mankind, for the sake of defeating Satan, and for bearing testimony to Himself among all things. As such, the work that He does must be of great significance. The flesh of man has been corrupted by Satan, and it has been most deeply blinded, and profoundly harmed. The most fundamental reason why God works personally in the flesh is because the object of His salvation is man, who is of the flesh, and because Satan also uses the flesh of man to disturb the work of God. The battle with Satan is actually the work of conquering man, and at the same time, man is also the object of God's salvation. In this way, the work of God incarnate is essential. Satan corrupted the flesh of man, and man became the embodiment of Satan, and became the object to be defeated by God. In this way, the work of doing battle with Satan and

saving mankind occurs on earth, and God must become human in order to do battle with Satan. This is work of the utmost practicality. When God is working in the flesh, He is actually doing battle with Satan in the flesh. When He works in the flesh, He is doing His work in the spiritual realm, and He makes the whole of His work in the spiritual realm real on earth. The one who is conquered is man, man who is rebellious to Him, and the one who is defeated is the embodiment of Satan (of course, this is also man), who is in enmity to Him, and the one who is ultimately saved is also man. In this way, it is even more necessary for God to become a human who has the outer shell of a created being, so that He is able to do real battle with Satan, to conquer man, who is rebellious to Him and possessed of the same outer shell as Him, and to save man, who is of the same outer shell as Him and has been harmed by Satan. His enemy is man, the object of His conquest is man, and the object of His salvation is man, who was created by Him. So He must become human, and in this way, His work becomes much easier. He is able to defeat Satan and conquer mankind, and, moreover, is able to save mankind. Although this flesh is normal and practical, He is no common flesh: He is not flesh that is only human, but flesh that is both human and divine. This is the difference between Him and man, and it is the mark of the identity of God. Only flesh such as this can do the work that He intends to do, and fulfill the ministry of God in the flesh, and fully complete His work among man. If it were not thus, His work among man would always be empty and flawed. Even though God can do battle with the spirit of Satan and emerge victorious, the old nature of corrupted man can never be resolved, and those who are rebellious to God and oppose Him can never truly become subject to His dominion, which is to say, He can never conquer mankind, and can never gain the whole of mankind. If His work on earth cannot be resolved, then His management shall never be brought to an

end, and the whole of mankind will not be able to enter rest. If God cannot enter rest with all of His created beings, then there shall never be an outcome to such management work, and the glory of God shall consequently disappear. Although His flesh has no authority, the work He does will have achieved its effect. This is the inevitable direction of His work. Regardless of whether or not His flesh is possessed of authority, as long as He is capable of doing the work of God Himself, then He is God Himself. Regardless of how normal and ordinary this flesh is, He can do the work He should do, for this flesh is God and is not just a human. The reason this flesh can do the work that man cannot is because His inner essence is unlike that of any human, and the reason He can save man is because His identity is different from that of any human. This flesh is so important to mankind because He is man and, even more so, He is God, because He can do the work that no ordinary man of flesh can do, and because He can save corrupt man, who lives together with Him on earth. Though He is identical to man, the incarnate God is more important to mankind than any person of value, for He can do the work that cannot be done by the Spirit of God, is more able than the Spirit of God to bear testimony to God Himself, and is more able than the Spirit of God to fully gain mankind. As a result, although this flesh is normal and ordinary, His contribution to mankind and His significance to the existence of mankind make Him highly precious, and the practical value and significance of this flesh is immeasurable to any human. Although this flesh cannot directly destroy Satan, He can use His work to conquer mankind and defeat Satan, and make Satan fully submit to His dominion. It is because God is incarnated that He can defeat Satan and is able to save mankind. He does not directly destroy Satan, but instead becomes flesh to do the work to conquer mankind, who has been corrupted by Satan. In this way, He is better able to bear testimony to Himself among

His created beings, and He is better able to save corrupted man. God incarnate's defeat of Satan bears greater testimony, and is more persuasive, than the direct destruction of Satan by the Spirit of God. God in the flesh is better able to help man know the Creator and is better able to bear testimony to Himself among His created beings.

The Essence of the Flesh Inhabited by God

God in His first incarnation lived upon the earth for thirty-three and a half years, and He performed His ministry for only three and a half of those years. Both during the time He worked, and before He began His work, He was possessed of normal humanity; He inhabited His normal humanity for thirty-three and a half years. Throughout the last three and a half years, He revealed Himself to be the incarnate God. Before He began performing His ministry, He appeared with ordinary, normal humanity, showing no sign of His divinity, and it was only after He began formally performing His ministry that His divinity was made manifest. His life and work during those first twenty-nine years demonstrated that He was a genuine human being, a son of man, and a fleshly body, for His ministry only began in earnest after the age of twenty-nine. The "incarnation" is God's appearance in the flesh; God works among created mankind in the image of the flesh. So, as He is God's incarnation, He must first be flesh, flesh with normal humanity; this is the most basic prerequisite. In fact, the implication of God's incarnation is that God lives and works in the flesh, that God in His very essence becomes flesh, becomes a man. His incarnate life and work can be divided into two stages. First is the life He lives before performing His ministry. He lives in an ordinary human family, in utterly normal humanity, obeying the normal morals and laws of human life, with normal human needs (food, clothing, sleep, shelter), normal human weaknesses, and normal human emotions. In other words, during this first stage He lives in non-divine, completely normal humanity, engaging in all the normal human activities. The second stage is the life He lives after beginning to perform His ministry. He still dwells in the ordinary humanity with a normal human shell, showing no outward sign of the supernatural. Yet He

lives purely for the sake of His ministry, and during this time His normal humanity exists entirely in order to sustain the normal work of His divinity, for by then His normal humanity has matured to the point of being able to perform His ministry. So, the second stage of His life is to perform His ministry in His normal humanity, when it is a life both of normal humanity and complete divinity. The reason why, during the first stage of His life, He lives in completely ordinary humanity is that His humanity is not yet able to maintain the entirety of the divine work, is not yet mature; only after His humanity grows mature, becomes capable of shouldering His ministry, can He set about performing the ministry that He ought to perform. Since He is flesh, He needs to grow and mature. Therefore, the first stage of His life is that of normal humanity, whereas in the second stage, His humanity is capable of undertaking His work and performing His ministry, and so the life the incarnate God lives during His ministry is one of both humanity and complete divinity. If, from the moment of His birth, the incarnate God formally began His ministry, performing supernatural signs and wonders, then He would have no corporeal essence. Therefore, His humanity exists for the sake of His corporeal essence; there can be no flesh without humanity, and a person without humanity is not a human being. In this way, the humanity of God's flesh is an intrinsic property of God's incarnate flesh. To say that "when God becomes flesh He is entirely divine, and not at all human," is blasphemy, for this statement simply does not exist, and violates the principle of incarnation. Even after He begins to perform His ministry, He still lives in His divinity with a human outer shell when He does His work; it is just that at the time, His humanity serves the sole purpose of allowing His divinity to perform the work in the normal flesh. So the agent of the work is the divinity inhabiting His humanity. His divinity, not His humanity, is at work, yet this divinity is hidden within His humanity; in

essence, His work is done by His complete divinity, not by His humanity. But the performer of the work is His flesh. One could say that He is a man and also is God, for God becomes a God living in the flesh, with a human shell and a human essence but also the essence of God. Because He is a man with the essence of God, He is above all created humans, above any man who can perform God's work. And so, among all those with a human shell like His, among all those who possess humanity, only He is the incarnate God Himself—all others are created humans. Though they all have humanity, created humans have nothing but humanity, while God incarnate is different: In His flesh He not only has humanity but, more importantly, divinity. His humanity can be seen in the outer appearance of His flesh and in His everyday life, but His divinity is difficult to perceive. Because His divinity is expressed only when He has humanity, and is not as supernatural as people imagine it to be, it is extremely difficult for people to see. Even today, people have the utmost difficulty fathoming the true essence of the incarnate God. Even after I have spoken about it at such length, I expect it is still a mystery to most of you. In fact, this issue is very simple: Since God becomes flesh, His essence is a combination of humanity and divinity. This combination is called God Himself, God Himself on earth.

The life that Jesus lived on earth was a normal life of the flesh. He lived in the normal humanity of His flesh. His authority—to do His work and speak His word, or to heal the sick and cast out demons, to do such extraordinary things—did not manifest itself, for the most part, until He began His ministry. His life before age twenty-nine, before He performed His ministry, was proof enough that He was just a normal fleshly body. Because of this, and because He had not yet begun to perform His ministry, people saw nothing divine in Him, saw nothing more than a normal human

being, an ordinary man—just as at that time, some people believed Him to be Joseph's son. People thought that He was the son of an ordinary man, they had no way of telling that He was God's incarnate flesh; even when, in the course of performing His ministry, He performed many miracles, most people still said that He was Joseph's son, for He was Christ with the outer shell of normal humanity. His normal humanity and His work both existed in order to fulfill the significance of the first incarnation, to prove that God had entirely come into the flesh, that He had become an utterly ordinary man. His normal humanity before He began His work was proof that He was an ordinary flesh; and that He worked afterward also proved that He was an ordinary flesh, for He performed signs and wonders, healed the sick and cast out demons in the flesh with normal humanity. The reason that He could work miracles was that His flesh bore the authority of God, was the flesh in which God's Spirit was clothed. He possessed this authority because of the Spirit of God, and it did not mean that He was not a flesh. Healing the sick and casting out demons was the work that He needed to perform in His ministry, it was an expression of His divinity hidden in His humanity, and no matter what signs He showed or how He demonstrated His authority, He still lived in normal humanity and was still a normal flesh. Up to the point that He was resurrected after dying upon the cross, He dwelt within normal flesh. Bestowing grace, healing the sick, and casting out demons were all part of His ministry, they were all work He performed in His normal flesh. Before He went to the cross, He never departed from His normal human flesh, regardless of what He was doing. He was God Himself, doing God's own work, yet because He was the incarnate flesh of God, He ate food and wore clothing, had normal human needs, had normal human reason, and a normal human mind. All of this was proof that He was a normal man, which proved that God's incarnate flesh was a flesh with

normal humanity, and not supernatural. His job was to complete the work of God's first incarnation, to fulfill the ministry that the first incarnation ought to perform. The significance of incarnation is that an ordinary, normal man performs the work of God Himself; that is, that God performs His divine work in humanity and thereby vanquishes Satan. Incarnation means that God's Spirit becomes a flesh, that is, God becomes flesh; the work that the flesh does is the work of the Spirit, which is realized in the flesh, expressed by the flesh. No one except God's flesh can fulfill the ministry of the incarnate God; that is, only God's incarnate flesh, this normal humanity—and no one else—can express the divine work. If, during His first coming, God had not possessed normal humanity before the age of twenty-nine—if as soon as He was born He could work miracles, if as soon as He learned to speak He could speak the language of heaven, if the moment He first set foot upon the earth He could apprehend all worldly matters, discern every person's thoughts and intentions—such a person could not have been called a normal man, and such flesh could not have been called human flesh. If this were the case with Christ, then the meaning and the essence of God's incarnation would be lost. That He possesses normal humanity proves that He is God incarnated in the flesh; the fact that He undergoes a normal human growth process further demonstrates that He is a normal flesh; moreover, His work is sufficient proof that He is God's Word, God's Spirit, become flesh. God becomes flesh because of the needs of His work; in other words, this stage of work must be done in the flesh, it must be performed in normal humanity. This is the prerequisite for "the Word become flesh," for "the Word's appearance in the flesh," and it is the true story behind God's two incarnations. People may believe that Jesus performed miracles throughout His life, that He showed no sign of humanity right up until His work on earth ended, that He did not have

normal human needs or weaknesses or human emotions, did not require the basic necessities of life or entertain normal human thoughts. They imagine Him to only have a superhuman mind, a transcendent humanity. They believe that since He is God, He should not think and live as normal humans do, that only a normal person, a bona fide human being, can think normal human thoughts and live a normal human life. These are all human ideas and human notions, and these notions run counter to the original intentions of God's work. Normal human thinking sustains normal human reason and normal humanity; normal humanity sustains the normal functions of the flesh; and the normal functions of the flesh enable the normal life of the flesh in its entirety. Only by working in such flesh can God fulfill the purpose of His incarnation. If the incarnate God possessed only an outer shell of the flesh, but did not think normal human thoughts, then this flesh would not possess human reason, much less bona fide humanity. How could a flesh like this, without humanity, fulfill the ministry that the incarnate God ought to perform? A normal mind sustains all aspects of human life; without a normal mind, one would not be human. In other words, a person who does not think normal thoughts is mentally ill, and a Christ who has no humanity but only divinity cannot be said to be God's incarnate flesh. So, how could God's incarnate flesh have no normal humanity? Is it not blasphemy to say that Christ has no humanity? All activities that normal humans engage in rely on the functioning of a normal human mind. Without it, humans would behave aberrantly; they would even be unable to tell the difference between black and white, good and evil; and they would have no human ethics and moral principles. Similarly, if the incarnate God did not think like a normal human, then He would not be a bona fide flesh, a normal flesh. Such non-thinking flesh would not be able to take on the divine work. He would not be able to normally engage in the

activities of the normal flesh, much less live together with humans on earth. And so, the significance of God's incarnation, the very essence of God's coming into the flesh, would have been lost. The humanity of God incarnate exists to maintain the normal divine work in the flesh; His normal human thinking sustains His normal humanity and all His normal corporeal activities. One could say that His normal human thinking exists in order to sustain all the work of God in the flesh. If this flesh did not possess a normal human mind, then God could not work in the flesh, and what He needs to do in the flesh could never be accomplished. Though the incarnate God possesses a normal human mind, His work is not adulterated by human thought; He undertakes the work in the humanity with a normal mind, under the precondition of possessing the humanity with a mind, not by the exercise of normal human thought. No matter how lofty the thoughts of His flesh are, His work is not tainted by logic or thinking. In other words, His work is not conceived by the mind of His flesh, but is a direct expression of the divine work in His humanity. All of His work is the ministry He must fulfill, and none of it is conceived by His brain. For example, healing the sick, casting out demons, and the crucifixion were not products of His human mind, and could not have been achieved by any man with a human mind. Likewise, today's work of conquest is a ministry that must be performed by the incarnate God, but it is not the work of a human will, it is the work His divinity should do, work of which no fleshly human is capable. So the incarnate God must possess a normal human mind, must possess normal humanity, because He must perform His work in the humanity with a normal mind. This is the essence of the work of the incarnate God, the very essence of the incarnate God.

Before Jesus performed the work, He merely lived in His normal humanity. No one could tell that He was God, no one found out that He was

the incarnate God; people just knew Him as a completely ordinary man. His utterly ordinary, normal humanity was proof that God was incarnated in the flesh, and that the Age of Grace was the age of the work of the incarnate God, not the age of the Spirit's work. It was proof that the Spirit of God was realized completely in the flesh, that in the age of God's incarnation His flesh would perform all the work of the Spirit. The Christ with normal humanity is a flesh in which the Spirit is realized, and is possessed of normal humanity, normal sense, and human thought. "Being realized" means God becoming man, the Spirit becoming flesh; to put it more plainly, it is when God Himself inhabits a flesh with normal humanity, and through it expresses His divine work—this is what it means to be realized, or incarnated. During His first incarnation, it was necessary for God to heal the sick and cast out demons, because His work was to redeem. In order to redeem the entire human race, He needed to be compassionate and forgiving. The work that He did before He was crucified was healing the sick and casting out demons, which presaged His salvation of man from sin and filth. Because it was the Age of Grace, it was necessary for Him to heal the sick, thereby showing signs and wonders, which were representative of grace in that age—for the Age of Grace centered around the bestowal of grace, symbolized by peace, joy, and material blessings, all tokens of people's faith in Jesus. That is to say, healing the sick, casting out demons, and bestowing grace were instinctive abilities of Jesus' flesh in the Age of Grace, they were the work the Spirit realized in the flesh. But while He was performing such work, He was living in the flesh, and did not transcend the flesh. No matter what acts of healing He performed, He still possessed normal humanity, still lived a normal human life. The reason I say that during the age of God's incarnation the flesh performed all the work of the Spirit, is that no matter what work He did, He did it in the flesh. But

because of His work, people did not regard His flesh as having a completely corporeal essence, for this flesh could work wonders, and at certain special moments could do things that transcended the flesh. Of course, all these happenings occurred after He began His ministry, such as His being tempted for forty days or being transfigured on the mountain. So with Jesus, the meaning of God's incarnation was not completed, but only partially fulfilled. The life that He lived in the flesh before beginning His work was utterly normal in all respects. After He began the work, He retained only the outer shell of His flesh. Because His work was an expression of divinity, it exceeded the normal functions of the flesh. After all, God's incarnate flesh was different from flesh-and-blood humans. Of course, in His daily life, He required food, clothing, sleep, and shelter, He needed all the normal necessities, and had the sense of a normal human being, and thought like a normal human being. People still held Him to be a normal man, except that the work He did was supernatural. Actually, no matter what He did, He lived in an ordinary and normal humanity, and insofar as He performed the work, His sense was particularly normal, His thoughts especially lucid, more so than those of any other normal man. It was necessary for the incarnate God to have such thinking and sense, for the divine work needed to be expressed by a flesh whose sense was very much normal and whose thoughts were very lucid—only in this way could His flesh express the divine work. All throughout the thirty-three and a half years that Jesus lived on earth, He retained His normal humanity, but because of His work during His three-and-a-half-year ministry, people thought that He was very transcendent, that He was much more supernatural than before. In actuality, Jesus' normal humanity remained unchanged before and after He began His ministry; His humanity was the same throughout, but because of the difference before and after He began His ministry, two different views

emerged concerning His flesh. No matter what people thought, God incarnate retained His original, normal humanity the entire time, for since God was incarnated, He lived in the flesh, the flesh that had normal humanity. Regardless of whether He was performing His ministry or not, the normal humanity of His flesh could not be erased, for humanity is the basic essence of flesh. Before Jesus performed His ministry, His flesh remained completely normal, engaging in all ordinary human activities; He did not appear in the least bit supernatural, did not show any miraculous signs. At that time, He was simply a very common man who worshiped God, though His pursuit was more honest, more sincere than anyone's. This was how His utterly normal humanity manifested itself. Because He did no work at all before assuming His ministry, no one was aware of His identity, no one could tell that His flesh was different from all the others, for He did not work even a single miracle, did not perform one bit of God's own work. However, after He began to perform His ministry, He retained the outer shell of normal humanity and still lived with normal human reason, but because He had begun to do the work of God Himself, assume the ministry of Christ and do work that mortal beings, flesh-and-blood humans, were incapable of, people assumed that He did not have normal humanity and was not a completely normal flesh, but an incomplete flesh. Because of the work He performed, people said that He was a God in the flesh who did not have normal humanity. Such an understanding is fallacious, for people did not grasp the significance of God's incarnation. This fallacious understanding arose from the fact that the work expressed by God in the flesh was the divine work, expressed in a flesh that had normal humanity. God was clothed in flesh, He dwelt within flesh, and His work in His humanity obscured the normality of His humanity. For this reason, people believed that God did not have humanity but only divinity.

God in His first incarnation did not complete the work of incarnation; He only completed the first step of the work that it was necessary for God to do in the flesh. So, in order to finish the work of incarnation, God has returned to the flesh once again, living out all the normality and practicality of the flesh, that is, making God's Word manifest in an entirely normal and ordinary flesh, thereby concluding the work that He left undone in the flesh. In essence, the second incarnate flesh is like the first, but it is even more practical, even more normal than the first. As a consequence, the suffering the second incarnate flesh endures is greater than that of the first, but this suffering is a result of His ministry in the flesh, which is unlike the suffering of corrupted man. It also stems from the normality and practicality of His flesh. Because He performs His ministry in utterly normal and practical flesh, the flesh must endure a great deal of hardship. The more normal and practical this flesh is, the more He will suffer in the performance of His ministry. God's work is expressed in a very common flesh, one that is not supernatural at all. Because His flesh is normal and must also shoulder the work of saving man, He suffers in even greater measure than a supernatural flesh would—and all this suffering stems from the practicality and normality of His flesh. From the suffering that the two incarnate fleshes have undergone while performing Their ministries, one can see the essence of the incarnate flesh. The more normal the flesh, the greater hardship He must endure while undertaking the work; the more practical the flesh that undertakes the work, the harsher people's notions, and the more dangers are likely to befall Him. And yet, the more practical the flesh is, and the more the flesh possesses the needs and complete sense of a normal human being, the more capable He is of taking on God's work in the flesh. It was Jesus' flesh that was nailed to the cross, His flesh that He gave up as a sin offering; it was by means of a flesh with normal

humanity that He defeated Satan and completely saved man from the cross. And it is as a complete flesh that God in His second incarnation performs the work of conquest and defeats Satan. Only a flesh that is completely normal and practical can perform the work of conquest in its entirety and bear powerful testimony. That is to say, the conquest of man is made effective through the practicality and normality of God in the flesh, not through supernatural miracles and revelations. The ministry of this incarnate God is to speak, and thereby to conquer and perfect man; in other words, the work of the Spirit realized in the flesh, the flesh's job, is to speak and thereby conquer, reveal, perfect, and eliminate man completely. And so, it is in the work of conquest that God's work in the flesh will be accomplished in full. The work of redemption that was performed the first time was only the beginning of the work of incarnation; the flesh that performs the work of conquest will complete the entire work of incarnation. In gender, one is male and the other female, so completing the significance of God's incarnation, and dispelling man's notions of God: God can become both male and female, and in essence, the incarnate God is genderless. He made both man and woman, and to Him, there is no division of gender. In this stage of the work, God does not perform signs and wonders, so that the work will achieve its results by means of words. The reason for this, moreover, is because the work of God incarnate this time is not to heal the sick and cast out demons, but to conquer man by speaking, which is to say that the native ability possessed by this incarnate flesh of God is to speak words and to conquer man, not to heal the sick and cast out demons. His work in normal humanity is not to perform miracles, not to heal the sick and cast out demons, but to speak, and so the second incarnate flesh seems to people much more normal than the first. People see that God's incarnation is no lie; but this incarnate God is different from Jesus incarnate, and

though They are both God incarnate, They are not completely the same. Jesus possessed normal humanity, ordinary humanity, but He was accompanied by many signs and wonders. In this incarnate God, human eyes will see no signs or wonders, neither healing the sick nor driving out demons, nor walking on the sea, nor fasting for forty days…. He does not do the same work that Jesus did, not because, in essence, His flesh is any different from Jesus', but because it is not His ministry to heal the sick and cast out demons. He does not tear down His own work, does not disturb His own work. Since He conquers man through His practical words, there is no need to subdue him with miracles, and so this stage is to complete the work of incarnation. The incarnate God you see today is entirely a flesh, and there is nothing supernatural about Him. He gets sick as others do, needs food and clothing just as others do; He is wholly a flesh. If, this time around, God incarnate performed supernatural signs and wonders, if He healed the sick, cast out demons, or could kill with one word, how could the work of conquest be carried out? How could the work be spread among the Gentile nations? Healing the sick and casting out demons was the work of the Age of Grace, it was the first step in the work of redemption, and now that God has saved man from the cross, He no longer performs that work. If, during the last days, a "God" the same as Jesus appeared, one who healed the sick, cast out demons, and was crucified for man, that "God," though identical to the description of God in the Bible and easy for man to accept, would not, in its essence, be the flesh worn by the Spirit of God, but by an evil spirit. For it is the principle of God's work never to repeat what He has already completed. And so, the work of God's second incarnation is different from the work of the first. In the last days, God realizes the work of conquest in an ordinary, normal flesh; He does not heal the sick, will not be crucified for man, but simply speaks words in the flesh, and conquers

man in the flesh. Only such flesh is God's incarnate flesh; only such flesh can complete God's work in the flesh.

Whether in this stage God incarnate is enduring hardship or performing His ministry, He does so to complete the meaning of incarnation, for this is God's last incarnation. God can only be incarnated twice. There cannot be a third time. The first incarnation was male, the second female, and so the image of God's flesh is completed in man's mind; moreover, the two incarnations have already finished God's work in the flesh. The first time, God incarnate possessed normal humanity in order to complete the meaning of incarnation. This time He also possesses normal humanity, but the meaning of this incarnation is different: It is deeper, and His work is of more profound significance. The reason God has become flesh once more is to complete the meaning of incarnation. When God has wholly ended this stage of His work, the entire meaning of incarnation, that is, God's work in the flesh, will be complete, and there will be no more work to be done in the flesh. Which is to say, from now on God will never again come into the flesh to do His work. Only to save and perfect mankind does God do the work of incarnation. In other words, it is by no means usual for God to come into the flesh, except for the sake of the work. By coming into the flesh to work, He shows Satan that God is a flesh, a normal person, an ordinary person—and yet He can vanquish the world, vanquish Satan, redeem mankind, and conquer mankind! The goal of Satan's work is to corrupt mankind, while the goal of God's is to save mankind. Satan traps man in a bottomless pit, while God rescues him from it. Satan makes all men worship it, while God makes them subject to His dominion, for He is the Lord of creation. All this work is achieved through God's two incarnations. In essence, His flesh is the union of humanity and divinity, and is possessed of normal humanity. So without God's incarnate flesh, God

could not achieve the results of saving mankind, and without the normal humanity of His flesh, His work in the flesh still could not achieve these results. The essence of God's incarnation is that He must possess normal humanity; for it to be otherwise would run counter to God's original intention in being incarnated.

Why do I say that the meaning of incarnation was not completed in Jesus' work? Because the Word did not entirely become flesh. What Jesus did was only one part of God's work in the flesh; He only did the work of redemption, and did not do the work of completely gaining man. For this reason, God has become flesh once again in the last days. This stage of the work is also done in an ordinary flesh; it is performed by an utterly normal human being, one whose humanity is not in the least bit transcendent. In other words, God has become a complete human being; He is a person whose identity is that of God, a complete human being, a complete flesh, who is performing the work. Human eyes see a fleshly body that is not transcendent at all, a very ordinary person who can speak the language of heaven, who shows no miraculous signs, works no miracles, much less exposes the inside truth about religion in great assembly halls. To people, the work of the second incarnate flesh seems utterly unlike that of the first, so much so that the two seem to have nothing in common, and nothing of the first's work can be seen this time. Though the work of the second incarnate flesh is different from the first, that does not prove that Their source is not one and the same. Whether Their source is the same depends on the nature of the work done by the fleshes, and not on Their outer shells. During the three stages of His work, God has been incarnated twice, and both times the work of God incarnate inaugurates a new age, ushers in a new work; the incarnations complement each other. It is impossible for human eyes to tell that the two fleshes actually come from the same source.

It goes without saying that this is beyond the capacity of the human eye or the human mind. But in Their essence, They are the same, for Their work originates from the same Spirit. Whether the two incarnate fleshes arise from the same source cannot be judged by the era and the place in which They were born, or other such factors, but by the divine work expressed by Them. The second incarnate flesh does not perform any of the work that Jesus did, for God's work does not adhere to convention, but opens up a new path each time. The second incarnate flesh does not aim to deepen or solidify the impression of the first flesh in people's minds, but to complement and perfect it, to deepen man's knowledge of God, to break all the rules that exist in people's hearts, and to wipe out the fallacious images of God in their hearts. It can be said that no individual stage of God's own work can give man a complete knowledge of Him; each gives only a part, not the whole. Though God has expressed His disposition in full, because of man's limited comprehension ability, his knowledge of God still remains incomplete. It is impossible, using human language, to convey the entirety of God's disposition; moreover, how can a single stage of His work fully express God? He works in the flesh under the cover of His normal humanity, and one can only know Him by the expressions of His divinity, not by His bodily shell. God comes into the flesh to allow man to know Him by means of His various work, and no two stages of His work are alike. Only in this way can man have a full knowledge of God's work in the flesh, not confined to one single facet. Though the work of the two incarnate fleshes is different, the essence of the fleshes, and the source of Their work, are identical; it is just that They exist to perform two different stages of the work, and arise in two different ages. No matter what, God's incarnate fleshes share the same essence and the same origin—this is a truth no one can deny.

God's Work and Man's Practice

God's work among man is inseparable from man, for man is the object of this work, and the only creature made by God that can bear testimony to God. The life of man and all of man's activities are inseparable from God, and are all controlled by the hands of God, and it may even be said that no person can exist independently of God. None can deny this, for it is a fact. All that God does is for the profit of mankind and is directed against the schemes of Satan. All that man needs comes from God, and God is the source of man's life. Thus, man is simply unable to part from God. God, furthermore, has never had any intention of parting from man. The work that God does is for the sake of all mankind, and His thoughts are always kind. For man, then, the work of God and the thoughts of God (that is, God's intentions) are both "visions" that should be known by man. Such visions are also the management of God, and work that is incapable of being done by man. The requirements that God makes of man during His work, meanwhile, are called the "practice" of man. Visions are the work of God Himself, or they are His intentions for mankind or the aims and significance of His work. Visions can also be said to be a part of the management, for this management is the work of God, and is directed at man, which means that it is the work that God does among man. This work is the evidence and the path through which man comes to know God, and it is of the utmost importance for man. If, instead of paying attention to the knowledge of God's work, people only pay attention to the doctrines of belief in God, or to triflingly unimportant details, then they simply will not know God, and, moreover, will not accord with God's intentions. The work of God that is exceedingly helpful to man's knowledge of God is called visions. These visions are the work of God, the intentions of God, and the

aims and significance of God's work; they are all of benefit to man. Practice refers to that which should be done by man, that which should be done by the created beings that follow God, and it is also the duty of man. What man is supposed to do is not something that was understood by man from the very beginning, but is the requirements that God makes of man during His work. These requirements become gradually more profound and more elevated as God works. For example, during the Age of Law, man had to follow the law, and during the Age of Grace, man had to bear the cross. The Age of Kingdom is different: The requirements of man are higher than those during the Age of Law and the Age of Grace. As the visions become more elevated, the requirements of man become ever higher, and become ever clearer and more practical. Likewise, the visions also become increasingly practical. These many practical visions are not only conducive to man's submission to God, but are, moreover, conducive to his knowledge of God.

Compared to previous ages, the work of God during the Age of Kingdom is more realistic, more directed at man's essence and changes in his disposition, and more able to bear testimony to God Himself for all those that follow Him. In other words, during the Age of Kingdom, as He works, God shows more of Himself to man than at any time in the past, which means that the visions that should be known by man are higher than in any previous age. Because God's work among man has entered unprecedented territory, the visions known by man during the Age of Kingdom are the highest throughout all of the management work. God's work has entered unprecedented territory, and so the visions to be known by man have become the highest of all visions, and the resultant practice of man is also higher than in any previous age, for the practice of man changes in step with the visions, and the perfection of the visions also marks the

perfection of the requirements of man. As soon as all of God's management comes to a halt, so too does the practice of man cease, and without the work of God, man will have no choice but to keep to the doctrine of times past, or else will simply have nowhere to turn. Without new visions, there will be no new practice by man; without complete visions, there will be no perfect practice by man; without higher visions, there will be no higher practice by man. The practice of man changes along with the footsteps of God, and, likewise, the knowledge and experience of man also change along with God's work. Regardless of how capable man is, still he is inseparable from God, and if God were to stop working for just a moment, man would immediately die from His wrath. Man has nothing to boast of, for no matter how high man's knowledge today, no matter how profound his experiences, he is inseparable from God's work—for the practice of man, and that which he should seek in his belief in God, are inseparable from the visions. In every instance of God's work, there are visions that man should know, and, following these, fitting requirements are made of man. Without these visions as the foundation, man would be simply incapable of practice, nor would man be able to follow God unwaveringly. If man does not know God or understand God's intentions, then all that man does is in vain, and incapable of being approved by God. No matter how plentiful man's gifts, still he is inseparable from God's work and the guidance of God. No matter how good the actions of man are or how many actions man performs, still they cannot replace the work of God. And so, under no circumstance is the practice of man separable from the visions. Those who do not accept the new visions have no new practice. Their practice bears no relation to the truth because they abide by doctrine and keep to the dead law; they have no new visions at all, and as a result, they put nothing from the new age into practice. They have lost the visions, and in doing so they have also lost the

work of the Holy Spirit, and they have lost the truth. Those who are without the truth are the progeny of absurdity, they are the embodiment of Satan. No matter what kind of person someone is, they cannot be without the visions of God's work, and cannot be bereft of the presence of the Holy Spirit; as soon as one loses the visions, one instantly descends into Hades and lives among darkness. People without visions are those who follow God foolishly, they are those who are devoid of the work of the Holy Spirit, and they are living in hell. Such people do not pursue the truth, but instead hang out the name of God like a signboard. Those who do not know the work of the Holy Spirit, who do not know God incarnate, who do not know the three stages of work in the entirety of God's management—they do not know the visions, and so are without the truth. And are not those who do not possess the truth all evildoers? Those who are willing to put the truth into practice, who are willing to seek a knowledge of God, and who truly cooperate with God are people for whom the visions act as a foundation. They are approved by God because they cooperate with God, and it is this cooperation that should be put into practice by man.

In the visions are contained many paths to practice. The practical demands made of man are also contained within the visions, as is the work of God that should be known by man. In the past, during the special gatherings or the grand gatherings that were held in various places, only one aspect of the path of practice was spoken of. Such practice was that which was to be put into practice during the Age of Grace, and scarcely bore any relation to the knowledge of God, for the vision of the Age of Grace was only the vision of Jesus' crucifixion, and there were no greater visions. Man was supposed to know no more than the work of His redemption of mankind through the crucifixion, and so during the Age of Grace there were no other visions for man to know. In this way, man had only a scant

knowledge of God, and apart from the knowledge of Jesus' love and compassion, there were but a few simple and pitiful things for him to put into practice, things that were a far cry from today. In the past, no matter what form his assembly took, man was incapable of speaking of a practical knowledge of God's work, much less was anyone able to clearly say which was the most suitable path of practice for man to enter upon. Man merely added a few simple details to a foundation of forbearance and patience; there was simply no change in the essence of his practice, for within the same age God did not do any newer work, and the only requirements He made of man were forbearance and patience, or bearing the cross. Apart from such practices, there were no higher visions than the crucifixion of Jesus. In the past, there was no mention of other visions because God did not do a great deal of work, and because He only made limited demands of man. In this way, regardless of what man did, he was incapable of transgressing these bounds, bounds which were but a few simple and shallow things for man to put into practice. Today I talk of other visions because today, more work has been done, work that is several times in excess of the Age of Law and the Age of Grace. The requirements of man, too, are several times higher than in ages past. If man is incapable of fully knowing such work, then it would possess no great significance; it can be said that man will have difficulty fully knowing such work if he does not devote an entire lifetime's effort to it. In the work of conquest, to talk only of the path of practice would make the conquest of man impossible. Mere talk of the visions, without making any requirements of man, would also render the conquest of man impossible. If nothing were spoken of but the path of practice, then it would be impossible to strike at man's Achilles' heel, or to dispel the notions of man, and so too would it be impossible to completely conquer man. Visions are the main instrument of man's

conquest, yet if there were no path of practice apart from the visions, then man would have no way to follow, much less would he have any means of entry. This has been the principle of God's work from beginning to end: In the visions there is that which can be put into practice, and so too are there visions in addition to practice. The degree of changes in both man's life and his disposition accompanies changes in the visions. Were man only to rely on his own efforts, then it would be impossible for him to achieve any great degree of change. The visions speak of the work of God Himself and the management of God. Practice refers to the path of man's practice, and to the way of man's existence; in all of God's management, the relationship between visions and practice is the relationship between God and man. If the visions were removed, or if they were spoken of without the talk of practice, or if there were only visions and the practice of man was eradicated, then such things could not be considered the management of God, much less could it be said that the work of God is done for the sake of mankind; in this way, not only would man's duty be removed, but it would be a denial of the purpose of God's work. If, from beginning to end, man were merely required to practice, without the involvement of God's work, and, moreover, if man were not required to know the work of God, then such work could even less be called the management of God. If man did not know God, and were ignorant of God's intentions, and blindly carried out his practice in a vague and abstract way, then he would never become a fully qualified created being. And so, these two things are both indispensable. If there were only the work of God, which is to say, if there were only the visions and if there were no cooperation or practice by man, then such things could not be called the management of God. If there were only the practice and entry of man, then regardless of how high the path that man entered upon, this, too, would be unacceptable. The entry of man must

gradually change in step with the work and visions; it cannot change on a whim. The principles of man's practice are not free and unrestrained but are set within certain bounds. Such principles change in step with the visions of the work. Therefore, God's management ultimately comes down to God's work and the practice of man.

The management work only came about because of mankind, which means it only arose because of the existence of mankind. There was no management before mankind, or in the beginning, when the heavens and earth and all things were created. If, in all of God's work, there were no practice beneficial to man, which is to say, if God did not make fitting requirements of corrupt mankind (if, in the work done by God, there were no suitable path for man's practice), then this work could not be called God's management. If the entirety of God's work only involved telling corrupt mankind how to go about their practice, and God did not carry out any of His own enterprise, and exhibited not a shred of His omnipotence or wisdom, then no matter how high God's requirements of man, no matter how long God lived among man, man would know nothing of God's disposition; if that were the case, then work of this kind would be even less worthy of being called God's management. Simply put, the work of God's management is the work done by God, and all the work carried out under the guidance of God by those who have been gained by God. Such work can be summarized as management. In other words, God's work among man, as well as the cooperation with Him of all those who follow Him are collectively called management. Here, the work of God is called visions, and the cooperation of man is called practice. The higher God's work (that is, the higher the visions), the more God's disposition is made plain to man, the more it is at odds with the notions of man, and the higher the practice and cooperation of man become. The higher the requirements of man, the

more God's work is at odds with the notions of man, as a result of which the trials of man, and the standards that he is required to meet, also become higher. At the conclusion of this work, all visions will have been made complete, and that which man is required to put into practice will have reached the acme of perfection. This will also be the time when each is classed according to kind, for that which man is required to know will have been shown to man. So, when the visions reach their apogee, the work will accordingly approach its end, and man's practice will have also reached its zenith. The practice of man is based on the work of God, and the management of God is only fully expressed thanks to the practice and cooperation of man. Man is the showpiece of God's work, and the object of the work of all of God's management, and also the product of God's entire management. If God worked alone, without the cooperation of man, then there would be nothing that could serve as the crystallization of His entire work, and then there would not be the slightest significance to God's management. Besides God's work, only by God choosing fitting objects to express His work and prove its omnipotence and wisdom can God achieve the aim of His management, and achieve the aim of using all of this work to completely defeat Satan. Therefore, man is an indispensable part of the work of God's management, and man is the only one that can make God's management bear fruit and achieve its ultimate aim; apart from man, no other life form can undertake such a role. If man is to become the true crystallization of God's management work, then the rebelliousness of corrupt mankind must be entirely dispelled. This requires that man be given practice suitable for different times, and that God carry out the corresponding work among man. Only in this way will there ultimately be gained a group of people who are the crystallization of God's management work. God's work among man cannot bear testimony to God Himself

merely through the work of God alone; to be achieved, such testimony also requires living human beings that are suitable for His work. God will first work upon these people, through whom His work will then be expressed, and thus such testimony of His will be borne among the created beings, and in this, God will have achieved the aim of His work. God does not work alone to defeat Satan because He cannot bear direct testimony to Himself among all created beings. If He were to do so, it would be impossible to utterly convince man, so God must work on man in order to conquer him, and only then will He be able to gain testimony among all created beings. If it were just God who worked, without the cooperation of man, or if man were not required to cooperate, then man would never be able to know God's disposition, and would forever be unaware of God's intentions; God's work could then not be called the work of God's management. If only man himself were to strive, and seek, and work hard, without understanding the work of God, then man would be playing pranks. Without the work of the Holy Spirit, that which man does is of Satan, it is rebellious and it is evildoing; Satan is exhibited in all that is done by corrupt mankind, and there is nothing that is compatible with God, and all man does is the manifestation of Satan. Nothing in all that has been spoken of is exclusive of visions and practice. Upon the foundation of visions, man finds practice and the path of submission, so that he may put aside his notions and gain those things that he has not possessed in the past. God requires that man cooperate with Him, that man completely submit to His requirements, and man asks to behold the work done by God Himself, to experience the almighty power of God, and to know God's disposition. These, in summary, are the management of God. God's union with man is the management, and it is the greatest management.

That which involves visions primarily refers to the work of God Himself, and that which involves practice should be done by man and bears no relation to God whatsoever. The work of God is completed by God Himself, and the practice of man is achieved by man himself. That which should be done by God Himself does not need to be done by man, and that which should be practiced by man is unrelated to God. The work of God is His own ministry and bears no relation to man. This work does not need to be done by man, and, furthermore, man would be incapable of doing the work to be done by God. That which man is required to practice must be accomplished by man, whether it be the sacrifice of his life, or the delivery of him over to Satan to stand testimony—these must all be accomplished by man. God Himself completes all the work He is supposed to, and that which man should do is shown to man, and the remaining work is left to man to do. God does not do additional work. He does only the work that is within His ministry, and only shows man the way, and only does the work of opening the way, and does not do the work of paving the way; this should be understood by all. Putting the truth into practice means putting the words of God into practice, and all this is the duty of man, is that which should be done by man, and has nothing whatsoever to do with God. If man demands that God also suffer torment and refinement in the truth, in the same way as man, then man is being rebellious. God's work is to perform His ministry, and the duty of man is to submit to all of God's guidance, without any resistance. That which man must attain he is behooved to accomplish, regardless of the manner in which God works or lives. Only God Himself can make requirements of man, which is to say, only God Himself is fit to make requirements of man. Man should not have any choice and should do nothing but fully submit and practice; this is the sense that should be possessed by man. Once the work that should be done by God Himself is

completed, man is required to experience it, step by step. If, in the end, when all of God's management has been completed, man has still not done that which is required by God, then man should be punished. If man does not fulfill the requirements of God, then this is due to the rebelliousness of man; it does not mean that God has not been thorough enough in His work. All those who cannot put God's words into practice, those who cannot fulfill God's requirements, and those who cannot give their loyalty and fulfill their duty shall all be punished. Today, what you are required to achieve are not additional demands, but the duty of man, and that which should be done by all people. If you are incapable of even doing your duty, or of doing it well, then are you not bringing trouble upon yourselves? Are you not courting death? How could you still expect to have a future and prospects? The work of God is done for the sake of mankind, and the cooperation of man is given for the sake of God's management. After God has done all that He is supposed to do, man is required to be unstinting in his practice, and to cooperate with God. In the work of God, man should spare no effort, should offer up his loyalty, and should not indulge in numerous notions, or sit passively and await death. God can sacrifice Himself for man, so why can man not offer his loyalty to God? God is of one heart and mind toward man, so why can man not offer a little cooperation? God works for mankind, so why can man not perform some of his duty for the sake of God's management? God's work has come this far, yet still you see but do not act, you hear but do not move. Are not such people the objects of perdition? God has already devoted His all to man, so why, today, is man incapable of earnestly performing his duty? For God, His work is His first priority, and the work of His management is of the utmost importance. For man, putting God's words into practice and fulfilling God's requirements are his first priority. This you should all

understand. The words spoken to you have reached the very core of your substance, and God's work has entered unprecedented territory. Many people still do not understand the truth or falsehood of this way; they are still waiting and seeing, and not performing their duty. Instead, they examine every word and action by God, they focus on what He eats and wears, and their notions become ever more grievous. Are such people not making a fuss about nothing? How could such people be those who seek God? And how could they be those who have the intention to submit to God? They put their loyalty and duty to the back of their minds, and instead concentrate on the whereabouts of God. They are an outrage! If man has understood all that he is supposed to understand, and has put into practice all that he is supposed to put into practice, then God will surely bestow His blessings upon man, for that which He requires of man is the duty of man, and that which should be done by man. If man is incapable of comprehending what he is supposed to understand and is incapable of putting into practice what he should put into practice, then man will be punished. Those who do not cooperate with God are in enmity to God, those who do not accept the new work are opposed to it, even if such people do nothing that is obviously in opposition to it. All those who do not put into practice the truth required by God are people who deliberately oppose and are rebellious toward the words of God, even if such people pay special attention to the work of the Holy Spirit. People who are not obedient or submissive are rebellious, and they are in opposition to God. People who do not perform their duty are those who do not cooperate with God, and people who do not cooperate with God are those who do not accept the work of the Holy Spirit.

When God's work reaches a certain point, and His management reaches a certain point, those who accord with His intentions are all capable

of fulfilling His requirements. God makes requirements of man according to His own standards, and according to that which man is capable of achieving. Whilst talking of His management, He also points the way for man, and provides man with a path for survival. The management of God and the practice of man are both of the same stage of work and are carried out simultaneously. Talk of God's management relates to changes in man's disposition, and talk of that which should be done by man and of changes in man's disposition relates to the work of God; there is no time at which these two may be separated. The practice of man is changing, step-by-step. That is because God's requirements of man are also changing, and because God's work is always changing and progressing. If man's practice remains ensnared in doctrine, this proves that he is bereft of God's work and guidance; if man's practice never changes or goes deeper, then this proves that the practice of man is carried out according to the will of man, and is not the practice of the truth; if man has no path on which to tread, then he has already fallen into the hands of Satan, and is controlled by Satan, which means that he is controlled by evil spirits. If man's practice does not go deeper, then God's work will not develop, and if there is no change in God's work, then man's entry will come to a halt; this is inevitable. Throughout all of God's work, if man were to always abide by the law of Jehovah, then God's work could not progress, much less would it be possible to bring the entire age to an end. If man always held to the cross and practiced patience and humility, then it would be impossible for God's work to continue progressing. Six thousand years of management simply cannot be brought to an end among people who only abide by the law, or only hold to the cross and practice patience and humility. Instead, the entire work of God's management is concluded among those of the last days, who know God, who have been recovered from the clutches of Satan, and who have fully

divested themselves from the influence of Satan. This is the inevitable direction of God's work. Why is it said that the practice of those in the religious churches is outdated? It is because what they put into practice is divorced from the work of today. In the Age of Grace, what they put into practice was right, but as the age has passed and God's work has changed, their practice has gradually become outdated. It has been left behind by the new work and the new light. Based upon its original foundation, the work of the Holy Spirit has progressed several steps deeper. Yet those people still remain stuck at the original stage of God's work, and still cleave to the old practices and the old light. God's work can change greatly in three or five years, so would not even greater transformations occur over the course of 2,000 years? If man has no new light or practice, it means that he has not kept up with the work of the Holy Spirit. This is the failing of man; the existence of God's new work cannot be denied because, today, those who previously had the work of the Holy Spirit still abide by outdated practices. The work of the Holy Spirit is always moving forward, and all those who are in the stream of the Holy Spirit should also be progressing deeper and changing, step-by-step. They should not stop at a single stage. Only those who do not know the work of the Holy Spirit would remain amongst His original work, and not accept the new work of the Holy Spirit. Only those who are rebellious would be incapable of gaining the Holy Spirit's work. If the practice of man does not keep pace with the new work of the Holy Spirit, then the practice of man is surely dissevered from the work of today and is surely incompatible with the work of today. Such outdated people as these are simply incapable of fulfilling God's will, much less could they become people who will ultimately stand testimony to God. The entire management work, furthermore, could not be concluded amongst such a group of people. For those who once held to the law of Jehovah, and those

who once suffered for the cross, if they cannot accept the stage of work of the last days, then all that they did will have been in vain, and useless. The clearest expression of the Holy Spirit's work is in embracing the here and now, not clinging to the past. Those who have not kept up with the work of today, and who have become separated from the practice of today, are those who oppose and do not accept the work of the Holy Spirit. Such people defy the present work of God. Though they hold onto the light of the past, it cannot be denied that they do not know the work of the Holy Spirit. Why has there been all this talk of the changes in the practice of man, of the differences in the practice between the past and today, of how the practice was carried out during the previous age, and of how it is done today? Such divisions in the practice of man are always spoken of because the work of the Holy Spirit is constantly moving forward, and thus the practice of man is required to constantly change. If man remains stuck in one stage, then this proves that he is incapable of keeping up with God's new work and new light; it does not prove that God's plan of management has not changed. Those who are outside the stream of the Holy Spirit always think they are right, but in fact, God's work in them ceased long ago, and the work of the Holy Spirit is absent from them. The work of God was long since transferred to another group of people, a group on whom He intends to complete His new work. Because those in religion are incapable of accepting God's new work, and hold only to the old work of the past, thus God has forsaken these people, and does His new work on the people who accept this new work. These are people who cooperate in His new work, and only in this way can His management be accomplished. The management of God is always moving forward, and the practice of man is always ascending higher. God is always working, and man is always in need, such that both reach their zenith and God and man achieve complete

union. This is the expression of the accomplishment of God's work, and it is the final outcome of God's entire management.

In each stage of God's work there are also corresponding requirements of man. All those who are within the stream of the Holy Spirit are possessed of the presence and discipline of the Holy Spirit, and those who are not within the stream of the Holy Spirit are under the command of Satan, and without any of the work of the Holy Spirit. People who are in the stream of the Holy Spirit are those who accept the new work of God, and who cooperate in the new work of God. If those who are within this stream are incapable of cooperating, and unable to put into practice the truth required by God during this time, then they will be disciplined, and at worst will be forsaken by the Holy Spirit. Those who accept the new work of the Holy Spirit, will live within the stream of the Holy Spirit, and they will receive the care and protection of the Holy Spirit. Those who are willing to put the truth into practice are enlightened by the Holy Spirit, and those who are unwilling to put the truth into practice are disciplined by the Holy Spirit, and may even be punished. Regardless of what kind of person they are, provided that they are within the stream of the Holy Spirit, God will take responsibility for all those who accept His new work for the sake of His name. Those who glorify His name and are willing to put His words into practice will receive His blessings; those who rebel against Him and do not put His words into practice will receive His punishment. People who are in the stream of the Holy Spirit are those who accept the new work, and since they have accepted the new work, they should cooperate appropriately with God, and should not act as rebels who do not perform their duty. This is God's only requirement of man. Not so for the people who do not accept the new work: They are outside the stream of the Holy Spirit, and the discipline and reproach of the Holy Spirit do not apply to them. All day, these people

live within the flesh, they live within their minds, and all that they do is according to the doctrine produced by the analysis and research of their own brains. This is not what is required by the Holy Spirit's new work, much less is it cooperation with God. Those who do not accept the new work of God are bereft of the presence of God, and, moreover, devoid of the blessings and protection of God. Most of their words and actions hold to the past requirements of the Holy Spirit's work; they are doctrine, not truth. Such doctrine and regulation are sufficient to prove that the gathering together of these people is nothing but religion; they are not the chosen ones, or the objects of God's work. The assembly of all those among them can only be called a grand congress of religion, and cannot be called a church. This is an unalterable fact. They do not have the Holy Spirit's new work; what they do seems redolent of religion, what they live out seems replete with religion; they do not possess the presence and work of the Holy Spirit, much less are they eligible to receive the discipline or enlightenment of the Holy Spirit. These people are all lifeless corpses, and maggots that are devoid of spirituality. They have no knowledge of man's rebelliousness and opposition, have no knowledge of all of man's evildoing, much less do they know all of God's work and God's present intentions. They are all ignorant, base people, and they are scum that are unfit to be called believers! Nothing they do has any bearing on the management of God, much less can it impair God's plans. Their words and actions are too disgusting, too pathetic, and simply unworthy of mention. Nothing done by those who are not within the stream of the Holy Spirit has anything to do with the new work of the Holy Spirit. Because of this, no matter what they do, they are without the discipline of the Holy Spirit, and, moreover, without the enlightenment of the Holy Spirit. For they are all people who have no love for the truth, and who have been spurned by the Holy Spirit.

They are called evildoers because they walk in the flesh and do whatever pleases them under the signboard of God. While God works, they are deliberately hostile to Him, and run in the opposite direction to Him. Man's failure to cooperate with God is supremely rebellious in itself, so will not those people who deliberately run counter to God particularly receive their just retribution? At the mention of these people's evildoing, some people are eager to curse them, whereas God ignores them. To man, it appears that their actions concern God's name, but in fact, to God, they bear no relation to His name or to the testimony to Him. No matter what these people do, it is unrelated to God: It is unrelated to both His name and His current work. These people humiliate themselves, and manifest Satan; they are evildoers who are hoarding for the day of wrath. Today, regardless of their actions, and provided they do not obstruct God's management and have nothing to do with the new work of God, such people will not be subjected to the corresponding retribution, for the day of wrath has yet to arrive. There is much that people believe God should already have dealt with, and they think that those evildoers should be subject to retribution as early as possible. But because the work of God's management has still not come to an end, and the day of wrath has yet to arrive, the unrighteous still continue to perform their unrighteous deeds. Some say, "Those in religion are without the presence or work of the Holy Spirit, and they bring shame upon God's name; so why does God not destroy them, rather than still tolerating their unbridled behavior?" These people, who are the manifestation of Satan and who express the flesh, they are ignorant, base people; they are absurd people. They will not behold the advent of God's wrath before they have come to understand how God does His work among man, and once they have been fully conquered, those evildoers will all receive their retribution, and not one of them will be able to escape the day of wrath. Now is not the

time for man's punishment, but the time for carrying out the work of conquest, unless there are those who impair God's management, in which case they will be subjected to punishment based on the severity of their actions. During God's management of mankind, all those who are within the stream of the Holy Spirit bear a relation to God. Those who are spurned by the Holy Spirit live under the influence of Satan, and that which they put into practice bears no relation to God. Only those who accept God's new work and cooperate with God bear relation to God, for God's work is aimed only at those who accept it, and it is not aimed at all people, regardless of whether they accept it or not. The work done by God always has an object and is not done on a whim. Those who are associated with Satan are not fit to bear testimony to God, much less are they fit to cooperate with God.

Each stage of the Holy Spirit's work also requires the testimony of man. Each stage of work is a battle between God and Satan, and the target of the battle is Satan, while the one who will be made perfect by this work is man. Whether or not God's work can bear fruit depends on the manner of man's testimony to God. This testimony is what God requires of those who follow Him; it is the testimony made before Satan, and also proof of the effects of His work. The entire management of God is divided into three stages, and in each stage, fitting requirements are made of man. Furthermore, as the ages pass and progress, God's requirements of all mankind become ever higher. Thus, step-by-step, this work of God's management reaches its climax, until man beholds the fact of the "appearance of the Word in the flesh," and in this way the requirements of man become even higher, as does the testimony that man is required to bear. The more man is capable of truly cooperating with God, the more God gains glory. Man's cooperation is the testimony that he is required to bear, and the testimony that he bears is the practice of man. Therefore, whether or

not God's work can have the due effect, and whether or not there can be true testimony, are inextricably linked to the cooperation and testimony of man. When the work is finished, which is to say, when all of God's management has reached its end, man will be required to bear higher testimony, and when the work of God reaches its end, the practice and entry of man will reach their zenith. In the past, man was required to comply with the law and the commandments, and he was required to be patient and humble. Today, man is required to submit to all of God's arrangements and possess a supreme love of God, and he is ultimately required to still love God amid tribulation. These three stages are requirements that God makes of man, step-by-step, throughout His entire management. Each stage of God's work goes deeper than the last, and in each stage the requirements of man are higher than the last, and in this way, God's entire management gradually takes shape. It is precisely because the requirements of man are ever higher that man's disposition comes ever closer to the standards required by God, and only then does the whole of mankind begin to gradually depart from the influence of Satan until, when God's work comes to a complete end, the whole of mankind will have been saved from the influence of Satan. When that time comes, the work of God will have reached its end, and man's cooperation with God in order to achieve changes in his disposition will be no more, and the whole of mankind will live in the light of God, and from then on, there will be no rebelliousness or opposition to God. God will also make no demands of man, and there will be a more harmonious cooperation between man and God, one which will be the life of man and God together, the life that comes after the management of God has been completely concluded, and after man has been fully saved by God from the clutches of Satan. Those who cannot closely follow the footsteps of God are incapable of attaining such a life.

They will have lowered themselves into darkness, where they will weep and gnash their teeth; they are people who believe in God but do not follow Him, who believe in God but do not submit to all of His work. Since man believes in God, he must closely follow the footsteps of God, step-by-step; he should "follow the Lamb wherever He goes." Only these are the people who seek the true way, only they are the ones who know the work of the Holy Spirit. People who slavishly follow words and doctrines are those who have been eliminated by the work of the Holy Spirit. In each period of time, God will begin new work, and in each period, there will be a new beginning among man. If man only abides by the truths that "Jehovah is God" and "Jesus is Christ," which are truths that only apply to their respective ages, then man will never keep up with the work of the Holy Spirit, and will forever be incapable of gaining the work of the Holy Spirit. Regardless of how God works, man follows without the slightest doubt, and he follows closely. In this way, how could man be eliminated by the Holy Spirit? Regardless of what God does, as long as man is certain that it is the work of the Holy Spirit, and cooperates in the work of the Holy Spirit without any misgivings, and tries to meet the requirements of God, then how could he be punished? The work of God has never ceased, His footsteps have never halted, and prior to the completion of His management work, He has always been busy, and never stops. But man is different: Having gained but a modicum of the Holy Spirit's work, he treats it as if it will never change; having gained a little knowledge, he does not go forth to follow the footsteps of God's newer work; having seen but a little of God's work, he immediately prescribes God as a particular wooden figure, and believes that God will always remain in this form that he sees before him, that it was like this in the past and will always be thus in the future; having gained but a superficial knowledge, man is so proud that he forgets himself and begins to

wantonly proclaim a disposition and a being of God that simply do not exist; and having become certain about one stage of the Holy Spirit's work, no matter what kind of person it is that proclaims the new work of God, man does not accept it. These are people who cannot accept the new work of the Holy Spirit; they are too conservative, and incapable of accepting new things. Such people are those who believe in God but also reject God. Man believes that the Israelites were wrong to "only believe in Jehovah and not believe in Jesus," yet the majority of people act out a role in which they "only believe in Jehovah and reject Jesus" and "long for the return of the Messiah, but oppose the Messiah who is called Jesus." No wonder, then, that people still live under the power of Satan after accepting one stage of the work of the Holy Spirit, and still do not receive God's blessings. Is this not the result of man's rebelliousness? Christians across the world who have not kept up with the new work of today all cling to the hope that they will get lucky, assuming that God will fulfill each of their wishes. Yet they cannot say for sure why God will take them up to the third heaven, nor are they certain about how Jesus will come to receive them riding upon a white cloud, much less can they say with absolute certainty whether Jesus will truly arrive upon a white cloud on the day that they imagine. They are all anxious, and at a loss; they themselves do not even know whether God will take up each of them, the varied small handfuls of people, who hail from every denomination. The work that God does now, the present age, God's intentions—they have no grasp of any of these things, and they can do nothing but count down the days on their fingers. Only those who follow the footsteps of the Lamb to the very end can gain the final blessing, whereas those "clever people," who are unable to follow to the very end yet believe they have gained all, are incapable of witnessing the appearance of God. They each believe they are the smartest person on earth, and they cut

short the continued development of God's work for no reason at all, and seem to believe with absolute certainty that God will take them up to heaven, they who "have the utmost loyalty to God, follow God, and abide by the words of God." Even though they have the "utmost loyalty" toward the words spoken by God, their words and actions are still so disgusting because they oppose the work of the Holy Spirit, and commit deceit and evil. Those who do not follow to the very end, who do not keep up with the work of the Holy Spirit, and who only cleave to the old work have not only failed to achieve loyalty to God, but on the contrary, have become those who oppose God, have become those who are rejected by the new age, and who will be punished. Are there any more pitiable than them? Many even believe that all those who reject the old law and accept the new work are without conscience. These people, who only talk of "conscience," and do not know the work of the Holy Spirit, will ultimately have their prospects cut short by their own consciences. God's work does not abide by doctrine, and though it may be His own work, still God does not cling to it. That which should be denied is denied, that which should be eliminated is eliminated. Yet man places himself in enmity to God by holding onto but one small part of the work of God's management. Is this not the absurdity of man? Is this not the ignorance of man? The more people are timid and overcautious because they are afraid of not gaining God's blessings, the more they are incapable of gaining greater blessings, and of receiving the final blessing. Those people who slavishly abide by the law all display the utmost loyalty toward the law, and the more they display such loyalty toward the law, the more they are rebels who oppose God. For now is the Age of Kingdom and not the Age of Law, and the work of today and the work of the past cannot be mentioned in the same breath, nor can the work of the past be compared to the work of today. The work of God has

changed, and the practice of man has also changed; it is not to hold onto the law or bear the cross, therefore people's loyalty toward the law and the cross will not gain God's approval.

Man will be fully made complete in the Age of Kingdom. After the work of conquest, man will be subjected to refinement and tribulation. Those who can overcome and stand firm in their testimony during this tribulation are the ones who will ultimately be made complete; they are the overcomers. During this tribulation, man is required to accept this refinement, and this refinement is the last instance of God's work. It is the last time that man will be refined prior to the conclusion of all the work of God's management, and all those who follow God must accept this final test, and they must accept this last refinement. Those who are beset by tribulation are without the work of the Holy Spirit and the guidance of God, but those who have been truly conquered and who truly seek after God will ultimately stand fast; they are the ones who are possessed of humanity, and who truly love God. No matter what God does, these victorious ones will not be bereft of the visions and will still put the truth into practice without failing in their testimony. They are the ones who will finally emerge from the great tribulation. Even though those who fish in troubled waters can still freeload today, no one is able to escape the final tribulation, and no one can escape the final test. For those who overcome, such tribulation is a tremendous refinement; but for those who fish in troubled waters, it is the work of utter elimination. No matter how they are tried, the allegiance of those who have God in their heart remains unchanged; but for those who do not have God in their heart, once the work of God is not advantageous to their flesh, they change their view of God, and even depart from God. Such are those who will not stand fast in the end, who only seek God's blessings and have no desire to expend themselves for God and dedicate themselves

to Him. Such base people will all be expelled when God's work comes to an end, and they are unworthy of any sympathy. Those without humanity are incapable of truly loving God. When the environment is safe and secure, or there are profits to be made, they are totally obedient toward God, but once that which they desire is compromised or finally refuted, they immediately revolt. Even in the space of just one night, they may go from a smiling, "kind-hearted" person to an ugly-looking and ferocious killer, suddenly treating their benefactor of yesterday as their mortal enemy, without rhyme or reason. If these demons are not cast out, these demons that would kill without blinking an eye, will they not become a hidden danger? The work of saving man is not achieved following the completion of the work of conquest. Although the work of conquest has come to an end, the work of purifying man has not; such work will only be finished once man has been wholly purified, once those who truly submit to God have been made complete, and once those disguisers who are without God in their heart have been cleared out. Those who do not satisfy God in the final stage of His work will be completely eliminated, and those who are eliminated are of devils. As they are incapable of satisfying God, they are rebellious against God, and even though these people follow God today, this does not prove that they are those who will finally remain. In the words that "those who follow God to the end will receive salvation," the meaning of "follow" is to stand firm in the midst of tribulation. Today, many believe that following God is easy, but when God's work is about to end, you will know the true meaning of "follow." Just because you are still able to follow God today after being conquered, this does not prove that you are one of those who will be made perfect. Those who are unable to endure the trials, who are incapable of being victorious amid tribulation will, ultimately, be incapable of standing fast, and so will be unable to follow God to the very

end. Those who truly follow God are able to withstand the test of their work, whereas those who do not truly follow God are incapable of withstanding any of God's trials. Sooner or later they will be expelled, while the overcomers will remain in the kingdom. Whether or not man truly seeks God is determined by the test of his work, that is, by God's trials, and has nothing to do with the decision by man himself. God does not reject any person lightly; all that He does can utterly convince man. He does not do anything that is invisible to man, or any work that cannot convince man. Whether man's belief is true or not is proved by the facts and cannot be decided by man. That "wheat cannot be made into tares, and tares cannot be made into wheat" is without doubt. All those who truly love God will ultimately remain in the kingdom, and God will not treat anyone who truly loves Him poorly. Based on their different functions and testimonies, the overcomers within the kingdom will serve as priests or followers, and all those who are victorious amid tribulation will become the body of priests within the kingdom. The body of priests will be formed when the work of the gospel throughout the universe has come to an end. When that time comes, that which should be done by man will be the performance of his duty within the kingdom of God, and his living together with God within the kingdom. In the body of priests there will be chief priests and priests, and the remainder will be the sons and people of God. This is all determined by their testimonies to God during tribulation; they are not titles that are given on a whim. Once man's status has been established, the work of God will cease, for each is classed according to kind and returned to their original position, and this is the mark of the accomplishment of God's work, it is the final outcome of the work of God and the practice of man, and it is the crystallization of the visions of God's work and the cooperation of man. In the end, man will find repose in the kingdom of God, and God,

too, will return to His dwelling place to rest. This will be the final outcome of 6,000 years of cooperation between God and man.

The Essence of Christ Is Submission to the Will of the Heavenly Father

The incarnate God is called Christ, and Christ is the flesh donned by the Spirit of God. This flesh is unlike any man that is of the flesh. This difference is because Christ is the incarnation of the Spirit, rather than being fleshly. He has both a normal humanity and a complete divinity. His divinity is not possessed by any man. His normal humanity sustains all His normal activities in the flesh, while His divinity carries out the work of God Himself. Be it His humanity or divinity, both submit to the will of the heavenly Father. The essence of Christ is the Spirit, that is, the divinity. Therefore, His essence is that of God Himself; this essence will not disrupt His own work, and He could not possibly do anything that destroys His own work, nor would He ever utter any words that go against His own will. Therefore, the incarnate God would absolutely never do any work that disrupts His own management. This is what all people should understand. The essence of the work of the Holy Spirit is to save man, and is for the sake of God's own management. Similarly, the work of Christ is also to save man, and is for the sake of God's will. Given that God becomes flesh, He realizes His essence within His flesh, such that His flesh is sufficient to undertake His work. Therefore, all the work of God's Spirit is replaced by the work of Christ during the time of incarnation, and at the core of all work throughout the time of incarnation is the work of Christ. It cannot be commingled with work from any other age. And since God becomes flesh, He works in the identity of His flesh; since He comes in the flesh, He then finishes in the flesh the work that He ought to do. Be it the Spirit of God or be it Christ, both are God Himself, and He does the work that He ought to do and performs the ministry that He ought to perform.

The very essence of God itself wields authority, but He is able to fully submit to the authority that comes from Him. Be it the work of the Spirit or the work of the flesh, neither conflicts with the other. The Spirit of God is the authority over all creation. The flesh with the essence of God is also possessed of authority, but God in the flesh can do all the work that submits to the will of the heavenly Father. This cannot be attained or conceived by any one person. God Himself is authority, but His flesh can submit to His authority. This is what is implied when it is said that "Christ submits to the will of God the Father." God is a Spirit and can do the work of salvation, as can God become man. At any rate, God Himself does His own work; He neither disrupts nor disturbs, much less does He carry out work that contradicts itself, for the essence of the work done by the Spirit and the flesh is alike. Be it the Spirit or the flesh, both work to fulfill one will and to manage the same work. Though the Spirit and the flesh have two disparate qualities, their essences are the same; both have the essence of God Himself, and the identity of God Himself. God Himself possesses no elements of rebelliousness; His essence is good. He is the expression of all beauty and goodness, as well as all love. Even in the flesh, God does not do anything that rebels against God the Father. Even at the expense of sacrificing His life, He would be wholeheartedly willing to do so, and He would make no other choice. God possesses no elements of self-righteousness or self-importance, or those of conceit and arrogance; He possesses no elements of crookedness. Everything that rebels against God comes from Satan; Satan is the source of all ugliness and evil. The reason that man has qualities similar to those of Satan is because man has been corrupted and processed by Satan. Christ has not been corrupted by Satan, hence He possesses only the characteristics of God, and none of the characteristics of Satan. No matter how arduous the work or weak the flesh,

God, while He lives in the flesh, will never do anything that disrupts the work of God Himself, much less forsake the will of God the Father in rebelliousness. He would rather suffer pains of the flesh than go against the will of God the Father; it is just as Jesus said in prayer, “Father, if it be possible, let this cup pass from Me: nevertheless not as I desire, but as You desire.” People make their own choices, but Christ does not. Though He has the identity of God Himself, He still seeks the will of God the Father, and fulfills what is entrusted to Him by God the Father, from the perspective of the flesh. This is something that man cannot attain to. That which comes from Satan cannot have the essence of God; it can only have one that rebels against and resists God. It cannot fully submit to God, much less willingly submit to the will of God. All men apart from Christ may do that which resists God, and not a single man can directly undertake the work entrusted by God; not one is able to regard the management of God as their own duty to perform. The essence of Christ is submission to the will of God the Father; rebelliousness against God is the characteristic of Satan. These two qualities are incompatible, and any who has the qualities of Satan cannot be called Christ. The reason that man cannot do the work of God in His stead is because man does not have any of the essence of God. Man works for God for the sake of man’s personal interests and future prospects, but Christ works to follow the will of God the Father.

The humanity of Christ is governed by His divinity. Though He is in the flesh, His humanity is not entirely like that of a man of the flesh. He has His own unique character, and this too is governed by His divinity. His divinity has no weakness; the weakness of Christ refers to that of His humanity. To a certain degree, this weakness constrains His divinity, but such limits are within a certain scope and time, and are not boundless. When it comes time to carry out the work of His divinity, it is done

regardless of His humanity. The humanity of Christ is directed entirely by His divinity. Aside from the normal life of His humanity, all other actions of His humanity are influenced, affected, and directed by His divinity. Though Christ has a humanity, it does not disturb the work of His divinity, and this is precisely because the humanity of Christ is directed by His divinity; though His humanity is not mature in how it conducts itself with others, it does not affect the normal work of His divinity. When I say that His humanity has not been corrupted, I mean that the humanity of Christ can be directly commanded by His divinity, and that He is possessed of a higher sense than that of the ordinary man. His humanity is most suited to being directed by the divinity in His work; His humanity is most able to express the work of the divinity, and most able to submit to such work. As God works in the flesh, He never loses sight of the duty that a man in the flesh ought to perform; He is able to worship God in heaven with a true heart. He has the essence of God, and His identity is that of God Himself. It is only that He has come to earth and become a created being, with the exterior shell of a created being and, now possessed of a humanity that He did not have before. He is able to worship God in heaven; this is the being of God Himself and is inimitable to man. His identity is God Himself. It is from the perspective of the flesh that He worships God; therefore, the words “Christ worships God in heaven” are not wrong. What He asks of man is precisely His own being; He has already achieved all that He asks of man prior to asking such of them. He would never make demands of others while He Himself is free from them, for this all constitutes His being. Regardless of how He carries out His work, He would not act in a manner that rebels against God. No matter what He asks of man, no demand exceeds that which is attainable by man. All that He does is that which follows the will of God and is for the sake of His management. The divinity of Christ is

above all men; therefore, He is the highest authority of all created beings. This authority is His divinity, that is, the disposition and being of God Himself, which determines His identity. Therefore, no matter how normal His humanity, it is undeniable that He has the identity of God Himself; no matter from which standpoint He speaks and howsoever He submits to the will of God, it cannot be said that He is not God Himself. Foolish and ignorant men often regard the normal humanity of Christ as a flaw. No matter how He expresses and reveals the being of His divinity, man is unable to acknowledge that He is Christ. And the more that Christ demonstrates His submission and humility, the more lightly foolish men regard Christ. There are even those who adopt toward Him an attitude of exclusion and contempt, yet place those "great men" of lofty images upon the table to be worshiped. Man's resistance to and rebellion against God come from the fact that the essence of the incarnate God submits to the will of God, as well as from the normal humanity of Christ; this is the source of man's resistance to and rebellion against God. If Christ had neither the guise of His humanity nor sought the will of God the Father from the perspective of a created being, but was instead possessed of a super humanity, then there would most likely be no rebellion among man. The reason man is always willing to believe in an invisible God in heaven is because God in heaven has no humanity, nor does He possess even a single quality of a created being. Therefore, man always regards Him with the greatest esteem, but holds an attitude of contempt toward Christ.

Though Christ on earth is able to work on behalf of God Himself, He does not come with the intention of showing all men His image in the flesh. He does not come so that all men see Him; He comes to allow man to be led by His hand, and man thereby enters into the new age. The function of Christ's flesh is for the work of God Himself, that is, for the work of God in

the flesh, and not to enable man to fully understand the essence of His flesh. No matter how He works, nothing He does goes beyond that which is attainable by the flesh. No matter how He works, He does so in the flesh with a normal humanity, and does not fully reveal to man the true countenance of God. Additionally, His work in the flesh is never as supernatural or inestimable as man conceives. Even though Christ represents God Himself in the flesh and carries out in person the work that God Himself ought to do, He does not deny the existence of God in heaven, nor does He feverishly proclaim His own deeds. Rather, He remains hidden, humbly, within His flesh. Apart from Christ, those who falsely claim to be Christ do not possess His qualities. When juxtaposed against the arrogant and self-exalting disposition of those false christs, it becomes apparent what manner of flesh is truly Christ. The falser they are, the more such false christs flaunt themselves, and the more capable they are of working signs and wonders to mislead man. False christs do not have the qualities of God; Christ is not tainted by any element belonging to false christs. God becomes flesh only to complete the work of the flesh, not to merely allow men to see Him. Rather, He lets His work affirm His identity, and lets that which He reveals attest to His essence. His essence is not baseless; His identity was not seized by His hand; it is determined by His work and His essence. Though He has the essence of God Himself and is capable of doing the work of God Himself, He is still, after all, flesh, unlike the Spirit. He is not God with the qualities of the Spirit; He is God with a shell of flesh. Therefore, no matter how normal and how weak He is, and howsoever He seeks the will of God the Father, His divinity is undeniable. Within the incarnate God exists not only a normal humanity and its weaknesses; there also exists the wonderfulness and unfathomableness of His divinity, as well as all His deeds in the flesh. Therefore, both humanity and divinity exist

within Christ, both actually and practically. This is not in the least something empty or supernatural. He comes to earth with the primary objective of carrying out work; it is imperative to be possessed of a normal humanity to carry out work on earth; otherwise, however great the power of His divinity, its original function cannot be put to good use. Though His humanity is of great importance, it is not His essence. His essence is the divinity; therefore, the moment He begins to perform His ministry on earth is the moment He begins to express the being of His divinity. His humanity exists solely to sustain the normal life of His flesh so that His divinity can carry out work as normal in the flesh; it is the divinity that directs His work entirely. When He completes His work, He will have fulfilled His ministry. What man ought to know is the entirety of His work, and it is through His work that He enables man to know Him. Over the course of His work, He quite fully expresses the being of His divinity, which is not a disposition tainted by humanity, or a being tainted by thought and human behavior. When the time comes when all His ministry has come to an end, He will have already perfectly and fully expressed the disposition that He ought to express. His work is not guided by the instructions of any man; the expression of His disposition is also quite free, and is not controlled by the mind or processed by thought, but revealed naturally. This is something no man can achieve. Even if the surroundings are harsh or the conditions unfavorable, He is able to express His disposition at the appropriate time. One who is Christ expresses the being of Christ, while those who are not do not possess the disposition of Christ. Therefore, even if all resist Him or have notions of Him, none can deny on the basis of man's notions that the disposition expressed by Christ is that of God. All those who pursue Christ with a true heart or seek God with intent will admit that He is Christ based on the expression of His divinity. They would never deny Christ on the

basis of any aspect of Him that does not conform to man's notions. Though man is very foolish, all know exactly what is the will of man and what originates from God. It is merely that many people deliberately resist Christ as a result of their intentions. If not for this, then not a single man would have reason to deny the existence of Christ, for the divinity expressed by Christ does indeed exist, and His work can be witnessed by the naked eye.

The work and expression of Christ determines His essence. He is able to complete with a true heart that which has been entrusted to Him. He is able to worship God in heaven with a true heart, and with a true heart seek the will of God the Father. This is all determined by His essence. And so too is His natural revelation determined by His essence; the reason I call this His "natural revelation" is because His expression is not an imitation, or the result of education by man, or the result of many years of cultivation by man. He did not learn it or adorn Himself with it; rather, it is inherent within Him. Man may deny His work, His expression, His humanity, and the entire life of His normal humanity, but none can deny that He worships God in heaven with a true heart; none can deny that He has come to fulfill the will of the heavenly Father, and none can deny the sincerity with which He seeks God the Father. Though His image is not pleasing to the senses, His discourse not possessed of an extraordinary air, and His work not as earth-shattering or heaven-shaking as man imagines, He is indeed Christ, who fulfills the will of the heavenly Father with a true heart, completely submits to the heavenly Father, and is submissive to the death. This is because His essence is the essence of Christ. This truth is hard for man to believe, but it is a fact. When the ministry of Christ has been completely fulfilled, man will be able to see from His work that His disposition and His being represent the disposition and being of God in heaven. At that time, the summation of all His work can affirm that He is indeed the flesh which

the Word becomes, and not alike that of a flesh and blood man. Every step of Christ's work on earth has its representative significance, but man who experiences the actual work of each step is unable to grasp the significance of His work. This is especially so for the several steps of work carried out by God in His second incarnation. Most of those who have only heard or seen Christ's words yet who have never seen Him have no notions of His work; those who have seen Christ and heard His words, as well as experienced His work, find it difficult to accept His work. Is this not because the appearance and the normal humanity of Christ are not to the taste of man? Those who accept His work after Christ has gone away will not have such difficulties, for they merely accept His work and do not come into contact with Christ's normal humanity. Man is unable to drop his notions of God and instead scrutinizes Him intensely; this is due to the fact that man focuses only on His appearance and is unable to recognize His essence based on His work and His words. If man shuts his eyes to the appearance of Christ or avoids discussing the humanity of Christ, and speaks only of His divinity, whose work and words are unattainable by any man, then the notions of man will decrease by half, even to the extent that all man's difficulties will be resolved. During the work of the incarnate God, man cannot tolerate Him and is full of numerous notions about Him, and instances of resistance and rebelliousness are common. Man cannot tolerate the existence of God, show leniency to the humility and hiddenness of Christ, or forgive the essence of Christ that submits to the heavenly Father. Therefore, He cannot stay with man for eternity after He finishes His work, for man is unwilling to allow Him to live alongside them. If man cannot show leniency to Him during His period of work, then how could they possibly tolerate Him living alongside them after He has fulfilled His ministry, as He watches them gradually experience His words? Would not

many then fall because of Him? Man only allows Him to work on earth; this is the greatest extent of man's lenience. If not for His work, man would have banished Him from the earth long ago, so how much less would they show leniency once His work is completed? Then would man not put Him to death and torture Him to death? If He were not called Christ, then He could not possibly work among mankind; if He did not work with the identity of God Himself, and instead worked only as a normal man, then man would not tolerate His uttering a single sentence, much less tolerate the slightest bit of His work. So He can only carry this identity with Him in His work. In this way, His work is more powerful than if He had not done so, for men are all willing to obey standing and great identity. If He did not carry the identity of God Himself as He worked or appear as God Himself, then He would not have the opportunity to do work at all. Despite the fact that He has the essence of God and the being of Christ, man would not ease up and allow Him to carry out work with ease among mankind. He carries the identity of God Himself in His work; though such work is dozens of times more powerful than that done without such identity, man is still not fully submissive to Him, for man submits only to His standing and not His essence. If so, when perhaps one day Christ steps down from His post, could man allow Him to remain alive for even one day? God is willing to live on earth with man so that He may see the effects that the work by His hand will bring about in the years to follow. However, man is unable to tolerate His presence for even one day, so He could only give up. It is already the greatest extent of man's lenience and grace to allow God to do among man the work that He ought to do and to fulfill His ministry. Though those who have been personally conquered by Him show Him such grace, they still only permit Him to stay on until His work has finished, and not one moment more. If this is so, what of those He has not conquered? Is not

the reason that man treats the incarnate God in this way because He is Christ with the shell of a normal human? If He had only the divinity and not a normal humanity, then would not the difficulties of man be resolved with the greatest of ease? Man begrudgingly acknowledges His divinity and shows no interest in His shell of an ordinary man, despite the fact that His essence is exactly that of Christ which submits to the will of the heavenly Father. As such, He could only cancel His work of being among man to share with them both joys and sorrows, for man could no longer tolerate His existence.

Restoring the Normal Life of Man and Taking Him to a Wonderful Destination

Man understands a little of the work of today and the work of the future, but he does not understand the destination into which mankind will enter. As a created being, man should perform the duty of a created being: Man should follow God in whatever He does; you should proceed in whatever way I tell you to. You have no way of managing things for yourself, and you have no mastery over yourself; all must be left to the mercy of God, and everything is held within His hands. If the work of God provided man with an end, a wonderful destination, ahead of time, and if God used this to entice man and cause man to follow Him—if He did a deal with man—then this would not be conquest, nor would it be to work the life of man. Were God to use man's end to control him and gain his heart, then in this He would not be perfecting man, nor would He be able to gain man, but instead would be using the destination to control him. Man cares about nothing more than the future end, the final destination, and whether or not there is something good to hope for. If man were given a beautiful hope during the work of conquest, and if, prior to the conquest of man, he were given a proper destination to pursue, then not only would the conquest of man not achieve its effect, but the effect of the work of conquest would also be influenced. That is to say, the work of conquest achieves its effect by taking away the fate and prospects of man and judging and chastising the rebellious disposition of man. It is not achieved by doing a deal with man, that is, by giving man blessings and grace, but rather by revealing man's loyalty by stripping him of his "freedom" and eradicating his prospects. This is the essence of the work of conquest. If man were given a beautiful hope at the very beginning, and the work of chastisement and judgment

were done after, then man would accept this chastisement and judgment on the basis that he had prospects, and in the end, the unconditional submission to and worship of the Creator by all His created beings would not be achieved; there would only be blind, ignorant submission, or else man would blindly make demands of God, and it would be impossible to fully conquer man's heart. Consequently, it would be impossible for such work of conquest to gain man, or, moreover, to bear testimony to God. Such created beings would be unable to perform their duty and would only strike bargains with God; this would not be conquest, but mercy and blessing. The biggest problem with man is that he thinks of nothing but his fate and prospects and idolizes these things. Man pursues God for the sake of his fate and prospects; he does not worship God because of his love for Him. And so, in the conquest of man, man's selfishness, greed and the things that most obstruct his worship of God must all be pruned and thereby eliminated. In doing so, the effects of man's conquest will be achieved. As a result, in the first stages of the conquest of man it is necessary to purge the wild ambitions and most fatal weaknesses of man, and, through this, to reveal man's God-loving heart and change his knowledge of human life, his view of God, and the meaning of his existence. In this way, man's God-loving heart is cleansed, which is to say, man's heart is conquered. But in God's attitude toward all created beings, God does not conquer only for the sake of conquering; rather, He conquers in order to gain man, for the sake of His own glory, and in order to recover the earliest, original likeness of man. Were He to conquer only for the sake of conquering, then the significance of the work of conquest would be lost. That is to say that if, after conquering man, God washed His hands of man and paid no heed to man's life or death, then this would not be the management of mankind, nor would man's conquest be for the sake of his salvation. Only the gaining of

man following his conquest, and his ultimate arrival at a wonderful destination, is at the heart of all the work of salvation, and only this can achieve the aim of man's salvation. In other words, only man's arrival at the beautiful destination and his entry into rest are the prospects that should be possessed by all created beings, and the work that should be done by the Creator. If man were to do this work, then it would be too limited: It could take man to a certain point, but it would not be able to bring man to the eternal destination. Man is not able to decide man's destiny, nor, moreover, is he able to ensure man's prospects and future destination. The work done by God, however, is different. Since He created man, He leads him; since He saves man, He will thoroughly save him, and will completely gain him; since He leads man, He will bring him to the proper destination; and since He created and manages man, He must take responsibility for man's fate and prospects. It is this which is the work done by the Creator. Though the work of conquest is achieved by purging man of his prospects, man must ultimately be brought into the proper destination prepared for him by God. It is precisely because God works man that man has a destination and his fate is assured. Here, the suitable destination referred to is not man's hopes and prospects purged in times past; the two are different. Those things which man hopes for and pursues are the yearnings arising from his pursuit of the extravagant desires of the flesh, rather than the destination due to man. What God has prepared for man, meanwhile, are the blessings and promises due to man once he has been made pure, which God prepared for man after creating the world, and which are not tainted by the choices, notions, imaginings, or flesh of man. This destination is not prepared for a particular person, but is the place of rest of the whole of mankind. And so, this destination is the most suitable destination for mankind.

The Creator intends to orchestrate created beings. You must not discard or disobey anything that He does, nor should you be rebellious toward Him. When the work He does ultimately achieves His aims, in this He will gain glory. Today, why is it not said that you are the descendant of Moab, or the offspring of the great red dragon? Why is there no talk of chosen people, and only talk of created beings? Created being—this was man's original title, and it is this which is his innate identity. Names vary only because the ages and periods of work vary; in fact, man is an ordinary created being. All created beings, whether they be the most corrupt or the most holy, must perform the duty of a created being. When God carries out the work of conquest, He does not control you using your prospects, fate or destination. There is actually no need to work in this way. The aim of the work of conquest is to make man perform the duty of a created being, to make him worship the Creator; only after this can he enter the wonderful destination. The fate of man is controlled by the hands of God. You are incapable of controlling yourself: Despite man always rushing and busying himself on his own behalf, he remains incapable of controlling himself. If you could know your own prospects, if you could control your own fate, would you still be a created being? In short, regardless of how God works, all His work is for the sake of man. Take, for example, the heavens and earth and all things that God created to serve man: The moon, the sun, and the stars that He made for man, the animals and plants, spring, summer, autumn and winter, and so on—all are made for the sake of man's existence. And so, regardless of how God chastises and judges man, it is all for the sake of man's salvation. Even though He strips man of his fleshly hopes, it is for the sake of purifying man, and the purification of man is done so that he may survive. The destination of man is in the hands of the Creator, so how could man control himself?

Once the work of conquest has been completed, man will be brought into a beautiful world. This life will, of course, still be on earth, but it will be totally unlike man's life today. It is the life that mankind will have after the whole of mankind has been conquered, it will be a new beginning for man on earth, and for mankind to have such a life will be proof that mankind has entered a new and beautiful realm. It will be the beginning of the life of man and God on earth. The premise of such a beautiful life must be that, after man has been purified and conquered, he submits before the Creator. And so, the work of conquest is the last stage of God's work before mankind enters the wonderful destination. Such a life is man's future life on earth, the most beautiful life on earth, the kind of life that man longs for, the kind that man has never before achieved in the history of the world. It is the final outcome of the 6,000 years of work of management; it is what mankind yearns for most, and it is also God's promise to man. But this promise cannot come to pass immediately: Man will enter the future destination only once the work of the last days has been completed and he has been completely conquered, that is, once Satan has been utterly defeated. After man has been refined, he will be without a sinful nature, because God will have defeated Satan, meaning that there will be no encroachment by hostile forces, and no hostile forces at all that can attack the flesh of man. And so man will be free and holy—he will have entered eternity. Only if the hostile forces of darkness are held in bondage will man be free wherever he goes, and so he will be without rebelliousness or opposition. Satan has but to be held in bondage, and all will be well with man; the current situation exists because Satan still stirs up disturbance everywhere on earth, and because the entire work of God's management has yet to reach its end. Once Satan has been defeated, man will be completely liberated; when man gains God and comes out from under the power of

Satan, he will behold the Sun of righteousness. The life due to normal man will be regained; all that should be possessed by normal man—such as the ability to discern good from evil, and understanding how to eat and clothe oneself, and the ability to live normally—all of this will be regained. If Eve had not been tempted by the serpent, man should have had this kind of normal life after he was created in the beginning. He should have eaten, been clothed, and led the normal human life on earth. Yet after man became depraved, this life became an unattainable illusion, and even today man does not dare to imagine such things. In fact, this beautiful life that man longs for is a necessity. If man were without such a destination, then his depraved life on earth would never cease, and if there were not such a beautiful life, then there would be no conclusion to Satan's fate or to the age in which Satan holds power over the earth. Man must arrive at a realm unreachable by the forces of darkness, and when he does, this will prove that Satan has been defeated. In this way, once there is no disturbance by Satan, God Himself will control mankind, and He will command and control the entire life of man; only then will Satan truly have been defeated. Man's life today is mostly a life of filth; it is still a life of suffering and affliction. This could not be called the defeat of Satan; man has yet to escape from the sea of affliction, has yet to escape from the hardship of the life of man, or the influence of Satan, and he still has but an infinitesimal knowledge of God. All of man's hardship was created by Satan; it was Satan that brought suffering into the life of man, and only after Satan is placed in bondage will man be able to completely escape from the sea of affliction. Yet the bondage of Satan is achieved through the conquest and gaining of the heart of man, by making man the spoils of the battle with Satan.

Today, man's pursuit of becoming an overcomer and being made perfect are the things he pursues before he has the normal human life on earth, and they are the objectives that he seeks before Satan is placed in bondage. In essence, man's pursuit of becoming an overcomer and being made perfect, or being made great use of, is to escape from Satan's influence: The pursuit of man is to become an overcomer, but the final outcome will be his escape from the influence of Satan. Only by escaping from the influence of Satan can man lead the normal human life on earth, the life of worshiping God. Today, man's pursuit of becoming an overcomer and being made perfect are the things that are pursued prior to having the normal human life on earth. They are pursued primarily for the sake of being cleansed and putting the truth into practice, and in order to worship the Creator. If man possesses the normal human life on earth, a life without hardship or affliction, then man will not engage in the pursuit of becoming an overcomer. "Becoming an overcomer" and "being made perfect" are the objectives that God gives man to pursue, and through the pursuit of these objectives He causes man to put the truth into practice and live out a life of meaning. The objective is to make man complete and to gain him, and the pursuit of becoming an overcomer and being made perfect is merely a means. If, in the future, man enters into the wonderful destination, there will be no reference to becoming an overcomer and being made perfect; there will only be each created being performing their duty. Today, man is made to pursue these things simply in order to define a scope for man, so that man's pursuit can be more targeted and practical. Otherwise, man would live amidst vague abstractedness, and pursue entry into eternal life, and if this were so, would man not be even more pitiable? To pursue in this way, without goals or principles—is it not self-deception? Ultimately, this pursuit would naturally be fruitless; in the end, man would still live under

the power of Satan and would be incapable of extricating himself from it. Why subject himself to such aimless pursuit? When man enters the eternal destination, man will worship the Creator, and because man has gained salvation and entered eternity, man will not pursue any objectives, nor, moreover, will he need to worry about being besieged by Satan. At this time, man will know his place, and will perform his duty, and even if they are not chastised or judged, each person will perform their duty. At that time, man will be a created being in both identity and status. There will no longer be the distinction of high and low; each person will simply perform a different function. Yet man will still live in a destination that is orderly and suitable for mankind; man will perform his duty for the sake of worshiping the Creator, and it is this mankind which will become the mankind of eternity. At that time, man will have gained a life illuminated by God, a life under the care and protection of God, a life together with God. Mankind will lead a normal life on earth, and all people will enter onto the right track. The 6,000-year management plan will have utterly defeated Satan, meaning that God will have recovered the original image of man after creating him on earth, and as such, the original intentions of God will have been satisfied. In the beginning, before mankind was corrupted by Satan, mankind led a normal life on earth. Later, when man was corrupted by Satan, man lost this normal life, and so there began the work of God's management, and the battle with Satan to recover the normal life of man. Only when the 6,000-year work of God's management comes to an end will the life of all mankind officially begin on earth; only then will man have a wonderful life, and God will recover His purpose in creating man in the beginning, as well as the original likeness of man. And so, once man has the normal life of mankind on earth, man will not pursue becoming an overcomer or being made perfect, for man will be holy. The "overcomers"

and “being perfected” of which people speak are the objectives given to man to pursue during the battle between God and Satan, and they exist only because man has been corrupted. It is by giving you an objective and causing you to pursue this objective, that Satan will be defeated. Asking you to be an overcomer or to be made perfect or to be used requires that you bear testimony in order to shame Satan. In the end, man will lead the normal human life on earth, and man will be holy; when this happens, will people still seek to become overcomers? Are they not all created beings? Speaking of being an overcomer and being a perfected one, these words are directed at Satan, and at the filthiness of man. Is this word “overcomer” not in reference to the victory over Satan and the hostile forces? When you say that you have been made perfect, what within you has been made perfect? Is it not that you have divested yourself of your corrupt satanic dispositions, so that you can achieve supreme love for God? Such things are said in relation to the filthy things within man, and in relation to Satan; they are not spoken of in relation to God.

If you do not pursue becoming an overcomer and being made perfect now, then in the future, when mankind leads a normal life on earth, there will be no opportunity for such pursuit. At that time, the end of every kind of person will have been revealed. At that time, it will be clear what kind of thing you are, and if you wish to be an overcomer or wish to be made perfect, it will be impossible. It will only be that, because of his rebelliousness, man will be punished after being revealed. At that time, the pursuit of man will not be a higher position than others, for some to be overcomers and others made perfect, or for some to be the firstborn sons of God and others to be the sons of God; they will not pursue these things. All will be created beings, all will live on earth, and all will live together with God on earth. Now is the time of the battle between God and Satan, it is a

time in which this battle has yet to be concluded, a time in which man has yet to be completely gained; it is a period of transition. And so, man is required to pursue becoming either an overcomer or one of God's people. Today there are distinctions in status, but when the time comes there will be no such distinctions: The status of all those who have been victorious will be the same, they will all be qualified members of mankind and will live equally upon earth, meaning that they will all be qualified created beings, and the same will be given to all. Because the ages of God's work are different, and the objects of His work are different, if this work is done in you, then you are eligible to be made perfect and become overcomers; if it were done abroad, then the people there would be eligible to become the first group of people to be conquered, and the first group of people to be made perfect. Today, this work is not done abroad, so people of other countries are not eligible to be made perfect and become overcomers, and it is impossible for them to become the first group. Because the object of God's work is different, the age of God's work is different, and its scope is different, there is the first group, that is, there are the overcomers, and so too will there be a second group that is made perfect. Once there is the first group that has been made perfect, there will be a specimen and model, and so in the future there will be a second and third group of those who are made perfect, but in eternity they will all be the same, and there will be no classifications of status. They will simply have been made perfect at different times, and there will be no differences in status. When the time comes that everyone has been made complete, and the work of the entire universe has been concluded, there will be no distinctions in status, and all will be of equal status. Today, this work is done among you so that you will become the overcomers. If it were done in Britain, then Britain would have the first group, in the same way that you will be the first group. It is merely

that you have been especially blessed with grace in the way that work is being carried out in you today, and if this work were not done in you, then you would be the second group, or the third, or the fourth, or the fifth. This is merely because of the difference in the order of work; the first group and the second group do not denote that one is higher or lower than the other, it simply denotes the order in which these people are made perfect. Today these words are communicated to you, but why were you not informed earlier? Because, without a process, people tend toward extremes. For example, Jesus said in His time: "As I departed, so shall I arrive." Today, many are infatuated by these words, and they want only to wear white robes and await their rapture into heaven. Thus, there are many words that cannot be spoken too early; if they were spoken too early, man would tend toward extremes. Man's stature is too small, and he is incapable of seeing through to the truth of these words.

When man achieves the true life of man on earth and the entire forces of Satan are placed in bondage, man will live easily upon earth. Things will not be as complex as they are today: Human relationships, social relationships, complex familial relationships—they bring so much trouble, so much pain! Man's life here is so miserable! Once man has been conquered, his heart and mind will change: He will have a God-fearing and God-loving heart. Once all those within the universe who seek to love God have been conquered, which is to say, once Satan has been defeated, and once Satan—all the forces of darkness—has been placed in bondage, then man's life on earth will be undisturbed, and he will be able to live freely upon earth. If man's life were without fleshly relationships and the complexities of the flesh, then it would be so much easier. Man's relationships of the flesh are too complex, and for man to have such things is proof that he has yet to free himself of the influence of Satan. If you had

the same relationship with each of your brothers and sisters, if you had the same relationship with each member of your family, then you would have no concerns, and would not need to worry about anyone. Nothing could be better, and in this way man would be relieved of half of his suffering. Living a normal human life on earth, man will be similar to the angels; though still being of the flesh, he will be much like an angel. This is the final promise, the last promise bestowed upon man. Today man undergoes chastisement and judgment; do you think man's experience of such things is meaningless? Could the work of chastisement and judgment be done for no reason? Previously it has been said that to chastise and judge man is to place him into the bottomless pit, which means the taking away of his fate and prospects. This is for the sake of one thing: the cleansing of man. Man is not placed in the bottomless pit deliberately, after which God washes His hands of him. Instead, it is in order to prune the rebelliousness within man, so that in the end the things within man may be cleansed, so that he may have a true knowledge of God and be like a holy person. If this is done, then all will be accomplished. In fact, when those things within man that are meant to be pruned are pruned, and man bears resounding testimony, Satan will also be defeated, and even though there may be a few of those things which are originally within man that are not completely cleansed, once Satan is defeated, it will no longer cause disturbance, and at that time man will have been completely cleansed. Man has never experienced such a life, but when Satan is defeated, all will be settled and those trifling things within man will all be solved, and once that main problem has been solved, all other troubles will end. During this incarnation of God on earth, when He personally does His work among man, all the work He does is done to defeat Satan, and He will defeat Satan through the conquest of man and by making you complete. When you bear resounding testimony, this, too, will

be a mark of Satan's defeat. Man is first conquered and ultimately completely made perfect in order to defeat Satan. In essence, however, along with the defeat of Satan, this is also the salvation of all mankind from this empty sea of affliction. Regardless of whether work is carried out throughout the entire universe or in China, it is all in order to defeat Satan and bring salvation to the whole of mankind, so that man may enter the place of rest. The incarnate God, this normal flesh, is precisely for the sake of defeating Satan. The work of God in flesh is used to bring salvation to all those beneath heaven who love God, it is for the sake of conquering all mankind, and, moreover, for the sake of defeating Satan. The core of all God's management work is inseparable from the defeat of Satan to bring salvation to all mankind. Why, in much of this work, is there always talk of having you bear testimony? And whom is this testimony directed at? Is it not directed at Satan? This testimony is made to God, and it is made to testify that the work of God has achieved its effect. Bearing testimony is related to the work of defeating Satan; if there were not a battle with Satan, then man would not be required to bear testimony. It is because Satan must be defeated that, at the same time as saving man, God requires that man bear testimony to Him before Satan, which He uses to save man and do battle with Satan. As a result, man is both the object of salvation and a tool in the defeat of Satan, and so man is at the core of the work of God's entire management, while Satan is merely the object of destruction, the enemy. You may feel that you have done nothing, but because of the changes in your disposition, testimony has been borne, and this testimony is directed at Satan and is not made to man. Man is not fit to enjoy such a testimony. How could he understand the work done by God? The object of God's fight is Satan; man, meanwhile, is only the object of salvation. Man has corrupt satanic dispositions, and is incapable of understanding this work. This is

because of the corruption of Satan and is not inherent to man, but is directed by Satan. Today, God's main work is to defeat Satan, that is, to completely conquer man, so that man may bear final testimony to God before Satan. In this way, all things will be accomplished. In many cases, to your naked eye it appears that nothing has been done, but in fact, the work has already been completed. Man requires that all the work of completion be visible, yet without making it visible to you, I have completed My work, for Satan has yielded, which means that it has been utterly defeated, that all of God's wisdom, power and authority have vanquished Satan. This is exactly the testimony that must be borne, and though it has no clear expression in man, though it is not visible to the naked eye, Satan has already been defeated. The entirety of this work is directed against Satan and carried out because of the battle with Satan. And so, there are many things that man does not see as having been successful, but which, in God's eyes, were successfully completed long ago. This is one of the inner truths of all God's work.

Once Satan has been defeated, that is to say, once man has been completely conquered, then man will comprehend that all of this work is for the sake of salvation, and that the means of this salvation is to seize people from the hands of Satan. The 6,000 years of work of God's management are divided into three stages: the Age of Law, the Age of Grace, and the Age of Kingdom. These three stages of work are all for the sake of mankind's salvation, which is to say, they are for the salvation of mankind that has been severely corrupted by Satan. At the same time, however, they are also so that God may do battle with Satan. Thus, just as the work of salvation is divided into three stages, so the battle with Satan is also divided into three stages, and these two aspects of God's work are conducted simultaneously. The battle with Satan is actually for the sake of mankind's salvation, and because the work of mankind's salvation is not something that can be

successfully completed in a single stage, the battle with Satan is also divided into phases and periods, and war is waged upon Satan in accordance with the needs of man and the extent of Satan's corruption of him. Perhaps, in man's imagination, he believes that in this battle God will take up arms against Satan, in the same way that two armies would fight each other. This is just what man's intellect is capable of imagining; it is a supremely vague and unrealistic idea, yet it is what man believes. And because I say here that the means of man's salvation is through battle with Satan, man imagines that this is how the battle is conducted. There are three stages to the work of man's salvation, which is to say that the battle with Satan has been split into three stages in order to defeat Satan once and for all. Yet the inner truth of the entire work of the battle with Satan is that its effects are achieved through several steps of work: bestowing grace upon man, becoming man's sin offering, forgiving the sins of man, conquering man, and making man perfect. As a matter of fact, the battle with Satan is not the taking up of arms against Satan, rather it is the bearing of testimony to God through saving man, working the life of man, and changing man's disposition, and thereby defeating Satan. Satan is defeated through changing the corrupt disposition of man. When Satan has been defeated, that is, when man has been completely saved, then the humiliated Satan will be completely bound, and in this way, man will have been completely saved. Thus, the essence of man's salvation is the war against Satan, and this war is primarily reflected in the salvation of man. The stage of the last days, in which man is to be conquered, is the last stage in the battle with Satan, and it is also the work of man's complete salvation from the power of Satan. The inner meaning of man's conquest is the return of the embodiment of Satan—man who has been corrupted by Satan—to the Creator following his conquest, through which he will rebel against Satan

and completely return to God. In this way, man will have been completely saved. And so, the work of conquest is the last work in the battle against Satan and the final stage in God's management for the sake of Satan's defeat. Without this work, the full salvation of man would ultimately be impossible, the utter defeat of Satan would also be impossible, and mankind would never be able to enter the wonderful destination, or get free from Satan's influence. Consequently, the work of salvation of man cannot be concluded before the battle with Satan is concluded, for the core of the work of God's management is for the sake of mankind's salvation. Earliest mankind was in the hands of God, but because of Satan's temptation and corruption, man was bound up by Satan and fell into the hands of the evil one. Thus, Satan became the object to be defeated in the work of God's management. Because Satan took possession of man, and because man is the capital which God uses to carry out all management, if man is to be saved, then he must be snatched back from the hands of Satan, which is to say that man must be taken back after having been held captive by Satan. Thus, Satan must be defeated through changes in man's old disposition and the restoration of man's original reason. In this way, man, who has been taken captive, can be snatched back from the hands of Satan. If man is freed from the influence and bondage of Satan, then Satan will be shamed, man will ultimately be taken back, and Satan will be defeated. And because man has been freed from the dark influence of Satan, man will become the spoils of this entire battle, and Satan will become the object to be punished once the battle has finished, after which the entire work of mankind's salvation will have been completed.

God bears no malice toward the created beings; He wishes only to defeat Satan. All of His work—whether it be chastisement or judgment—is directed at Satan; it is carried out for the sake of mankind's salvation, it is

all in order to defeat Satan, and it has one objective: to do battle against Satan to the very end! God will never rest until He has been victorious over Satan! He will rest only once He has defeated Satan. Because all of the work done by God is directed at Satan, and because those who have been corrupted by Satan are all under the control of Satan's power and all live under Satan's power, without battling against Satan and breaking with it, Satan would not relax its hold on these people, and they could not be gained. If they were not gained, it would prove that Satan has not been defeated, that it has not been vanquished. And so, in God's 6,000-year management plan, during the first stage He did the work of the law, during the second stage He did the work of the Age of Grace, that is, the work of crucifixion, and during the third stage He does the work of conquering mankind. All this work is directed at the extent to which Satan has corrupted mankind, it is all in order to defeat Satan, and every one of the stages is for the sake of defeating Satan. The essence of the 6,000-year work of God's management is the battle against the great red dragon, and the work of managing mankind is also the work of defeating Satan, the work of doing battle with Satan. God has battled for 6,000 years, and thus He has worked for 6,000 years to ultimately bring man into the new realm. When Satan is defeated, man will be completely liberated. Is this not the direction of God's work today? This is precisely the direction of the work of today: the complete liberation and freeing of man, so that he is not constrained by any rules, nor limited by any binds or restrictions. All this work is done in accordance with your stature and in accordance with your needs, meaning that you are provided with whatever you can accomplish. It is not a case of "driving a duck onto a perch," of imposing anything upon you; rather, all this work is carried out in accordance with your actual needs. Each stage of work is carried out in accordance with the actual needs

and requirements of man; each stage of work is for the sake of defeating Satan. In fact, at the beginning there were no barriers between the Creator and created beings. All of these barriers were caused by Satan. Man has become unable to see or touch anything because of how Satan has disturbed and corrupted him. Man is the victim, the one who has been deceived. Once Satan has been defeated, the created beings will behold the Creator, and the Creator will look upon the created beings and be able to personally lead them. Only this is the life that man should have on earth. And so, God's work is primarily in order to defeat Satan, and once Satan has been defeated, everything will be solved. Today, you have seen that it is no simple matter for God to come among man. He has not come to spend each day finding fault in you, to say this and that, or to simply allow you to see what He looks like and how He speaks and lives. God has not become flesh merely to allow you to look upon Him or to open your eyes, or to allow you to hear the mysteries He has spoken of and the seven seals that He has opened. Rather, He has become flesh to defeat Satan. He has personally come among man in the flesh to save man and to do battle with Satan; this is the significance of His incarnation. If it were not in order to defeat Satan, then He would not personally do this work. God has come to earth to do His work among man, to personally reveal Himself to man and allow man to behold Him; is this a small matter? It really is not simple! It is not as man imagines: that God has come so man may look upon Him, so that man may understand that God is practical and not vague or hollow, and that God is lofty but also humble. Could it be that simple? It is precisely because Satan has corrupted the flesh of man, and man is the one who God intends to save, that God must assume the flesh to do battle with Satan and to personally shepherd man. Only this is beneficial to His work. The two incarnate fleshes of God have existed in order to defeat Satan, and also in order to

better save man. That is because the one doing the battle with Satan can only be God, whether it be the Spirit of God or the incarnate flesh of God. In short, it cannot be the angels who are doing battle with Satan, much less can it be man, who has been corrupted by Satan. The angels are powerless to fight this battle, and man is even more impotent. As such, if God wishes to work the life of man, if He wishes to personally come to earth to save man, then He must personally become flesh—that is, He must personally assume the flesh, and with His inherent identity and the work that He must do, come among man and personally save man. If not, if it were the Spirit of God or man that did this work, then nothing would ever come of this battle, and it would never end. Only when God becomes flesh to personally go to war against Satan among man does man have a chance of salvation. Furthermore, only then is Satan shamed and left without any opportunities to exploit or any plans to execute. The work done by God incarnate is unachievable by the Spirit of God, and it would be even more impossible for any fleshly man to do it on God's behalf, for the work that He does is for the sake of the life of man, and in order to change the corrupt disposition of man. Were man to participate in this battle, he would only flee in woeful disarray, and would simply be incapable of changing his corrupt disposition. He would be incapable of saving man from the cross, or of conquering all of rebellious mankind, but would only be able to do a little old work that does not go beyond principles, or else work that is unrelated to the defeat of Satan. So why bother? What is the significance of work that cannot gain mankind, much less defeat Satan? And so, the battle with Satan can only be carried out by God Himself, and it would simply be impossible for man to do it. Man's duty is to submit and to follow, for man is unable to do work akin to creating the heavens and earth, nor, moreover, can he carry out the work of battling Satan. Man can only satisfy the

Creator under the leadership of God Himself, through which Satan is defeated; this is the only thing that man can do. And so, every time a new battle commences, which is to say, every time the work of a new age begins, this work is personally done by God Himself, through which He leads the entire age and opens up a new path for the whole of mankind. The dawn of each new age is a new start in the battle with Satan, through which man enters a newer, more beautiful realm, and a new age that is personally led by God Himself. Man is the master of all things, but those who have been gained will become the fruits of all battles with Satan. Satan is the corrupter of all things, it is the defeated at the end of all battles, and is also the one which will be punished following these battles. Among God, man and Satan, only Satan is the one which will be spurned. Those who were gained by Satan but are not taken back by God, meanwhile, become the ones who will receive punishment on behalf of Satan. Of these three, only God should be worshiped by all things. Those who were corrupted by Satan but are taken back by God and who follow the way of God, meanwhile, become the ones who will receive God's promise and judge the evil ones for God. God will surely be victorious and Satan will surely be defeated, but among man there are those who will win and those who will lose. Those who win will belong with the overcomers, and those who lose will belong with the losers; this is the classification of each according to kind, it is the final ending of all God's work. It is also the aim of all God's work, and it will never change. The core of the main work of God's management plan is focused on the salvation of man, and God becomes flesh primarily for the sake of this core, for the sake of this work, and in order to defeat Satan. The first time God became flesh was also in order to defeat Satan: He personally became flesh, and was personally nailed to the cross, in order to complete the work of the first battle, which was the work of mankind's redemption.

Likewise, this stage of work is also personally done by God, who has become flesh to do His work among man, to personally speak His word and allow man to see Him. Of course, it is inevitable that He also does some other work along the way, but the main reason He carries out His work personally is in order to defeat Satan, to conquer the whole of mankind, and to gain these people. So, the work of God's incarnation really is not simple. If His purpose were only to show man that God is humble and hidden and that God is practical, if it were only for the sake of doing this work, then there would be no need to become flesh. Even if God did not become flesh, He could reveal His humbleness and hiddenness, His greatness and holiness, to man directly, but such things have nothing to do with the work of managing mankind. They are incapable of saving man or making him complete, much less can they defeat Satan. If the defeat of Satan only involved the Spirit doing battle against a spirit, then such work would have even less practical value; it would be incapable of gaining man and would ruin the fate and prospects of man. As such, God's work today is of profound significance. It is not only so that man may see Him, or so that man's eyes may be opened, or in order to provide him with a little sense of feeling moved and encouraged; such work has no significance. If you can only speak of this kind of knowledge, then it proves that you do not know the true significance of God's incarnation.

The work of God's entire management plan is personally done by God Himself. The first stage—the creation of the world—was personally done by God Himself, and if it had not been, then no one would have been capable of creating mankind; the second stage was the redemption of all mankind, and it was also personally done by God Himself; the third stage goes without saying: There is an even greater need for the end of all God's work to be done by God Himself. The work of redeeming, conquering,

gaining, and perfecting the whole of mankind is all personally carried out by God Himself. If He did not personally do this work, then His identity could not be represented by man, nor His work done by man. In order to defeat Satan, in order to gain mankind, and in order to give man a normal life on earth, He personally leads man and personally works among man; for the sake of His entire management plan, and for all of His work, He must personally do this work. If man only believes that God came so that man may see Him, for the sake of making man happy, then such beliefs hold no value, no significance. Man's understanding is too superficial! Only by carrying this work out Himself can God do this work thoroughly and completely. If man were to do this work, he would be incapable of standing in for God. As he does not have God's identity or His essence, he is incapable of doing God's work, and even if man did this work, it would not have any effect. The first time God became flesh was for the sake of redemption, to redeem all mankind from sin, to make man capable of being cleansed and of being forgiven for his sins. The work of conquest is also personally done by God among man. If, during this stage, God were only to speak prophecy, then a prophet or someone gifted could be found to take His place; if it were only prophecy being spoken, then man could stand in for God. Yet if man tried to personally do the work of God Himself and tried to work the life of man, it would be impossible for him to do this work. It must be personally done by God Himself: God must personally become flesh to do this work. In the Age of Word, if only prophecy were spoken, then Isaiah or Elijah the prophet could be found to do this work, and there would be no need for God Himself to do it personally. Because the work done in this stage is not merely the speaking of prophecy, and because it is of greater importance that the work of words is used to conquer man and defeat Satan, this work cannot be done by man, and must

be personally done by God Himself. In the Age of Law Jehovah did part of His work, after which He spoke some words and did some work through the prophets. That is because man could replace Jehovah in His work, and the seers could foretell things and interpret some dreams on His behalf. The work done in the beginning was not the work of directly changing man's disposition, and was unrelated to the sin of man, and man was required only to abide by the law. So Jehovah did not become flesh and reveal Himself to man; instead He spoke directly to Moses and others, made them speak and work on His behalf, and caused them to work directly among mankind. The first stage of God's work was the leadership of man. It was the start of the battle against Satan, but this battle had yet to officially begin. The official war against Satan began with the first incarnation of God, and it has continued right up until today. The first battle of this war was when God incarnate was nailed to the cross. The crucifixion of God incarnate defeated Satan, and it was the first successful stage in the war. When God incarnate began to directly work the life of man, this was the official start of the work of regaining man, and because this was the work of changing man's old disposition, it was the work of doing battle with Satan. The stage of work done by Jehovah in the beginning was merely the leadership of man's life on earth. It was the beginning of God's work, and although it had yet to involve any battle, or any major work, it laid the foundation for the work of the battle to come. Later, the second stage of work during the Age of Grace involved changing man's old disposition, which means that God Himself wrought the life of man. This had to be personally done by God: It required that God personally become flesh. If He had not become flesh, no one else could have replaced Him in this stage of work, for it represented the work of fighting directly against Satan. If man had done this work on God's behalf, when man stood before Satan, Satan would not have yielded and it

would have been impossible to defeat it. It had to be God incarnate who came to defeat it, for the essence of God incarnate is still God, He is still the life of man, and He is still the Creator; whatever happens, His identity and essence will not change. And so, He assumed the flesh and did the work to cause Satan to completely yield. During the stage of work of the last days, if man were to do this work and were made to speak the words directly, then he would be unable to speak them, and if prophecy were spoken, then this prophecy would be incapable of conquering man. By assuming the flesh, God comes to defeat Satan and cause it to completely yield. When He utterly defeats Satan, fully conquers man, and completely gains man, this stage of work will be completed and success achieved. In God's management, man cannot stand in for God. In particular, the work of leading the age and launching new work is in even greater need of being personally done by God Himself. Giving man revelation and providing him with prophecy can be done by man, but if it is work that must be personally done by God, work of the battle between God Himself and Satan, then this work cannot be done by man. During the first stage of work, when there was no battle with Satan, Jehovah personally led the people of Israel using the prophecy spoken by the prophets. Afterward, the second stage of work was the battle with Satan, and God Himself personally became flesh and came into the flesh to do this work. Anything that involves the battle against Satan also involves the incarnation of God, which means that this battle cannot be waged by man. If man were to do battle, he would be incapable of defeating Satan. How could he have the strength to fight against it whilst still under its power? Man is in the middle: If you lean toward Satan, then you belong to Satan, but if you satisfy God, then you belong to God. Were man to try and stand in for God in the work of this battle, would he be able to? If he did, would he not have perished long ago?

Would he not have entered into the netherworld long ago? So, man is unable to replace God in His work, which is to say that man does not have the essence of God, and if you did battle with Satan you would be incapable of defeating it. Man can only do some work; he can win some people over, but he cannot stand in for God in the work of God Himself. How could man do battle with Satan? Satan would take you captive before you had even started. Only when God Himself does battle with Satan and man follows and submits to God upon this basis, can man be gained by God and escape from the bonds of Satan. The things that man can achieve with his own wisdom and abilities are too limited; he is incapable of making man complete, of leading him, and, moreover, of defeating Satan. Man's intelligence and wisdom are unable to thwart the schemes of Satan, so how could man do battle with it?

All those who are willing to be made perfect have the chance to be made perfect, so everyone must relax: In the future you will all enter the destination. But if you are unwilling to be made perfect, and are unwilling to enter the wonderful realm, then that is your own problem. All those who are willing to be made perfect and are loyal to God, all those who submit, and all those who faithfully perform their function—all such people can be made perfect. Today, all those who do not loyally perform their duty, all those who are not loyal to God, all those who do not submit to God, particularly those who have received the enlightenment and illumination of the Holy Spirit but do not put it into practice—all such people are unable to be made perfect. All those who are willing to be loyal and submit to God can be made perfect, even if they are a little ignorant; all those who are willing to pursue can be made perfect. There is no need to worry about this. As long as you are willing to pursue in this direction, you can be made perfect. I am unwilling to forsake or eliminate any of those among you, but

if man does not strive to do well, then you are only ruining yourself; it is not Me that eliminates you, but you yourself. If you yourself do not strive to do well—if you are lazy, or do not perform your duty, or are not loyal, or do not pursue the truth and always do as you please, if you behave recklessly, fight for your own fame and fortune, and are unscrupulous in your dealings with the opposite sex, then you will bear the burden of your own sins; you are not worthy of anyone's pity. My intention is for all of you to be made perfect, and at the very least be conquered, so that this stage of work may be successfully completed. God's wish is for every person to be made perfect, to be ultimately gained by Him, to be completely cleansed by Him, and to become people He loves. No matter whether I say you are backward or of poor caliber, this is all fact. My saying this does not prove that I intend to forsake you, that I have lost hope in you, much less that I am unwilling to save you. Today I have come to do the work of your salvation, which is to say that the work I do is a continuation of the work of salvation. Every person has the chance to be made perfect: Provided that you are willing, provided that you pursue, in the end you will be able to achieve this result, and not one of you will be forsaken. If you are of poor caliber, My requirements of you will be in accordance with your poor caliber; if you are of high caliber, My requirements of you will be in accordance with your high caliber; if you are ignorant and illiterate, My requirements of you will be in accordance with your illiteracy; if you are literate, My requirements of you will be in accordance with the fact that you are literate; if you are elderly, My requirements of you will be in accordance with your age; if you are capable of providing hospitality, My requirements of you will be in accordance with this capability; if you say you cannot offer hospitality, and can only perform a certain function, whether it be spreading the gospel, or taking care of the church, or attending to other general affairs, My

perfection of you will be in accordance with the function that you perform. Being loyal, submitting to the very end, and seeking to have supreme love for God—this is what you must accomplish, and there are no better practices than these three things. Ultimately, man is required to achieve these three things, and if he can achieve them, then he will be made perfect. But, above all, you must truly pursue, you must actively press onward and upward, and not be passive in that regard. I have said that every person has the chance to be made perfect and is capable of being made perfect, and this holds true, but you do not try to be better in your pursuit. If you do not achieve these three criteria, then in the end you must be eliminated. I want everyone to catch up, I want everyone to have the work and the enlightenment of the Holy Spirit, and be able to submit to the very end, because this is the duty that each of you should perform. When you have all performed your duty, you will all have been made perfect, you will also have resounding testimony. All those who have testimony are those who have been victorious over Satan and gained God’s promise, and they are the ones who will remain to live in the wonderful destination.

God and Man Will Enter Into Rest Together

In the beginning, God was in rest. There were no humans or anything else upon the earth at that time, and God had not yet done any work. He only began His work of management once humanity existed and after humanity had been corrupted; from that point on, He no longer rested, but instead began to busy Himself among humanity. It was because of humanity's corruption that God lost His rest, and also because of the archangel's betrayal. If God does not defeat Satan and save corrupted humanity, He will never again be able to enter into rest. As man lacks rest, so does God, and when He rests once more, humans will, too. Living in rest means a life without war, without filth, and without any persisting unrighteousness. This is to say, it is a life devoid of Satan's disturbances (here "Satan" refers to enemy forces) and Satan's corruption, and nor is it prone to the invasion of any force in opposition to God; it is a life in which everything follows its own kind and can worship the Lord of creation, and in which heaven and earth are entirely tranquil—this is what is meant by the words "restful life of humans." When God rests, unrighteousness will no longer persist upon the earth, nor will there be any further invasion from enemy forces, and humankind will enter a new realm—no longer be a humanity corrupted by Satan, but rather a humanity that has been saved after having been corrupted by Satan. Humanity's day of rest will also be God's day of rest. God lost His rest due to humanity's inability to enter into rest, not because He had originally been unable to rest. Entering into rest does not mean that everything stops moving or ceases to develop, nor does it mean that God stops working or that humans stop living. The sign of entering into rest will be when Satan has been destroyed, when those evil people who joined it in its evildoing have been punished and wiped out and

when all forces hostile to God cease to exist. God entering into rest means that He will no longer carry out His work of humanity's salvation. Humanity entering into rest means that all of humanity will live within God's light and under His blessings, devoid of Satan's corruption, and no more unrighteousness will occur. Under God's care, humans will live normally upon earth. When God and humanity enter into rest together, it means that humanity has been saved and that Satan has been destroyed, that God's work in humans is entirely complete. God will no longer continue to work in humans, and they will no longer live under Satan's power. As such, God will no longer be busy, and humans will no longer be constantly on the move; God and humanity will enter into rest simultaneously. God will return to His original place, and each person will return to their respective place. These are the destinations in which God and humans will reside once God's entire management is finished. God has God's destination, and humanity has humanity's destination. While resting, God will continue to guide all humans in their lives upon earth, and while in His light, they will worship the one true God in heaven. God will no longer live among humanity, nor will humans be able to live with God in His destination. God and humans cannot live within the same realm; rather, both have their own respective manners of living. God is the One who guides all of humanity, and all of humanity is the crystallization of God's management work. Humans are the ones who are led, and are not of the same substance as God. To "rest" means to return to one's original place. Therefore, when God enters into rest, it means He has returned to His original place. He will no longer live upon the earth or be among humanity to share in their joy and suffering. When humans enter into rest, it means that they have become true created beings; they will worship God from upon the earth, and live normal human lives. People will no longer rebel against God or resist Him, and will

return to the original life of Adam and Eve. These will be the respective lives and destinations of God and humans after they enter into rest. Satan's defeat is an inevitable trend in the war between it and God. As such, God's entering into rest after the completion of His management work and humanity's complete salvation and entrance into rest have likewise become inevitable trends. Humanity's place of rest is on earth, and God's place of rest is in heaven. While humans worship God in rest, they will live upon the earth, and while God leads the rest of humanity in rest, He will lead them from heaven, not from earth. God will still be the Spirit, while humans will still be flesh. God and humans both rest in a different manner. While God rests, He will come and appear among humans; while humans rest, they will be led by God to visit heaven, as well as to enjoy life there. After God and humanity enter into rest, Satan will no longer exist; likewise, those evil people will also cease to exist. Before God and humanity rest, those evil individuals who once persecuted God on earth, as well as the enemies who were rebellious against Him there, will already have been destroyed; they will have been eradicated by the great disasters of the last days. Once those evil people have been utterly annihilated, earth will never again know Satan's disturbance. Only then will humanity obtain complete salvation, and God's work be thoroughly finished. These are the prerequisites for God and humanity to enter into rest.

The approach of the end of all things indicates the completion of God's work, as well as an end to humanity's development. This means that humans, as corrupted by Satan, will have reached their final stage of development, and that the descendants of Adam and Eve will have completed their propagation. It also means that it will be impossible for such a humanity, having been corrupted by Satan, to continue to develop. The Adam and Eve in the beginning had not been corrupted, but the Adam

and Eve who were driven from the Garden of Eden were corrupted by Satan. When God and humans enter into rest together, Adam and Eve—who were driven from the Garden of Eden—and their descendants will finally come to an end. The humanity of the future will still consist of the descendants of Adam and Eve, but those will not be humans living under Satan's power. Rather, they will be people who have been saved and purified. This will be a humanity that has been judged and chastised, and one that is holy. These people will not be like the human race as it originally was; it can almost be said that they will be an entirely different kind of humanity from that of Adam and Eve in the beginning. These people will have been selected from among all of those who were corrupted by Satan, and they will be the ones who have ultimately stood firm during God's judgment and chastisement; they will be the last remaining group of humans among corrupt humankind. Only these people will be able to enter into the final rest along with God. Those who are able to stand firm during God's work of judgment and chastisement during the last days—that is, during the final work of purification—will be the ones who will enter into the final rest alongside God; as such, all those who enter into rest will have broken free of Satan's influence and been obtained by God after having undergone His final work of purification. These humans, who will have been finally obtained by God, will enter into the final rest. The purpose of God's work of chastisement and judgment is in essence meant to purify humanity, for the sake of the ultimate rest; otherwise none of humanity could be classified into different categories according to kind, or enter into rest. This work is humanity's only path to enter into rest. Only God's work of purification will cleanse humans of their unrighteousness, and only His work of chastisement and judgment will bring to light those rebellious elements of humanity, thereby separating those who can be saved from

those who cannot, and those who will remain from those who will not. When this work ends, those people who are allowed to remain will all be cleansed and enter a higher state of humanity in which they will enjoy a more wonderful second human life upon the earth; in other words, they will commence their human day of rest, and coexist with God. After those who are not allowed to remain have been chastised and judged, their true colors will be entirely exposed, after which they will all be destroyed and, like Satan, will no longer be permitted to survive upon the earth. The humanity of the future will no longer include any of this type of people; such people are not fit to enter the land of the ultimate rest, nor are they fit to join in the day of rest that God and humanity will share, for they are the targets of punishment and are evil, unrighteous people. They were redeemed once, and they have also been judged and chastised; they also once labored for God. However, when the final day comes, they will still be eliminated and destroyed due to their evil and as a result of their rebelliousness and inability to be redeemed; they will never again come into being in the world of the future, and will no longer live among the human race of the future. Whether they are spirits of the dead or people still living in the flesh, all evildoers and all those who have not been saved will be destroyed once the holy among humanity enter into rest. As for these evildoing spirits and humans, or the spirits of righteous people and those who do righteousness, regardless of what era they are in, all those who are evil will ultimately be destroyed, and all those who are righteous will survive. Whether a person or spirit will receive salvation is not entirely decided on the basis of the work of the final age; rather, it is determined by whether or not they have resisted or rebelled against God. People in the previous era who committed evil and could not attain salvation will, undoubtedly, be targets for punishment, and those in the current era who commit evil and cannot be saved will surely be

targets for punishment, too. Humans are categorized on the basis of good and evil, not by which epoch they live in. Once thus categorized, they will not be punished or rewarded immediately; rather, God will only carry out His work of punishing evil and rewarding good after He has finished carrying out His work of conquest in the last days. Actually, He has been separating humans into good and evil ever since He started doing His work of mankind's salvation. It is just that He will reward the righteous and punish the evil only after His work has come to an end; it is not that He will separate them into categories upon the completion of His work and then immediately set about the task of punishing evil and rewarding good. Rather, this task will be done only when His work is wholly finished. The entire purpose behind God's ultimate work of punishing evil and rewarding good is to thoroughly purify all humans so that He may bring a purely holy humanity into eternal rest. This stage of His work is the most crucial; it is the final stage of the whole of His work of management. If God did not destroy the evil, but instead allowed them to remain, then every human would still be unable to enter into rest, and God would not be able to bring all of humanity into a better realm. Such work would not be complete. When His work is finished, the whole of humanity will be entirely holy; only in this way will God be able to live in rest peacefully.

People nowadays are still unable to let go of things of the flesh; they cannot give up the enjoyment of the flesh, the world, money, or their corrupt dispositions. Most people go about their pursuits in a perfunctory manner. Actually, these people do not harbor God in their hearts at all; even worse, they do not dread God. They do not have God in their hearts, and so they cannot perceive all that God does, and much less are they capable of believing the words He utters. Such people are too much of the flesh; they are too deeply corrupted and lack any truth whatsoever. What is more, they

do not believe that God can become flesh. Anyone who does not believe in God incarnate—that is, anyone who does not believe in the visible God or in His work and words, and instead worships the invisible God in heaven—is a person who does not have God in their heart. Such people are rebellious and resistant to God. They lack humanity and reason, to say nothing of truth. Moreover, for these people, the visible and tangible God all the more cannot be believed, yet they consider the invisible and intangible God to be most credible and most gladdening. What they seek is not the actual truth, nor is it the true essence of life; much less is it God's intentions. Rather, they seek excitement. Whichever things can most enable them to fulfill their own desires are, without a doubt, what they believe in and what they pursue. They only believe in God in order to satisfy their own desires, not to seek the truth. Are such people not evildoers? They are extremely self-confident, and they do not at all believe that God in heaven will destroy such "good people" as themselves. Instead, they believe that God will allow them to remain and, moreover, will reward them handsomely due to having done many things for God and displayed considerable "loyalty" toward Him. If they were to also pursue the visible God, as soon as their desires were not met, they would immediately strike back against God or fly into a rage. They show themselves to be vile little dogs who are always just seeking to satisfy their own desires; they are not people of integrity in pursuit of the truth. Such people are the so-called evil ones who follow Christ. Those people who do not seek the truth cannot possibly believe the truth, and are all the more unable to perceive humanity's future outcome, for they do not believe any work or words of the visible God—and this includes not being able to believe in humanity's future destination. Therefore, even if they follow the visible God, they still commit evil and do not at all seek the truth, nor do they practice the truth that I require. Those

people who do not believe that they will be destroyed are, conversely, the very ones who will be destroyed. They all believe themselves to be so clever, and they think that they themselves are people who practice the truth. They consider their evil conduct to be the truth and therefore cherish it. Such evil people are very self-confident; they take the truth to be doctrine and take their evil acts to be truth, but in the end, they can only reap what they have sown. The more self-confident people are and the more wildly arrogant they are, the more they are unable to obtain truth; the more people believe in the God in heaven, the more they resist God. These people are the ones who will be punished. Before humanity enters into rest, whether each sort of person is punished or rewarded will be determined according to whether they have sought the truth, whether they know God, and whether they can submit to the visible God. Those who have labored for the visible God, yet neither know Him nor submit to Him, lack truth. Such people are evildoers, and evildoers will undoubtedly be objects of punishment; furthermore, they shall be punished according to their evil conduct. God is for humans to believe in, and He is also worthy of their submission. Those who only have faith in the vague and invisible God are people who do not believe in God and are unable to submit to God. If these people still cannot manage to believe in the visible God by the time His work of conquest is finished, and continue to rebel against and resist the God who is visible in the flesh, then these “vagueists” will, without a doubt, become objects of destruction. It is just like some among you—anyone who verbally recognizes God incarnate, yet cannot practice the truth of submission to God incarnate, are ultimately to be eliminated and destroyed. Moreover, anyone who verbally recognizes the visible God, eating and drinking of the truth expressed by Him while also seeking after the vague and invisible God, will certainly be the object of destruction. None of these

people will be able to remain until the time of rest that will come after God's work has finished, nor can a single individual similar to such people remain in that time of rest. Demonic people are those who do not practice the truth; their essence is one of resistance and rebelliousness to God, and they do not have the slightest intention of submitting to Him. Such people will all be destroyed. Whether you have truth and whether you resist God depend on your essence, not on your appearance or how you might occasionally speak or conduct yourself. Whether or not an individual will be destroyed is determined by one's essence; it is decided according to the essence revealed by one's behavior and one's pursuit of the truth. Among people who are the same as each other in that they are doing work, and who do similar amounts of work, those whose human essences are good and who possess truth are the people who will be allowed to remain, while those whose human essences are evil and who rebel against the visible God are those who will be objects of destruction. All of God's work or words related to humanity's destination will deal with people appropriately according to each individual's essence; not the slightest error will occur, and not a single mistake will be made. It is only when people do work that human feelings or meaning enter the mix. The work God does is most appropriate; He absolutely does not bring false claims against any created being. There are currently many people who are unable to perceive humanity's future destination and who do not believe the words I utter. All those who do not believe, as well as the ones who do not practice truth, are demons!

Nowadays, those who seek and those who do not are two entirely different types of people, whose destinations are also very different. Those who pursue knowledge of the truth and practice the truth are the ones to whom God will bring salvation. Those who do not know the true way are demons and enemies; they are the descendants of the archangel and will be

objects of destruction. Even those who are pious believers of a vague God—are they not also demons? People who possess good consciences but do not accept the true way are demons; their essence is one of resistance to God. Those who do not accept the true way are those who resist God, and even if such people endure many hardships, they will still be destroyed. All those who are unwilling to relinquish the world, who cannot bear to part with their parents, and who cannot bear to rid themselves of their own enjoyments of the flesh are rebellious against God, and all will be objects of destruction. Anyone who does not believe in God incarnate is demonic and, moreover, will be destroyed. Those who have faith but do not practice the truth, those who do not believe in God incarnate, and those who do not at all believe in God's existence will also be objects of destruction. All those who will be allowed to remain are people who have undergone the suffering of refinement and stood firm; these are people who have truly endured trials. Anyone who does not recognize God is an enemy; that is, anyone who does not recognize God incarnate—whether or not they are inside or outside this stream—is an antichrist! Who is Satan, who are demons, and who are God's enemies if not resisters who do not believe in God? Are they not those people who are rebellious against God? Are they not those who claim to have faith, yet who lack truth? Are they not those who merely seek to obtain blessings while being unable to bear witness for God? You still mingle with those demons today and treat them with conscience and love, but in this case are you not extending good intentions toward Satan? Are you not in league with demons? If people have made it to this point and are still unable to distinguish between good and evil, and continue to blindly be loving and merciful without any desire to seek God's intentions or being able in any way to take God's intentions as their own, then their endings will be all the more wretched. Anyone who does not believe in the God in

the flesh is an enemy of God. If you can bear conscience and love toward an enemy, do you not lack a sense of justice? If you are compatible with those which I detest and with which I disagree, and still bear love or personal feelings toward them, then are you not rebellious? Are you not intentionally resisting God? Does such a person possess truth? If people bear conscience toward enemies, love for demons, and mercy for Satan, then are they not intentionally disrupting God's work? Those people who believe only in Jesus and do not believe in God incarnate during the last days, as well as those who verbally claim to believe in God incarnate but do evil, are all antichrists, without even mentioning those who do not even believe in God. All these people will be objects of destruction. The standard by which humans judge other humans is based on their behavior; those whose conduct is good are righteous, while those whose conduct is abominable are evil. The standard by which God judges humans is based on whether their essence submits to Him or not; one who submits to God is a righteous person, while one who does not is an enemy and an evil person, regardless of whether this person's behavior is good or bad and regardless of whether their speech is correct or incorrect. Some people wish to use good deeds to obtain a good destination in the future, and some people wish to use fine words to acquire a good destination. Everyone mistakenly believes that God determines people's outcomes after watching their behavior or after listening to their speech; many people therefore wish to take advantage of this to deceive God into granting them a momentary favor. In the future, the people who will survive in a state of rest will all have endured the day of tribulation and will also have borne witness for God; they will all be people who have fulfilled their duties and who have deliberately submitted to God. Those who merely wish to use the opportunity to do service with the intention of avoiding practicing the truth

will not be allowed to remain. God has appropriate standards for the arrangement of the outcome of every individual; He does not simply make these decisions according to one's words and conduct, nor does He make them based on how one acts during a single period of time. He will absolutely not be lenient with regard to one's evil conduct due to their past service for Him, nor will He spare one from death due to a period of time spent expending for Him. No one can evade retribution for their evil, and no one can cover up their evil behavior and thereby evade the torments of destruction. If people can truly fulfill their own duty, it means that they are eternally faithful to God and not seeking rewards, regardless of whether they receive blessings or suffer misfortune. If people are faithful to God when they see blessings, but lose their faithfulness when they cannot see any blessings, and if, in the end, they are still unable to bear witness for God or fulfill the duties incumbent upon them, then they will still be objects of destruction despite their having once previously labored for God faithfully. In short, evil people cannot survive through eternity, nor can they enter into rest; only the righteous are the masters of rest. Once humanity is on the right track, people will have normal human lives. They will all do their own respective duties and be absolutely faithful to God. They will utterly shed their rebelliousness and their corrupt dispositions, and they will live for God and because of God, devoid of both rebelliousness and resistance. They will all be able to completely submit to God. This will be the life of God and humanity; it will be the life of the kingdom, and it will be a life of rest.

Those who drag their utterly nonbelieving children and relatives into church are all extremely selfish, and they are just exhibiting kindness. These people only focus on being loving, regardless of whether they believe or not and regardless of whether it is God's intention. Some bring their

wives before God, or drag their parents before God, and whether or not the Holy Spirit agrees with this or is working in them, they blindly continue to "adopt talented people" for God. What benefit can possibly be gained from extending kindness toward these nonbelievers? Even if they, who are without the presence of the Holy Spirit, struggle to follow God, they still cannot be saved as one might believe. Those who can receive salvation are not actually so easy to obtain. People who have not undergone the Holy Spirit's work and trials, and have not been perfected by God incarnate, are utterly incapable of being made complete. Therefore, from the moment they begin to nominally follow God, those people lack the Holy Spirit's presence. In light of their conditions and actual states, they simply cannot be made complete. As such, the Holy Spirit decides not to expend much energy upon them, nor does He provide any enlightenment or guide them in any way; He merely allows them to follow along, and will ultimately reveal their outcomes—this is enough. Humanity's enthusiasm and intentions come from Satan, and in no way can these things complete the Holy Spirit's work. No matter what people are like, they must have the work of the Holy Spirit. Can humans make humans complete? Why does a husband love his wife? Why does a wife love her husband? Why are children dutiful to their parents? Why do parents dote on their children? What sorts of intentions do people actually harbor? Is their intent not to satisfy their own plans and selfish desires? Do they truly mean to act for the sake of God's management plan? Are they really acting for the sake of God's work? Is their intent to fulfill the duties of a created being? Those who, ever since the moment they began to believe in God, have been unable to attain the presence of the Holy Spirit, can never gain the work of the Holy Spirit; these people are decidedly objects to be destroyed. No matter how much love one has for them, it cannot replace the work of the Holy Spirit. People's enthusiasm and

love represent human intentions, but cannot represent God's intentions, and nor can they be a substitute for God's work. Even if one extends the greatest possible amount of love or mercy toward those people who nominally believe in God and pretend to follow Him without knowing what it actually means to believe in God, they will still not obtain God's sympathy, nor will they gain the work of the Holy Spirit. Even if people who sincerely follow God are of poor caliber and unable to understand a lot of truths, they can still occasionally gain the work of the Holy Spirit; however, those who are of considerably good caliber, but do not sincerely believe, simply cannot gain the Holy Spirit's presence. There is absolutely no possibility for salvation with such people. Even if they read God's words or occasionally listen to sermons, or even sing praises to God, they will ultimately not be able to survive until the time of rest. Whether people seek in earnest is not determined by how others judge them or how the people around view them, but by whether the Holy Spirit works on them and whether they have attained the presence of the Holy Spirit. Moreover, it depends on whether their dispositions change and on whether they have gained any knowledge of God after undergoing the Holy Spirit's work over a certain period. If the Holy Spirit works upon a person, this person's disposition will gradually change, and their perspective on believing in God will gradually grow purer. Regardless of how long people follow God, as long as they have changed, it means that the Holy Spirit is working on them. If they have not changed, it means that the Holy Spirit is not working on them. Even if these people do some service, what drives them to do so is a desire to receive blessings. Only doing service occasionally cannot replace experiencing a change in their dispositions. Ultimately, they will still be destroyed, for in the kingdom there will be no need for service-doers, nor will there be a need for anyone whose disposition has not changed to be of service to those

people who have been perfected and who are faithful to God. Those words spoken in the past, “When one believes in the Lord, fortune smiles upon one’s entire family,” are suitable for the Age of Grace, but are unrelated to humanity’s destination. They were only appropriate for a stage during the Age of Grace. The connotation of those words was directed at the peace and material blessings that people enjoyed; they did not mean that the entire family of one who believes in the Lord will be saved, nor did they mean that when one receives blessings, one’s entire family can also be brought into rest. Whether one receives blessings or suffers misfortune is determined according to one’s essence, not according to any common essence one might share with others. That sort of saying or rule simply has no place in the kingdom. If a person is ultimately able to survive, it is because they have met God’s requirements, and if they are ultimately unable to remain until the time of rest, it is because they have been rebellious against God and have not satisfied God’s requirements. Everyone has a suitable destination. These destinations are determined according to each individual’s essence, and have absolutely nothing to do with other people. A child’s evil behavior cannot be transferred to their parents, nor can a child’s righteousness be shared with their parents. A parent’s evil behavior cannot be transferred to their children, nor can a parent’s righteousness be shared with their children. Everyone bears their respective sins, and everyone enjoys their respective blessings. No one can be a substitute for another person; this is righteousness. From man’s perspective, if parents receive blessings, then their children should be able to, too, and if children commit evil, then their parents must atone for those sins. This is a human perspective and a human way of doing things; it is not God’s perspective. Everyone’s outcome is determined according to the essence that comes from their conduct, and it is always determined appropriately.

No one can bear the sins of another; even more so, no one can receive punishment in another's stead. This is absolute. A parent's doting care for their children does not indicate that they can perform righteous deeds in their children's stead, nor does the dutiful affection of a child to their parents mean that they can perform righteous deeds in their parents' stead. This is what is truly meant by the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." People cannot take their evildoing children into rest on the basis of their deep love for them, nor can anyone take their wife (or husband) into rest on the basis of their own righteous conduct. This is an administrative rule; there can be no exceptions for anyone. In the end, doers of righteousness are doers of righteousness, and evildoers are evildoers. The righteous will eventually be allowed to survive, while the evildoers will be destroyed. The holy are holy; they are not filthy. The filthy are filthy, and not one part of them is holy. The people who will be destroyed are all the evil ones, and the ones who will survive are all the righteous—even if the children of the evil ones perform righteous deeds, and even if the parents of the righteous ones commit evil deeds. There is no relationship between a believing husband and a nonbelieving wife, and there is no relationship between believing children and nonbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of created beings. Created beings that fulfill their duties will be able to survive, while those that do not fulfill their duties will

be objects of destruction; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a created being? Do you love your wife in order to fulfill your duty as a created being? Are you dutiful to your nonbelieving parents in order to fulfill your duty as a created being? Is the human view on believing in God right or wrong? Why do you believe in God? What do you wish to gain? How do you love God? Those who cannot fulfill their duties as created beings, and who cannot make an all-out effort, will become objects of destruction. There are physical relationships that exist between the people of today, as well as associations by blood, but in the future, these will all be shattered. Believers and nonbelievers are not compatible; rather, they are opposed to one another. Those in rest will believe that there is a God and will submit to God, whereas those who are rebellious against God will all have been destroyed. Families will no longer exist upon earth; how could there be parents or children or spousal relationships? The very incompatibility of belief and unbelief will have utterly severed such physical relationships!

There were originally no families among humanity; only a man and a woman existed—two different kinds of humans. There were no countries, to say nothing of families, but as a result of humanity's corruption, all kinds of people organized themselves into individual clans, later developing into countries and ethnicities. These countries and ethnicities consisted of small individual families, and in this manner, all sorts of people were distributed among various races based on differences in language and boundaries. Actually, no matter how many races there might be in the world, humanity has only one ancestor. In the beginning, there were only two kinds of humans, and these two kinds were men and women. However, due to the progress of God's work, the movement of history, and geographical changes, to varying degrees these two kinds of humans developed into even

more sorts of humans. At base, regardless of how many races might make up humanity, all of humanity is still God's creation. No matter what races people belong to, they are all His created beings; they are all the descendants of Adam and Eve. Even though they were not made by the hands of God, they are descendants of Adam and Eve, whom God created personally. No matter which type of being people belong to, they are all His creatures; since they belong to humanity, which was created by God, their destination is that which humanity should have, and they have been divided according to the rules that organize humans. That is to say, all evildoers and all those who perform righteous deeds are, after all, created beings. Created beings that commit evil will ultimately be destroyed, and created beings who perform righteous deeds will survive. This is the most suitable arrangement for these two kinds of created beings. Evildoers cannot, because of their rebelliousness, deny that though they are God's created beings, they have been seized by Satan, and can therefore not be saved. Created beings that conduct themselves righteously cannot, based on the fact that they will survive, deny that they have been created by God and yet have received salvation after having been corrupted by Satan. Evildoers are created beings who are rebellious against God; they are created beings that cannot be saved and have already been thoroughly captured by Satan. People who commit evil are also people; they are humans who have been corrupted to the extreme, and who cannot be saved. Just as they are also created beings, people of righteous conduct have also been corrupted, but they are humans who are willing to break free of their corrupt dispositions and have become capable of submitting to God. People of righteous conduct do not brim with righteousness; rather, they have received salvation and broken free of their corrupt dispositions; they can submit to God. They will stand fast in the end, though that is not to say that they have never been

corrupted by Satan. After God's work ends, among all created beings, there will be those who will be destroyed and those who will survive. This is an inevitable trend of His management work; no one can deny it. Evildoers will not be allowed to survive; those who submit and follow God to the end are certain to survive. As this work is that of humanity's management, there will be those who remain and those who are eliminated. These are different outcomes for different types of people, and they are the most suitable arrangements for created beings. God's ultimate arrangement for humankind is to divide them by breaking families, crushing ethnicities and shattering national borders in an arrangement without families or national borders, for humans are, after all, descended from one ancestor and are God's created beings. In short, created beings that do evil will all be destroyed, and created beings that submit to God will survive. In this way, there will be no families, no countries, and especially no ethnicities in the time of rest to come; this kind of humanity will be the holiest kind of humanity. Adam and Eve were originally created so that humanity could care for all things on earth; humans were originally the masters of all things. Jehovah's intention in creating humans was to allow them to exist upon the earth and to take care of all things upon it, for humanity had not originally been corrupted and was incapable of committing evil. However, after humans became corrupted, they were no longer the caretakers of all things. The purpose of God's salvation is to restore this function of humanity, to restore humankind's original reason and original submission; humanity in rest will be the very representation of the result that God hopes to attain with His work of salvation. Although it will no longer be a life such as the one in the Garden of Eden, their essence will be the same; humanity will merely no longer be their earlier uncorrupted self, but rather a humanity that became corrupted and later received salvation. These

people who have received salvation will ultimately (that is, after God's work is done) enter into rest. Likewise, the outcomes of those who are to be punished will also be completely revealed in the end, and they will only be destroyed after God's work has ended. In other words, after His work is finished, those evildoers and those who have been saved will all be exposed, for the work of exposing all types of people (whether they are evildoers or among those who are saved) will be carried out upon everyone simultaneously. Evildoers will be eliminated, and those who are allowed to remain will be revealed simultaneously. Therefore, the outcomes of all types of people will be revealed at the same time. God will not allow a group of the people who have been brought salvation to enter into rest prior to setting aside the evildoers and judging or punishing them a little at a time; that would not be in line with the facts. When evildoers are destroyed and those who can survive enter into rest, God's work throughout the universe will be complete. There will be no order of priority among those who receive blessings and those who suffer misfortune; those who receive blessings will live forever, while those who suffer misfortune will perish for all eternity. These two steps of work shall be completed simultaneously. It is precisely due to the existence of rebellious people that the righteousness of the ones who submit shall be revealed, and it is precisely because there are those who have received blessings that the misfortune suffered by evildoers for their evil behavior shall be revealed. If God did not expose evildoers, then the people who sincerely submit to God would never see the sun; if God did not take those who submit to Him to a suitable destination, then the ones who are rebellious against God would not be able to receive their deserved retributions. This is the process of God's work. If He did not carry out this work of punishing evil and rewarding good, then created beings would never be able to enter into their respective destinations. Once

humankind has entered into rest, the evildoers will have been destroyed and all of humanity will be on the right track; all the types of people will be with their own kind in accordance with the functions that they should carry out. Only this will be humanity's day of rest, it will be the inevitable trend for humanity's development, and only when humanity enters into rest will God's great and ultimate accomplishment reach completion; this will be the final part of His work. This work will end all of humanity's decadent life of the flesh, as well as the life of corrupt humanity. Humans shall thenceforth enter into a new realm. Though all humans will live in the flesh, there will be significant differences between the essence of this life and the life of corrupt humanity. The significance of this existence and that of the existence of corrupt humanity also differ. Although this will not be the life of a new kind of person, it can be said to be the life of a humanity that has received salvation, as well as a life in which humanity and reason have been regained. These are people who once were rebellious against God, who have been conquered by God and then saved by Him; these are people who dishonored God and later bore witness to Him. After they have undergone and survived His test, their existence will be the most meaningful existence; they are people who bore witness to God before Satan, and are humans who are fit to live. Those who will be destroyed are the ones who cannot stand witness to God and are not fit to go on living. Their destruction shall be a result of their evil behavior, and such annihilation is the best destination for them. In the future, when humanity enters the beautiful realm, there will be none of the relationships between husband and wife, between father and daughter, or between mother and son that people imagine they will find. At that time, each human will follow their own kind, and families will already have been shattered. Having completely failed, Satan will never disturb humanity again, and humans will no longer have corrupt satanic

dispositions. Those rebellious people will already have been destroyed, and only the people who submit will remain. As such, very few families will survive intact; how can physical relationships continue to exist? Humanity's previous life of the flesh will be utterly banned; how can physical relationships then exist between people? Without corrupt satanic dispositions, human life will no longer be the old life of the past, but rather a new life. Parents will lose children, and children will lose parents. Husbands will lose wives, and wives will lose husbands. Physical relationships currently exist between people, but they will exist no longer once everyone has entered into rest. Only this sort of humanity will possess righteousness and holiness; only this sort of humanity can worship God.

God created humans and placed them upon earth, and He has led them ever since. He then saved them and served as a sin offering for humanity. At the end, He still must conquer humanity, save humans entirely, and restore them to their original likeness. This is the work that He has been engaged in ever since the beginning—restoring humanity to their original image and likeness. God will establish His kingdom and restore the original likeness of human beings, which means that God will restore His authority upon earth and among all created beings. Humanity lost their God-fearing heart as well as the function incumbent upon created beings after being corrupted by Satan, thereby becoming an enemy rebellious against God. Humanity then lived under Satan's power and was subject to Satan's manipulation; thus, God had no way to work among His created beings, and became all the more unable to gain their fear. Humans were created by God, and ought to worship God, but they actually turned their backs on Him and worshiped Satan instead. Satan became the idol in their hearts. Thus, God lost His standing in their hearts, which is to say that He lost the meaning behind His creation of humanity. Therefore, to restore the meaning behind His creation

of humanity, He must restore their original likeness and rid humanity of their corrupt dispositions. To reclaim humans from Satan, He must save them from sin. Only in this way can God gradually restore their original likeness and function, and finally, restore His kingdom. The ultimate destruction of those sons of rebellion will also be carried out in order to allow humans to better worship God and better live upon the earth. Because God created humans, He will make them worship Him; because He wishes to restore humanity's original function, He will restore it completely and without any adulteration. Restoring His authority means making humans worship Him and submit to Him; it means that God will make humans live because of Him and cause His enemies to perish as a result of His authority. It means that God will cause everything about Him to persist among humans without resistance from anybody. The kingdom God wishes to establish is His own kingdom. The humanity He desires is one that will worship Him, one that will submit to Him completely and manifest His glory. If God does not save corrupt humanity, then the meaning behind His creation of humanity will be lost; He will have no more authority among humans, and His kingdom will no longer be able to exist upon the earth. If God does not destroy those enemies who are rebellious against Him, He will be unable to obtain His complete glory, nor will He be able to establish His kingdom upon the earth. These will be marks of the completion of His work and of His great accomplishment: to utterly destroy those among humanity who are rebellious against Him, and to bring into rest those who have been made complete. When humans have been restored to their original likeness, and when they can fulfill their respective duties, keep to their own proper places and submit to all of God's arrangements, God will have obtained a group of people upon the earth who worship Him, and He will also have established a kingdom upon the earth that worships Him. He

will have eternal victory upon the earth, and all those who are opposed to Him will perish for all eternity. This will restore His original intention in creating humanity; it will restore His intention in creating all things, and it will also restore His authority upon earth, among all things, and among His enemies. These will be the symbols of His total victory. Thenceforth, humanity will enter into rest and begin a life that is on the right track. God will also enter into eternal rest with humanity, and commence an eternal life shared by both Himself and humans. The filth and rebelliousness upon the earth will have disappeared, and all the wailing will have dissipated, and everything in this world that opposes God will have ceased to exist. Only God and those people to whom He has brought salvation will remain; only His creation will remain.

The Words of Christ As He Walked in the Churches IV

(1994 to March 23, 2010)

By the Time You Behold the Spiritual Body of Jesus, God Will Have Made Heaven and Earth Anew

Do you wish to see Jesus? Do you wish to live with Jesus? Do you wish to hear the words spoken by Jesus? If so, then how will you welcome the return of Jesus? Are you fully prepared? In what manner will you welcome Jesus' return? I think that every brother and sister who follows Jesus would like to give Him a good welcome. But have you considered this: Will you truly know Jesus when He returns? Will you truly comprehend everything that He says? Will you truly accept, unconditionally, all of the work that He does? All those who have read the Bible know of Jesus' return, and all those who have read the Bible intently await His coming. You are all fixated upon the arrival of that moment, and your sincerity is laudable, your faith is truly enviable, but do you realize you have committed a grave error? In what manner will Jesus return? You believe that Jesus will return upon a white cloud, but I ask you: To what does this white cloud refer? With so many followers of Jesus awaiting His return, among which people shall He descend? If you are the first among whom Jesus descends, will others not see this as grossly unfair? I know that you are of great sincerity and loyalty toward Jesus, but have you ever met Jesus? Do you know His disposition? Have you ever lived with Him? How much do you really understand about Him? Some will say that these words put them in an awkward predicament. They will say, "I've read the Bible from cover to cover so many times. How could I not understand Jesus? Never mind Jesus' disposition—I even know the color of the clothes He liked to wear. Are You not belittling me when You say I do not understand Him?" I suggest that you do not dispute these issues; it is better to calm

down and fellowship about the following questions: Firstly, do you know what is reality, and what is theory? Secondly, do you know what are notions, and what is truth? Thirdly, do you know what is imagined, and what is real?

Some people deny the fact that they do not understand Jesus. And yet I say you do not understand Him in the slightest, and do not comprehend a single word of Jesus. That is because each one of you follows Him because of the accounts of the Bible, because of what was said by others. You have never seen Jesus, much less lived with Him, and you have not even kept Him company for a short time. As such, is not your understanding of Jesus nothing but theory? Is it not devoid of reality? Perhaps some people have seen the portrait of Jesus, or some have personally visited the home of Jesus. Maybe some have touched the clothes of Jesus. Yet your understanding of Him is still theoretical and not practical, even if you have personally tasted the food eaten by Jesus. Whatever the case, you have never seen Jesus, and have never kept company with Him in fleshly form, and so your understanding of Jesus shall always be empty theory that is devoid of reality. Perhaps My words hold little interest to you, but I ask you this: Though you may have read many works by the author whom you most admire, can you fully understand him without ever having spent time with him? Do you know what his personality is like? Do you know what kind of life he leads? Do you know anything of his emotional state? You cannot even fully understand a man whom you admire, so how could you possibly understand Jesus Christ? Everything you understand of Jesus is full of imaginings and notions and holds no truth or reality. It stinks and is full of flesh. How could such an understanding qualify you to welcome the return of Jesus? Jesus will not receive those who are full of fantasies and the

notions of the flesh. How are those who do not understand Jesus fit to be His believers?

Do you wish to know the root of why the Pharisees opposed Jesus? Do you wish to know the essence of the Pharisees? They were full of fantasies about the Messiah. What is more, they believed only that the Messiah would come, yet did not pursue the life truth. And so, even today they still await the Messiah, for they have no knowledge of the way of life, and do not know what the way of truth is. How, say you, could such foolish, stubborn and ignorant people gain God's blessing? How could they behold the Messiah? They opposed Jesus because they did not know the direction of the Holy Spirit's work, because they did not know the way of truth spoken by Jesus, and, furthermore, because they did not understand the Messiah. And since they had never seen the Messiah and had never been in the company of the Messiah, they made the mistake of clinging to the mere name of the Messiah while opposing the essence of the Messiah by any means possible. These Pharisees in essence were stubborn, arrogant, and did not obey the truth. The principle of their belief in God was: No matter how profound Your preaching, no matter how high Your authority, You are not Christ unless You are called the Messiah. Is this belief not preposterous and ridiculous? I ask you further: Is it not extremely easy for you to commit the mistakes of the earliest Pharisees, given that you have not the slightest understanding of Jesus? Are you able to discern the way of truth? Can you truly guarantee that you will not oppose Christ? Are you able to follow the work of the Holy Spirit? If you do not know whether you will oppose Christ, then I say that you are already living on the brink of death. Those who did not know the Messiah were all capable of opposing Jesus, of rejecting Jesus, of slandering Him. People who do not understand Jesus are all capable of rejecting Him and reviling Him. Moreover, they are capable

of seeing the return of Jesus as the misleading of Satan, and more people shall condemn Jesus returned to flesh. Does not all of this make you afraid? What you face shall be blasphemy against the Holy Spirit, the ruination of the words of the Holy Spirit to the churches, and the spurning of all that is expressed by Jesus. What can you gain from Jesus if you are so befuddled? How can you understand the work of Jesus when He returns to flesh on a white cloud, if you obstinately refuse to realize your errors? I tell you this: People who do not accept the truth, yet blindly await the arrival of Jesus upon white clouds, will surely blaspheme against the Holy Spirit, and they are the category that shall be destroyed. You merely wish for the grace of Jesus, and merely want to enjoy the blissful realm of heaven, yet you have never obeyed the words spoken by Jesus, and have never accepted the truth expressed by Jesus when He returns to flesh. What will you hold up in exchange for the fact of Jesus' return upon a white cloud? Is it the sincerity in which you repeatedly commit sins, and then speak your confession, over and over? What will you offer in sacrifice to Jesus who returns upon a white cloud? Is it the capital of the many years of work with which you exalt yourselves? What will you hold up to make the returned Jesus trust you? Is it that arrogant nature of yours, which does not submit to any truth?

Your loyalty is in word only, your knowledge is that of thinking and notions, your toils are for the sake of gaining the blessings of heaven, and so what must your faith be like? Even today, you still turn a deaf ear to each and every word of truth. You do not know what God is, you do not know what Christ is, you do not know how to fear Jehovah, you do not know how to enter into the work of the Holy Spirit, and you do not know how to distinguish between the work of God Himself and the misleading of man. You know only to condemn any word of truth expressed by God that does not conform to your own thoughts. Where is your humility? Where is your

submission? Where is your loyalty? Where is your attitude of seeking the truth? Where is your God-fearing heart? I tell you, those who believe in God because of the signs are surely the category that shall be destroyed. Those who are incapable of accepting the words of Jesus who has returned to flesh are surely the progeny of hell, the descendants of the archangel, the category that shall be subjected to everlasting destruction. Many people may not care what I say, but I still want to tell every so-called saint who follows Jesus that, when you see Jesus descend from the heaven upon a white cloud with your own eyes, this will be the public appearance of the Sun of righteousness. Perhaps that will be a time of great excitement for you, yet you should know that the time when you witness Jesus descend from the heaven is also the time when you go down to hell to be punished. That will be the time of the end of God's management plan and it will be when God rewards the good and punishes the evil. For the judgment of God will have ended before man sees signs, when there is only the expression of truth. Those who accept the truth and do not seek signs, and thus have been purified, shall have returned before the throne of God and entered the Creator's embrace. Only those who persist in the belief that "The Jesus who does not ride upon a white cloud is a false christ" shall be subjected to everlasting punishment, for they only believe in the Jesus who exhibits signs, but do not acknowledge the Jesus who proclaims severe judgment and releases the true way and life. And so it can only be that Jesus deals with them when He openly returns upon a white cloud. They are too stubborn, too confident in themselves, too arrogant. How could such degenerates be rewarded by Jesus? The return of Jesus is a great salvation for those who are capable of accepting the truth, but for those who are unable to accept the truth it is a sign of condemnation. You should choose your own path, and should not blaspheme against the Holy Spirit and reject

the truth. You should not be an ignorant and arrogant person, but someone who submits to the guidance of the Holy Spirit and longs for and seeks the truth; only in this way will you benefit. I advise you to tread the path of belief in God with care. Do not jump to conclusions; what is more, do not be casual and thoughtless in your belief in God. You should know that, at the very least, those who believe in God should possess humble and God-fearing hearts. Those who have heard the truth and yet turn their nose up at it are foolish and ignorant. Those who have heard the truth and yet carelessly jump to conclusions or condemn it are beset by arrogance. No one who believes in Jesus is qualified to curse or condemn others. You should all be someone with sense and who accepts the truth. Perhaps, having heard the way of truth and having read the word of life, you believe that only one in 10,000 of these words are in line with your convictions and the Bible, and then you should continue to seek in that 10,000th of these words. I still advise you to be humble, to not be over-confident, and to not exalt yourself too highly. With the bit of a God-fearing heart you possess, you will gain greater light. If you carefully examine and repeatedly contemplate these words, you shall understand whether or not they are the truth, and whether or not they are life. Perhaps, having only read a few sentences, some people will blindly condemn these words, saying, “This is nothing more than some enlightenment of the Holy Spirit,” or, “This is a false christ come to mislead people.” Those who say such things are blinded by ignorance! You understand too little of the work and wisdom of God, and I advise you to start again from scratch! You must not blindly condemn the words expressed by God because of the appearance of false christs during the last days, and you must not be someone who blasphemes against the Holy Spirit because you are afraid of being misled. Would that not be a great pity? If, after much examination, you still believe that these words are

not the truth, are not the way, and are not the expression of God, then you shall ultimately be punished, and you shall be without blessings. If you cannot accept such truth spoken so plainly and so clearly, then are you not unfit for God's salvation? Are you not someone who is not blessed enough to return before the throne of God? Think about it! Do not be rash and impetuous, and do not treat belief in God as a game. Think for the sake of your destination, for the sake of your prospects, for the sake of your life, and do not play yourself. Can you accept these words?

Those Who Are Incompatible With Christ Are Surely Opponents of God

All men wish to see the true countenance of Jesus, and all desire to be with Him. I do not think that any brother or sister would say that they do not wish to see or to be with Jesus. Before you have seen Jesus—before you have seen the incarnate God—you are likely to entertain all sorts of ideas, for example, about Jesus' appearance, His way of speaking, His way of life, and so on. But once you have really seen Him, your ideas will swiftly change. Why is this? Do you wish to know? Man's thinking cannot be overlooked, which is true—but more than that, the essence of Christ does not brook alteration by man. You think Christ an immortal or a sage, but no one considers Him a normal man possessed of divine essence. As such, many of those who yearn day and night to see God are actually enemies of God, and are incompatible with Him. Is this not a mistake on the part of man? Even now you still think that your belief and loyalty are enough to make you worthy of beholding the countenance of Christ, but I exhort you to equip yourselves with more things that are practical! For in the past, present, and future, many of those who come in contact with Christ have failed or will fail; they all play the role of the Pharisees. What is the reason for your failure? It is precisely because there is in your notions a God who is lofty and deserving of admiration. But the truth is not as man wishes. Not only is Christ not lofty, but He is particularly small; not only is He a man, but He is an ordinary man; not only can He not ascend to heaven, but He cannot even move about freely on earth. And this being so, people treat Him as they would an ordinary man; they treat Him casually when they are with Him, and speak to Him heedlessly, all the while still waiting for the coming of the "true Christ." You take the Christ that has already come for

an ordinary man, and His words for those of an ordinary man. For this reason, you have not received anything from Christ, and have instead completely exposed your own ugliness to the light.

Prior to contact with Christ, you may believe your disposition to have been entirely transformed, that you are a loyal follower of Christ, that no one is more worthy of receiving the blessings of Christ than you—and that, having traveled many roads, done much work, and brought forth much fruit, you will surely be one of those who ultimately receive the crown. Yet there is one truth that you may not know: The corrupt disposition of man and his rebelliousness and resistance are exposed when he sees Christ, and the rebelliousness and resistance exposed at this time are more absolutely and completely exposed than at any other. It is because Christ is the Son of man —a Son of man who possesses normal humanity—that man neither honors nor respects Him. It is because God lives in the flesh that the rebelliousness of man is brought to light so thoroughly and in such vivid detail. So I say that the coming of Christ has unearthed all the rebelliousness of mankind and has thrown the nature of mankind into sharp relief. This is called "luring a tiger down the mountain" and "luring a wolf out of its cave." Dare you presume to say that you are loyal to God? Dare you presume to say that you show absolute submission to God? Dare you presume to say that you are not rebellious? Some will say: "Whenever God sets me up in a new environment, I invariably submit without a murmur, and furthermore I entertain no notions about God." Some will say: "Whatever God tasks me with I do to the best of my ability and am never perfunctory." In that case, I ask you this: Can you be compatible with Christ when you live alongside Him? And how long will you be compatible with Him? One day? Two days? One hour? Two hours? Your faith may well be commendable, but you do not have much in the way of steadfastness. Once you are really living

with Christ, your self-righteousness and self-importance will be revealed through your words and actions, bit-by-bit, and so too will your extravagant desires, your disobedient mindset and discontent naturally be revealed. Finally, your arrogance will become ever greater, until you are as much at odds with Christ as water is with fire, and then your nature will be completely exposed. At that time, your notions can no longer be covered up, your complaints, too, will naturally come out, and your debased humanity will be completely exposed. Even then, however, you still refuse to acknowledge your own rebelliousness, believing instead that a Christ such as this is not easy for man to accept, that He is too exacting of man, and that you would wholly submit if He were a kinder Christ. You believe that your rebelliousness is justified, that you only rebel against Him when He pushes you too far. Never once have you considered that you do not look upon Christ as God, that you lack the intent to submit to Him. Rather, you stubbornly insist that Christ work in accordance with your own wishes, and as soon as He does a single thing that is at odds with your own thinking, you believe that He is not God but a man. Are there not many among you who have contended with Him in this way? Who is it, after all, that you believe in? And in what way do you seek?

You always wish to see Christ, but I urge you not to hold yourselves in such high esteem; anyone may see Christ, but I say no one is fit to see Christ. Because the nature of man brims with evil, arrogance, and rebelliousness, at the moment you see Christ, your nature will destroy you and condemn you to death. Your association with a brother (or a sister) may not show much about you, but it is not so simple when you associate with Christ. At any time, your notions may take root, your arrogance begin to sprout, and your rebelliousness bear figs. How can you with such humanity be fit to associate with Christ? Are you truly able to treat Him as God every

moment of every day? Will you truly have the reality of submission to God? You worship the lofty God within your hearts as Jehovah while regarding the visible Christ as a man. Your sense is too inferior and your humanity too debased! You are incapable of always looking upon Christ as God; only occasionally, when it takes your fancy, do you grab hold of Him and worship Him as God. This is why I say you are not believers of God, but a posse of accomplices who fight against Christ. Even men who show kindness to others are repaid, and yet Christ, who has done such work among you, has received neither man's love nor his recompense and submission. Is this not something heartrending?

It may be that in all your years of faith in God, you have never cursed anyone or committed a bad deed, yet in your association with Christ, you cannot speak the truth, act honestly, or submit to the word of Christ; in that case, I say that you are the most sinister and malicious person in the world. You may be exceptionally amiable and devoted toward your relatives, friends, wife (or husband), sons and daughters, and parents, and never take advantage of others, but if you are incapable of compatibility with Christ, if you are unable to interact in harmony with Him, then even if you expend your all in relief to your neighbors or take meticulous care of your father, mother, and members of your household, I would say that you are still an evil person, and moreover one full of cunning tricks. Do not think yourself compatible with Christ simply because you get along with others or do a few good deeds. Do you think that your charitable intent can finagle the blessings of Heaven? Do you think that doing a few good deeds is a substitute for your submission? Not one of you is able to accept being pruned, and you all find it difficult to embrace the normal humanity of Christ, notwithstanding which you are constantly trumpeting your submission to God. Such faith as yours will bring down a fitting retribution.

Stop indulging in fanciful illusions and wishing to see Christ, for you are too little in stature, so much so that you are not even worthy of seeing Him. When you are completely purged of your rebelliousness, and are capable of being in harmony with Christ, at that moment God will naturally appear to you. If you go to see God without having undergone pruning or judgment, then you shall surely become an opponent of God and are destined for destruction. The nature of man is inherently hostile to God, for all men have been subjected to Satan's most profound corruption. If man tries to associate with God from the midst of his own corruption, it is certain that nothing good can come of this; his actions and words will surely expose his corruption at every turn, and in associating with God his rebelliousness will be revealed at every juncture. Unknowingly, man comes to oppose Christ, to deceive Christ, and to forsake Christ; when this happens, man will be in an even more precarious state and, should this continue, he shall become the object of punishment.

Some may believe that, if association with God is so dangerous, then it might be wiser to keep God at a distance. What can people like this possibly gain? Can they be loyal to God? Assuredly, association with God is very difficult—but that is because man is corrupted, not because God is unable to associate with him. It would be best for you to dedicate more effort to the truth of knowing the self. Why have you not found favor with God? Why is your disposition abominable to Him? Why does your speech arouse His loathing? As soon as you have demonstrated a bit of loyalty, you sing your own praises, and you demand a reward for a small contribution; you look down upon others when you have shown a modicum of submission, and become contemptuous of God upon accomplishing some petty task. For receiving God, you ask for money, gifts, and compliments. It makes you heartsore to give a coin or two; when you give ten, you wish for blessings

and to be treated with distinction. A humanity such as yours is positively offensive to speak or hear of. Is there anything praiseworthy in your words and actions? Those who perform their duty and those who do not; those who lead and those who follow; those who receive God and those who do not; those who donate and those who do not; those who preach and those who receive the word, and so on: all such men praise themselves. Do you not find this laughable? Knowing full well that you believe in God, you nevertheless cannot be compatible with God. Knowing full well that you are utterly without merit, you persist in boasting all the same. Do you not feel your reason has deteriorated to the point that you no longer have self-control? With reason like this, how are you fit to associate with God? Are you not afraid for yourselves at this juncture? Your disposition has already deteriorated to the point where you are incapable of compatibility with God. This being so, is your faith not laughable? Is your faith not preposterous? How are you going to approach your future? How are you going to choose which path to take?

Many Are Called, but Few Are Chosen

I have sought many on earth to be My followers. Among all these followers, there are those who serve as priests, those who lead, those who are the sons of God, those who are the people of God, and those who do service. I class them based on the loyalty they show to Me. When all have been classified according to kind, that is, when the nature of each type of person has been made clear, I shall number each of them among their rightful category and place each kind into their fitting place, in order to achieve the aim of My salvation of mankind. In groups, I call those whom I wish to save to My house, and then cause all of them to accept My work of the last days. At the same time, I classify them according to kind, then reward or punish each one on the basis of their actions. Such are the steps that comprise My work.

Today, I live on earth, and I live among man. People experience My work, and watch My utterances, and along with this I bestow all truths upon each of My followers, that they may receive life from Me and thus obtain a path that they can tread. For I am God, Giver of life. During the many years of My work, people have gained much, and forsaken much, yet still I say that they do not truly believe in Me. For people merely acknowledge that I am God with their mouths, but they disagree with the truths I speak, and, moreover, do not practice the truths that I ask of them. Which is to say, people acknowledge only the existence of God, but not that of the truth; people acknowledge only the existence of God, but not that of the life; people acknowledge only God's name, but not His essence. I despise them for their zeal, for they only use nice-sounding words to deceive Me; none of them truly worship Me. Your words contain the temptation of the serpent; further, they are conceited in the extreme, a veritable proclamation by the

archangel. What is more, your deeds are tattered and torn to a disgraceful degree; your immoderate desires and covetous intentions are offensive to the ear. You have all become moths in My house, objects to be spurned by Me. For none of you love the truth; instead, you desire to be blessed, to ascend to heaven, to behold the magnificent vision of Christ wielding His power on earth. But have you ever thought how someone like you, someone so deeply corrupted, who has no idea what God is, could be worthy of following God? How could you ascend to heaven? How could you be worthy of beholding such magnificent scenes, scenes without precedent in their splendor? Your mouths are filled with words of deceit and filth, of betrayal and arrogance. Never have you spoken words of sincerity to Me, no holy words, no words of submission to Me upon experiencing My word. What, in the end, is your faith like? There is nothing but desire and money in your hearts, and nothing but material things in your minds. Every day, you calculate how to get something from Me. Every day, you count how much wealth and how many material things you have gained from Me. Every day, you await ever more blessings to come down upon you so that you may enjoy, in greater quantities and of a higher standard, the things that may be enjoyed. It is not Me who is in your thoughts at each and every moment, nor the truth that comes from Me, but rather your husband or wife, your sons, daughters, and the things you eat and wear. You think of how you can gain ever greater, ever higher enjoyment. But even when you have filled your stomach to bursting, are you still not a corpse? Even when, outwardly, you adorn yourselves in such beautiful apparel, are you not still a walking corpse devoid of life? You toil for the sake of your stomach, until your hair is streaked with gray, yet none of you sacrifice a single hair for My work. You are constantly on the go, taxing your body and racking your brain, for the sake of your own flesh, and for your sons and daughters—yet

not one of you shows any worry or concern for My intentions. What is it that you still hope to gain from Me?

I am never hurried when I work. Regardless of how people follow Me, I do My work in accordance with each step, in accordance with My plan. So despite all your rebellion against Me, I still work without cease, and I still continue to speak the words I must speak. I call to My house those who were predestined by Me, that they might bear audience to My words. All those who submit to My words, who yearn for My words, I bring before My throne; all those who turn their back on My words, who do not obey or submit to Me, and openly defy Me, I cast to one side to await their final punishment. People all live amidst corruption and beneath the hand of the evil one, and so not many of those who follow Me pine for the truth. Which is to say, most do not truly worship Me; they do not worship Me with the truth, but try to gain My trust through corruption and rebellion, by deceitful means. It is for this reason that I say: Many are called, but few are chosen. Those ones who are called have been profoundly corrupted and all live in the same age—but those who are chosen are one portion of them, they are those who believe in and acknowledge the truth, and who practice the truth. These people are but a very small part of the whole, and from among them I shall receive more glory. Measured against these words, do you know if you are among the chosen? What will your end be like?

As I said, those who follow Me are many but those who truly love Me are few. Perhaps some might say, “Would I have paid such a great price if I did not love You? Would I have followed to this point if I did not love You?” Assuredly, you have many reasons, and your love, assuredly, is very great, but what is the essence of your love for Me? “Love,” as it is called, refers to an affection that is pure and without blemish, where you use your heart to love, to feel, and to be considerate. In love there are no conditions,

no barriers, and no distance. In love there is no suspicion, no deceit, and no cunning. In love there is no trade or adulteration. If you love, then you will not deceive, complain, betray, rebel, exact, or seek to gain something or to gain a certain amount. If you love, then you will gladly dedicate yourself, will gladly suffer hardship, you will be compatible with Me, you will forsake all that you have for Me, you will give up your family, your future, your youth, and your marriage. If not, your love would not be love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Or false? How much have you forsaken? How much have you offered up? How much love have I received from you? Do you know? Your hearts are filled with evil, betrayal, and deceit—and that being so, how much of your love is impure? You think that you have already given up enough for Me; you think that your love for Me is already enough. But then why are your words and actions always rebellious and deceitful? You follow Me, yet you do not acknowledge My word. Is this considered love? You follow Me, yet then cast Me aside. Is this considered love? You follow Me, yet you are mistrustful of Me. Is this considered love? You follow Me, yet you cannot accept My existence. Is this considered love? You follow Me, yet you do not treat Me as befits who I am, and you make things difficult for Me at every turn. Is this considered love? You follow Me, yet you try to fool Me and deceive Me in every matter. Is this considered love? You serve Me, yet you do not dread Me. Is this considered love? You oppose Me in all respects and all things. Is this all considered love? You have dedicated much, it is true, yet you have never practiced what I require of you. Can this be considered love? Careful reckoning shows that there is not the slightest hint of love for Me within you. After so many years of work and all the many words I have supplied, how much have you actually gained? Does this not merit a careful look back? I admonish you: Those I call to Me are not the

ones who have never been corrupted; rather, those I choose are the ones who truly love Me. Therefore, you must be vigilant in your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the last days, do your utmost to offer up your love before Me, lest My wrath never depart from you!

You Should Seek the Way of Compatibility With Christ

I have done much work among man, during which time I have also expressed many words. These words are all for the sake of man's salvation and were expressed so that man might become compatible with Me. However, I have gained only a few people on earth who are compatible with Me, and so I say that man does not treasure My words—it is because man is not compatible with Me. In this way, the work I do is not merely so that man can worship Me; more importantly, it is so that man can be compatible with Me. Man has been corrupted and lives in Satan's trap. All people live in the flesh, live in selfish desires, and there is not a single one among them who is compatible with Me. There are those who say that they are compatible with Me, but such people all worship vague idols. Although they acknowledge My name as holy, they tread a path that runs contrary to Me, and their words are full of arrogance and self-confidence. This is because, at root, they are all against Me and incompatible with Me. Every day, they seek traces of Me in the Bible and find "suitable" passages at random which they read endlessly and recite as scriptures. They do not know how to be compatible with Me nor what it means to be against Me. They merely read scriptures blindly. They confine a vague god that they have not seen and cannot see within the Bible, and take it out to look at at their leisure. They believe in My existence only within the scope of the Bible, and they equate Me with the Bible; without the Bible there is no Me, and without Me there is no Bible. They pay no heed to My existence or actions, but instead devote extreme and special attention to each and every word of Scripture. Many more even believe that I should not do anything I wish to do unless it is foretold by Scripture. They attach too much

importance to Scripture. It can be said that they see literal words as too important, to the extent that they use verses from the Bible to measure every word I say and to condemn Me. What they seek is not the way of compatibility with Me or the way of compatibility with the truth, but the way of compatibility with the words of the Bible, and they believe that anything that does not conform to the Bible is, without exception, not My work. Are such people not the dutiful descendants of the Pharisees? The Jewish Pharisees used the law of Moses to condemn Jesus. They did not seek compatibility with the Jesus of that time, but diligently followed the law to the letter, to the extent that—after having charged Him with not following the law of the Old Testament and not being the Messiah—they ultimately nailed the innocent Jesus to the cross. What was their substance? Was it not that they didn't seek the way of compatibility with the truth? They obsessed over each and every word of Scripture while paying heed neither to My intentions nor to the steps and methods of My work. They were not people who sought the truth, but people who rigidly clung to words; they were not people who believed in God, but people who believed in the Bible. Essentially, they were watchdogs of the Bible. In order to safeguard the interests of the Bible, to uphold the dignity of the Bible, and to protect the reputation of the Bible, they went so far as to nail the merciful Jesus to the cross. This they did merely for the sake of defending the Bible, and for the sake of maintaining the status of each and every word of the Bible in people's hearts. So they preferred to forsake their future and the sin offering to condemn Jesus, who did not conform to the doctrine of Scripture, to death. Were they not all lackeys to each and every word of Scripture?

And what of people today? Christ has come to release the truth, yet they would rather expel Him from this world so that they may gain entry

into heaven and receive grace. They would rather completely deny the coming of the truth in order to safeguard the interests of the Bible, and they would rather nail the Christ returned to flesh to the cross again in order to ensure the everlasting existence of the Bible. How can man receive My salvation when his heart is so malicious and his nature so antagonistic toward Me? I live among man, yet man does not know of My existence. When I shine My light upon man, he still remains ignorant of My existence. When I unleash My wrath upon man, he denies My existence with even greater vigor. Man searches for compatibility with words and compatibility with the Bible, yet not a single person comes before Me to seek the way of compatibility with the truth. Man looks up to Me in heaven and devotes particular concern to My existence in heaven, yet no one cares about Me in the flesh, for I who live among man am simply too insignificant. Those who only seek compatibility with the words of the Bible and who only seek compatibility with a vague god are a lowly sight to Me. That is because what they worship are dead words, and a god that is capable of giving them untold treasures; what they worship is a god that would lay himself at the mercy of man—a god who does not exist. What, then, can such people gain from Me? Man is simply too lowly for words. Those who are against Me, who make limitless demands of Me, who have no love of the truth, who are rebellious toward Me—how could they be compatible with Me?

Those who are against Me are those who are not compatible with Me. Such is also the case among those who do not love the truth. Those who rebel against Me are even more against Me and incompatible with Me. I deliver into the hands of the evil one all those who are not compatible with Me, and I relinquish them to the corruption of the evil one, give them free rein to reveal their maleficence, and ultimately hand them over to the evil one to be devoured. I care not how many worship Me, which is to say, I

care not how many people believe in Me. All that concerns Me is how many are compatible with Me. That is because all those who are not compatible with Me are evil ones who betray Me; they are My enemies, and I shall not "enshrine" My enemies in My home. Those who are compatible with Me shall forever serve Me in My home, and those who go against Me shall forever suffer My punishment. Those who only care about the words of the Bible and are concerned neither with the truth nor with seeking My footsteps—they are against Me, for they limit Me according to the Bible, constrain Me within the Bible, and so are blasphemous in the extreme toward Me. How could such people come before Me? They pay no heed to My deeds, or My intentions, or the truth, but instead obsess over words—words that kill. How could such people be compatible with Me?

I have expressed so many words, and have also expressed My intentions and disposition, yet even so, people are still incapable of knowing Me and believing in Me. Or, it could be said, people are still incapable of submitting to Me. Those who live within the Bible, those who live within the law, those who live on the cross, those who live according to regulations, those who live amid the work I do today—who among them is compatible with Me? You only think of receiving blessings and rewards, but have never spared a thought as to how to actually be compatible with Me, or to how to prevent yourselves from being against Me. I am so disappointed in you, for I have given you so much, yet I have gained so little from you. Your deception, your arrogance, your greed, your extravagant desires, your betrayal, your disobedience—which of these could escape My notice? You are perfunctory with Me, you fool Me, you insult Me, you wheedle Me, you exact Me and extort Me for sacrifices—how could such maleficence elude My punishment? All this evildoing is proof of your enmity against Me and is proof of your incompatibility with

Me. Each of you believes yourself to be so compatible with Me, but if that were the case, then to whom would such irrefutable evidence apply? You believe yourselves to possess the utmost sincerity and loyalty toward Me. You think that you are so kindhearted, so compassionate, and have devoted so much to Me. You think that you have done more than enough for Me. But have you ever held this up against your actions? I say you are plenty arrogant, plenty greedy, plenty perfunctory; the tricks with which you fool Me are plenty clever, and you have plenty of contemptible intentions and contemptible methods. Your loyalty is too meager, your earnestness too paltry, and your conscience even more lacking. There is too much maliciousness in your hearts, and no one is spared from your malice, not even Me. You shut Me out for the sake of your children, or your husband, or your own self-preservation. Instead of caring about Me, you care about your family, your children, your status, your future, and your own gratification. When have you ever thought of Me as you spoke or acted? On frigid days, your thoughts turn to your children, your husband, your wife, or your parents. On blistering days, I hold no place in your thoughts, either. When you perform your duty, you are thinking of your own interests, of your own personal safety, of the members of your family. What have you ever done that was for Me? When have you ever thought of Me? When have you ever devoted yourself, at any cost, to Me and My work? Where is the evidence of your compatibility with Me? Where is the reality of your loyalty to Me? Where is the reality of your submission to Me? When have your intentions not been for the sake of gaining My blessings? You fool and deceive Me, you play with the truth, you conceal the existence of the truth, and betray the essence of the truth. What awaits you in the future by going against Me in this way? You merely seek compatibility with a vague God, and merely seek a vague belief, yet you are not compatible with Christ. Will

not your maleficence beget the same retribution as that deserved by the evil? At that time, you will realize that no one who is incompatible with Christ can escape the day of wrath, and you will discover what kind of retribution shall be wrought upon those who are against Christ. When that day comes, your dreams of being blessed for your belief in God and of gaining entry into heaven shall all be shattered. It shall not be so, however, for those who are compatible with Christ. Though they have lost so much, though they have suffered much hardship, they shall receive all of the inheritance I bequeath to mankind. Ultimately, you will understand that I alone am the righteous God, and that I alone am capable of taking mankind into his beautiful destination.

Are You a True Believer in God?

You may have walked the path of faith in God for more than one or two years, and perhaps you have endured much hardship in your life during these years; or perhaps you have not endured much hardship, and have instead received much grace. It may also be that you have experienced neither hardship nor grace, but lived a rather unremarkable life. Regardless, you are still a follower of God, so let us fellowship on the subject of following God. However, I must remind all who read these words that the word of God is directed toward those who acknowledge and follow Him, not toward all people whether they acknowledge Him or not. If you believe that God speaks to the masses, to all people in the world, then God's word will have no effect upon you. Thus, you should remember all of these words in your heart, and not always exclude yourself from them. In any case, let us speak of what is happening in our house.

You should all now understand the true meaning of faith in God. The meaning of faith in God of which I previously spoke related to your positive entry. Today is different: Today, I would like to dissect the essence of your faith in God. Of course, this is guiding you from a negative aspect; if I did not, then you would never know your true face, and would forever boast of your piety and faithfulness. It is fair to say that if I did not expose the ugliness in the depths of your hearts, then each of you would place a crown upon your head and keep all the glory for yourselves. Your arrogant and conceited natures drive you to betray your own consciences, to rebel against and resist Christ, and to reveal your ugliness, thereby bringing to light your intentions, notions, extravagant desires, and eyes full of greed. And yet you continue to prattle on about your lifelong passion for the work of Christ, and repeat again and again the truths long ago spoken by Christ. This is

your “faith”—your “faith without impurity.” I have held man to a strict standard throughout. If your loyalty comes with intentions and conditions, then I would rather be without your so-called loyalty, for I abhor those who deceive Me through their intentions and extort Me with conditions. I wish only for man to be absolutely loyal to Me, and to do all things for the sake of—and in order to prove—one word: faith. I despise your use of blandishments to try to make Me rejoice, for I have always treated you with sincerity, and so wish for you to also act with true faith toward Me. When it comes to faith, many may think that they follow God because they have faith, and would not endure such suffering otherwise. So I ask you this: If you believe in God’s existence, why do you not fear Him? If you believe in God’s existence, why is there not the slightest dread of Him in your heart? You accept that Christ is the incarnation of God, so why do you hold Him in contempt? Why do you act irreverently toward Him? Why do you openly judge Him? Why do you always spy upon His movements? Why do you not submit to His arrangements? Why do you not act in accordance with His word? Why do you extort and rob Him of His offerings? Why do you speak from the place of Christ? Why do you judge whether His work and His word are correct? Why do you dare blaspheme Him behind His back? Are these and others what constitute your faith?

In your words and behavior are revealed elements of your unbelief in Christ. Unbelief pervades the motives and objectives of all you do. Even the character of your gaze contains the unbelief in Christ. It can be said that minute by minute, each of you harbors the elements of unbelief. This means that, at every moment, you are in danger of betraying Christ, for the blood that runs through your body is infused with unbelief in the incarnate God. Therefore, I say that the footprints you leave on the path of faith in God are not real; as you walk the path of faith in God, you do not plant your feet

firmly upon the ground—you are merely going through the motions. You never fully believe the word of Christ and are incapable of immediately putting it into practice. This is the reason you do not have faith in Christ. Always having notions about Him is another reason you do not have faith in Him. Forever being skeptical about the work of Christ, letting the word of Christ fall on deaf ears, having an opinion on whatever work is done by Christ and not being able to correctly understand this work, struggling to put aside your notions no matter what explanation you receive, and so on—these are all the elements of unbelief mingled within your hearts. Though you follow the work of Christ and never fall behind, there is too much rebelliousness mixed in your hearts. This rebelliousness is an impurity in your belief in God. Perhaps you do not think this is the case, but if you are incapable of recognizing your intentions from within this, then you are bound to be among those who perish, for God perfects only those who truly believe in Him, not those who are skeptical of Him, and least of all those who reluctantly follow Him despite never having believed that He is God.

Some people do not rejoice in the truth, much less judgment. Instead, they rejoice in power and riches; such people are called power seekers. They search only for those denominations in the world with influence, and they search only for pastors and teachers that come from seminaries. Though they have accepted the way of truth, they are only half-believing; they are incapable of giving all of their hearts and minds, their mouths speak words of expending themselves for God, but their eyes are focused on the great pastors and teachers, and they do not spare Christ a second glance. Their hearts are fixated upon fame, fortune, and glory. They think it out of the question that such a meager person could be capable of conquering so many, that one so unremarkable could perfect man. They think it out of the question that these nobodies among the dust and dunghills are the people

chosen by God. They believe that if such people were the objects of God's salvation, then heaven and earth would be turned upside down, and all people would laugh themselves silly. They believe that if God chose such nobodies to be perfected, then those great men would become God Himself. Their perspectives are tainted with unbelief; more than not believing, they are simply preposterous beasts. For they value only status, prestige, and power, and they esteem only large groups and denominations. They have not the slightest regard for those led by Christ; they are simply betrayers who have turned their backs on Christ, on truth, and on life.

What you admire is not the humility of Christ, but those false shepherds of prominent standing. You do not adore the loveliness or wisdom of Christ, but those libertines who wallow in the filth of the world. You laugh at the pain of Christ who has no place to lay His head, but you admire those corpses that hunt for offerings and live in debauchery. You are not willing to suffer alongside Christ, but you gladly throw yourself into the arms of those reckless antichrists, though they only supply you with flesh, words, and control. Even now, your heart still turns toward them, toward their reputation, toward their status, toward their influence. And yet you continue to hold an attitude of finding the work of Christ hard to swallow and being unwilling to accept it. This is why I say that you lack the faith to acknowledge Christ. The reason you have followed Him to this day is only because you had no other option. A series of lofty images are forever towering in your heart; you cannot forget their every word and deed, nor their influential words and hands. They are, in your heart, forever supreme and forever heroes. But this is not so for the Christ of today. He is forever insignificant in your heart, and forever undeserving of fear. For He is far too ordinary, has far too little influence, and is far from lofty.

In any case, I say that all those who do not value the truth are disbelievers and betrayers of the truth. Such men shall never receive the approval of Christ. Have you now identified how much unbelief is within you, and how much betrayal of Christ you have? I exhort you thus: Since you have chosen the way of truth, then you should devote yourself wholeheartedly; do not be ambivalent or half-hearted. You should understand that God does not belong to the world nor any one person, but to all those who truly believe in Him, all those who worship Him, and all those who are devoted and faithful to Him.

Today, much unbelief remains within you. Look hard within yourselves, and you will surely find your answer. When you find the real answer, then you will admit that you are not a believer in God, but rather one who deceives, blasphemes, and betrays Him, and one who is disloyal to Him. Then you will realize that Christ is no man, but God. When that day comes, you will fear, dread, and truly love Christ. Presently, only thirty percent of your heart is filled with faith, while the other seventy percent is filled with doubt. Everything Christ does and says is liable to give you notions and opinions about Him, notions and opinions that stem from your complete unbelief in Him. You admire and dread only the unseen God in heaven, and have no regard for the living Christ on earth. Is this not also your unbelief? You yearn only for the God who did work in the past, but do not face up to the Christ of today. All this is the “faith,” forever mixed in your hearts, the faith that does not believe in the Christ of today. I am in no way underestimating you, for there is too much unbelief within you, too much of you that is impure and must be dissected. These impurities are a sign that you have no faith at all; they are a mark of your renouncement of Christ, and they brand you as a betrayer of Christ. They are a veil to your knowledge of Christ, a barrier to your being gained by Christ, an obstacle to

your compatibility with Christ, and proof that Christ does not approve of you. Now is the time to examine all parts of your life! Doing so will benefit you in every way imaginable!

Christ Does the Work of Judgment With the Truth

The work of the last days is to separate all according to their kind, and to conclude the management plan of God, for the time is near and the day of God has come. God brings all who enter His kingdom—all who are loyal to Him to the very end—into the age of God Himself. Yet prior to the arrival of the age of God Himself, God's work is not to observe the deeds of man, or to inquire into the life of man, but to judge man's rebelliousness, for God shall purify all those who come before His throne. All who have followed the footsteps of God to this day are those who come before the throne of God, and this being so, every single person who accepts God's work in its final phase is the object of God's purification. In other words, everyone who accepts God's work in its final phase is the object of God's judgment.

In the judgment beginning at the house of God spoken of in times past, the "judgment" of these words refers to the judgment that God today passes on those who come before His throne in the last days. There are, perhaps, those who believe in such supernatural imaginings as that, when the last days have arrived, God will erect a big table in the heavens, upon which a white tablecloth will be spread, and then, sitting upon a great throne with all men kneeling on the ground, He will expose the sins of each man and thereby determine whether they are to ascend to heaven or be sent down to the lake of fire and brimstone. No matter what man imagines, it cannot alter the essence of God's work. The imaginings of man are nothing but the constructs of man's thoughts; they come from the brain of man, summed up and pieced together from what man has seen and heard. Therefore I say, however brilliant the images conceived, they are but cartoon drawings, and are incapable of substituting the plan of God's work. Man, after all, has

been corrupted by Satan, so how could he fathom the thoughts of God? Man conceives God's work of judgment as something fantastic. He believes that since it is God Himself who does the work of judgment, then this work must be of the most tremendous scale, and incomprehensible to mortals, and must resound throughout the heavens and shake the earth; if not, how could it be the work of judgment by God? He believes that, as this is the work of judgment, then God must be particularly imposing and majestic as He works, and those being judged must be howling with tears and on their knees begging for mercy. Such scenes would surely be spectacular, and deeply affecting…. Everyone imagines God's work of judgment to be miraculous. Do you know, however, that, at the time when God has long since begun His work of judgment among man, you remain nestled in lethargic slumber? That at the time when you think God's work of judgment has formally begun, God will have already made heaven and earth anew? At that time, perhaps, you will have only just come to understand the meaning of life, but God's merciless work of punishment shall bring you, still deep in sleep, into hell. Only then will you suddenly realize that God's work of judgment has already concluded.

Let us not waste our precious time, and talk no more of these abhorrent and detestable topics. Let us speak instead of what constitutes judgment. At the mention of the word "judgment," you are likely to think of the words that Jehovah spoke to instruct the people in every region and the words that Jesus spoke to rebuke the Pharisees. For all their severity, these words were not God's judgment of man; they were but words spoken by God within different environments, that is, in different contexts. These words are unlike the words spoken by Christ of the last days as He judges man. Christ of the last days uses a variety of truths to teach man, to expose the substance of man, and to dissect the words and deeds of man. These words comprise

various truths, such as man's duty, how man should submit to God, how man should be loyal to God, how man ought to live out normal humanity, as well as the wisdom and the disposition of God, and so on. These words are all directed at the substance of man and his corrupt disposition. In particular, the words that expose how man spurns God are spoken in regard to how man is an embodiment of Satan, and an enemy force against God. In undertaking His work of judgment, God does not simply make clear the nature of man with a few words; He exposes and prunes over the long term. All these different methods of exposure and pruning cannot be substituted with ordinary words, but with the truth of which man is utterly bereft. Only methods such as these can be called judgment; only through judgment of this kind can man be subdued and thoroughly convinced about God, and moreover gain true knowledge of God. What the work of judgment brings about is man's understanding of the true face of God and the truth about his own rebelliousness. The work of judgment allows man to gain much understanding of the intentions of God, of the purpose of God's work, and of the mysteries that are incomprehensible to him. It also allows man to recognize and know his corrupt essence and the roots of his corruption, as well as to discover the ugliness of man. These effects are all brought about by the work of judgment, for the essence of this work is actually the work of opening up the truth, the way, and the life of God to all those who have faith in Him. This work is the work of judgment done by God. If you do not regard these truths as important, if you think of nothing but how to avoid them, or how to find a new way out that does not involve them, then I say you are a grievous sinner. If you have faith in God, yet seek not the truth or the intentions of God, nor love the way that brings you closer to God, then I say that you are one who is trying to evade judgment, and that you are a puppet and a traitor who flees from the great white throne. God will not

spare any of the rebellious who escape from under His eyes. Such men shall receive even more severe punishment. Those who come before God to be judged, and have moreover been purified, shall forever live in the kingdom of God. Of course, this is something that belongs to the future.

The work of judgment is God's own work, so it must naturally be carried out by God Himself; it cannot be done by man in His stead. Because judgment is the use of the truth to conquer humankind, there is no question that God would still appear in the incarnate image to perform this work among man. That is to say, Christ of the last days shall use the truth to teach people across the world and make all truths known to them. This is God's work of judgment. Many have a bad feeling about the second incarnation of God, for people find it difficult to believe that God would become flesh to do the work of judgment. Nevertheless, I must tell you that the work of God often goes far beyond the expectations of man, and is difficult for human minds to accept. For people are but maggots upon the earth, while God is the supreme One who fills the universe; the mind of man is like a pit of foul water that breeds only maggots, whereas each stage of the work directed by the thoughts of God is the distillation of God's wisdom. People are always trying to contend with God, to which I say it is self-evident who will lose out in the end. I exhort you all not to think yourselves more valuable than gold. If others can accept the judgment of God, why can't you? How much higher do you stand above others? If others can bow their heads before the truth, why can't you, too? God's work has an unstoppable momentum. He will not repeat the work of judgment again just because of the "contribution" you have made, and you will be overcome with regret at letting such a good opportunity slip by. If you do not believe My words, then just wait for that great white throne in the sky to pass judgment upon you! You must know that all of the Israelites rejected and denied Jesus, and

yet the fact of Jesus' redemption of mankind still extended throughout the universe and to the ends of the earth. Isn't this a reality that God made long ago? If you are still waiting for Jesus to take you up to heaven, then I say that you are an obstinate piece of deadwood.[a] Jesus will not acknowledge a false believer such as you, who is disloyal to the truth and seeks only blessings. On the contrary, He will show no mercy in casting you into the lake of fire to burn for tens of thousands of years.

Do you understand now what is judgment and what is truth? If you do, then I exhort you to submit obediently to being judged, otherwise you shall never have the opportunity to be approved of by God or to be brought by Him into His kingdom. Those who only accept judgment but can never be purified, that is, those who flee amidst the work of judgment, shall forever be spurned by God. Their sins are more numerous, and more grievous, than those of the Pharisees, for they have betrayed God and are rebels against God. Such people who are not worthy even to labor shall receive more severe punishment, a punishment that is, moreover, everlasting. God shall not spare any traitor who once evinced loyalty with words but then betrayed Him. People such as these shall receive retribution through punishment of the spirit, soul, and body. Is this not precisely a revelation of the righteous disposition of God? Is this not God's purpose in judging man, and revealing him? God consigns all who perform all kinds of evil deeds during the time of judgment to a place infested with evil spirits, and lets these evil spirits destroy their fleshly bodies as they wish, and those people's bodies emit the stench of corpses. Such is their fitting retribution. God writes down in their record books each and every one of the sins of those disloyal false believers, false apostles, and false workers; then, when the time is right, He casts them amidst the unclean spirits, letting these unclean spirits defile their entire bodies at will, so that they may never be reincarnated and never

again see the light. Those hypocrites who do service for a time but are incapable of remaining loyal to the end are numbered by God among the evil, so that they fall into cahoots with the evil and become part of their disorderly rabble; in the end, God shall annihilate them. God casts aside and takes no notice of those who have never been loyal to Christ or have never contributed anything of their strength, and at the changing of the age He shall annihilate them all. They shall no longer exist on earth, much less gain passage into the kingdom of God. Those who have never been sincere to God, but are forced by circumstance into dealing with Him perfunctorily, are numbered among those who do service for His people. Only a small number of such people will survive, while the majority shall perish along with those whose labor is not up to standard. Ultimately, God shall bring into His kingdom all those who are of the same mind as God, the people and the sons of God, and those predestined by God to be priests. They will be the distillation of God's work. As for those who cannot be classed in any of the categories set by God, they shall be numbered among the nonbelievers—and you can surely imagine what their outcome shall be. I have already said to you all that I should say; the road that you select is your choice alone. What you should understand is this: The work of God never waits for any that cannot keep pace with Him, and the righteous disposition of God shows no mercy to any man.

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning "beyond help."

Did You Know? God Has Done a Great Thing Among Men

The old age has passed, and the new age has come. Year after year and day after day, God has done much work. He came into the world and then departed. This cycle has repeated itself through many generations. Today, God continues, as before, to do the work that He must, the work that He has yet to complete, for to this day He has yet to enter into rest. From the time of creation to this day, God has done much work. But did you know that God today does much more work than before, and the scale of His work is much greater than before? This is why I say that God has done a great thing among men. All of God's work is very important, be it to man or to God, for every item of His work is related to man.

Since the work of God can neither be seen nor touched—much less seen by the world—how can it be something great? Just what kind of thing would be considered great? Certainly, none can deny that, whatever work God does, it can be deemed to be great, but why do I say this of the work God does this day? When I say that God has done a great thing, this undoubtedly involves many mysteries that man has yet to understand. Let us speak of them now.

Jesus was born in a manger in an age that could not tolerate His existence, but even so, the world could not stand in His way, and He lived among men for thirty-three years under the care of God. In these many years of life, He experienced the bitterness of the world and tasted the life of misery on earth. He shouldered the great burden of being crucified to redeem all mankind. He redeemed all the sinners who had been living under the power of Satan, and finally, His resurrected body returned to His resting

place. Now the new work of God has begun, and it is also the beginning of a new age. God brings into His house those who have been redeemed to begin His new work of salvation. This time, the work of salvation is more thorough than in times past. It is not the Holy Spirit working in man to cause him to change on his own, nor is it the body of Jesus appearing among men to do this work, and least of all is this work done through other means. Rather, it is God incarnate doing the work and directing it Himself. He does it in this way in order to lead man into the new work. Is this not a great thing? God does not do this work through a part of humanity or by means of prophecies; rather, God does it Himself. Some may say that this is not a great thing and that it cannot bring man ecstasy. But I will say to you that the work of God is not merely this, but something much greater and much more.

This time around, God comes to do work not in a spiritual body, but in a very ordinary one. Moreover, not only is it the body of God's second incarnation, it is also the body through which God returns to the flesh. It is a very ordinary flesh. You cannot see anything that makes Him stand out from others, but you can gain from Him previously unheard-of truths. This insignificant flesh is what embodies all the words of truth from God, undertakes God's work in the last days, and expresses the whole of God's disposition for man to understand. Do you not desire greatly to see the God in heaven? Do you not desire greatly to understand the God in heaven? Do you not desire greatly to see the destination of mankind? He will tell you all these secrets—secrets that no man has been able to tell you, and He will also tell you of the truths that you do not understand. He is your gate into the kingdom, and your guide into the new age. Such an ordinary flesh holds many mysteries unfathomable to man. His deeds may be inscrutable to you, but the entire goal of the work He does is sufficient to allow you to see that

He is not, as people believe, a simple flesh. For He represents the intentions of God and the care shown by God toward mankind in the last days. Though you cannot hear His words seeming to shake the heavens and earth, though you cannot see His eyes as a flame of fire, and though you cannot receive the discipline of His iron rod, nevertheless you can hear from His words that God is wrathful and know that God is showing mercy for mankind; you can see the righteous disposition of God and His wisdom, and, moreover, realize God's solicitude for all mankind. The work of God in the last days is to allow man to see on earth the God in heaven living among men, and to enable man to know, submit to, fear, and love God. This is why He has returned to the flesh for a second time. Though what man sees this day is a God that is the same as man, a God with a nose and two eyes, and an unremarkable God, in the end, God will show you that if this man did not exist, the heavens and earth would undergo a tremendous change; if this man did not exist, the heavens would grow dim, the earth would be plunged into chaos, and all mankind would live amid famine and plagues. He will show you that if God incarnate did not come to save you in the last days, then God would have long ago destroyed all mankind in hell; if this flesh did not exist, then you would forever be arch-sinners, and you would be corpses evermore. You should know that if this flesh did not exist, all mankind would face an ineluctable calamity and find it impossible to escape the even more severe punishment that God metes out to mankind in the last days. Had this ordinary flesh not been born, you would all be in a state where you beg for life without being able to live and pray for death without being able to die; if this flesh did not exist, then you would not be able to gain the truth and come before the throne of God today, but rather, you would be punished by God because of your grievous sins. Did you know that were it not for the return of God to the flesh, none would have a

chance at salvation; and were it not for the coming of this flesh, God would have long ago put an end to the age of old? This being so, are you still able to reject the second incarnation of God? Since you can derive so many benefits from this ordinary man, why would you not gladly accept Him?

The work of God is something that you cannot comprehend. If you can neither fully grasp whether your choice is correct, nor can you know whether the work of God can succeed, then why not try your luck and see whether this ordinary man may be of great help to you, and whether God has indeed done great work? However, I must tell you that in the time of Noah, men had been eating and drinking, marrying and giving in marriage to such an extent that it was unbearable for God to witness, so He sent down a great flood to destroy mankind, sparing only Noah's family of eight and all kinds of birds and beasts. In the last days, however, those spared by God are all those who have been loyal to Him until the end. Though both ages were times of great corruption unbearable for God to witness, and mankind in both ages became so corrupt and denied that God was their Lord, God destroyed only the people in the time of Noah. Mankind in both ages caused God great distress, yet God has remained patient with the men of the last days until now. Why is this? Have you never wondered why? If you truly do not know, then let Me tell you. The reason that God is able to accord grace to people in the last days is not that they are less corrupt than people in the time of Noah, or that they have shown repentance to God, much less is it that technology in the last days is so advanced that God cannot bring Himself to destroy them. Rather, it is that God has work to do in a group of people in the last days, and that God will do this work Himself in His incarnation. Furthermore, God will choose a part of this group to become the objects of His salvation and the fruit of His management plan, and bring these people into the next age. Therefore, no matter what, this

price paid by God has entirely been in preparation for the work His incarnated flesh will do in the last days. The fact that you have arrived at today is thanks to this flesh. It is because God lives in the flesh that you have the chance to survive. All this good fortune has been gained on account of this ordinary man. Not only this, but in the end, every nation shall worship this ordinary man, as well as give thanks to and submit to this insignificant man, because it is the truth, the life, and the way He brought that has saved all mankind, eased the conflict between man and God, shortened the distance between them, and opened up a connection between the thoughts of God and man. It is also He who has obtained even greater glory for God. Is such an ordinary man unworthy of your trust and adoration? Is such an ordinary flesh unfit to be called Christ? Can such an ordinary man not become the expression of God among men? Does such a man, who has spared mankind from disaster, not deserve your love and your desire to hold on to Him? If you reject the truths expressed from His mouth and detest His existence among you, then what will become of you in the end?

All of God's work in the last days is done through this ordinary man. He will bestow everything upon you, and what is more, He will be able to decide everything relating to you. Can such a man be as you believe Him to be: a man so simple as to be unworthy of mention? Is His truth not enough to utterly convince you? Is witness of His deeds not enough to utterly convince you? Or is it that the path He leads is not worthy for you to walk on? When all is said and done, what is it that causes you to abhor Him and to reject Him and give Him a wide berth? It is this man who expresses the truth, it is this man who provides the truth, and it is this man who gives you a path to follow. Could it be that you are still unable to find the traces of God's work within these truths? Without the work of Jesus, mankind could

not have come down from the cross, but without the incarnation of today, those who come down from the cross could never gain God's approval or enter into the new age. Without the coming of this ordinary man, you would never have the opportunity to see the true countenance of God, nor would you be qualified to, for you are all objects that should have long ago been destroyed. Because of the coming of the second incarnation of God, God has forgiven you and shown you mercy. Regardless, the words I must leave you with in the end are still these: This ordinary man, who is God incarnate, is of vital importance to you. This is the great thing that God has already done among men.

Only Christ of the Last Days Can Give Man the Way of Eternal Life

The way of life is not something that anyone can possess, nor is it something anyone can attain easily. This is because life can only come from God, which is to say, only God Himself possesses the essence of life, and only God Himself has the way of life. And so only God is the source of life, and the ever-flowing wellspring of living water of life. Ever since He created the world, God has done much work involving the vitality of life, has done much work that brings life to man, and has paid a great price so that man might gain life. This is because God Himself is eternal life, and God Himself is the way by which man is resurrected. God is never absent from the heart of man, and He lives among man at all times. He has been the driving force of man's living, the root of man's existence, and a rich deposit for man's existence after birth. He causes man to be reborn, and enables him to tenaciously live in his every role. Thanks to His power and His inextinguishable life force, man has lived for generation after generation, throughout which the power of God's life has been the mainstay of man's existence, and God has paid a price that no ordinary man has ever paid. God's life force can prevail over any power; moreover, it exceeds any power. His life is eternal, His power extraordinary, and His life force cannot be overwhelmed by any created being or enemy force. The life force of God exists and shines its brilliant radiance regardless of time or place. Heaven and earth may undergo great changes, but God's life is forever the same. All things may pass away, but God's life will still remain, for God is the source of the existence of all things and the root of their existence. Man's life originates from God, the existence of heaven is because of God, and the existence of earth stems from the power of God's life. No object possessed

of vitality can transcend the sovereignty of God, and no thing with vigor can elude the domain of God's authority. In this way, regardless of who they are, everyone must surrender to the dominion of God, everyone must live under God's command, and no one can escape from His hands.

Perhaps what you now desire is to gain life, or perhaps you desire to gain the truth. Whatever the case, you wish to find God, to find the God that you can rely on, and who can provide you with eternal life. If you wish to gain eternal life, you must first understand the source of eternal life and must first know where God is. I have already said that only God is immutable life, and only God possesses the way of life. Since God is immutable life, He is thus eternal life; since only God is the way of life, God Himself is thus the way of eternal life. As such, you should first understand where God is, and how to gain this way of eternal life. Let us now engage in fellowship on these two issues separately.

If you truly wish to gain the way of eternal life, and if you are voracious in your search for it, then first answer this question: Where is God today? Perhaps you would reply, "God lives in heaven, of course—He wouldn't be living in your home, would He?" Perhaps you might say that God obviously lives among all things. Or you might say that God lives in each person's heart, or that God is in the spiritual realm. I don't deny any of this, but I must clarify the issue. It isn't totally correct to say that God lives in the heart of man, but neither is it entirely wrong. That is because, among believers in God, there are those whose belief is true and those whose belief is false, there are those of whom God approves and those of whom He disapproves, there are those who please Him and those whom He detests, and there are those whom He makes perfect and those whom He eliminates. And so I say that God lives in but a few people's hearts, and these people are undoubtedly those who truly believe in God, those of whom God

approves, those who please Him, and those whom He makes perfect. They are the ones who are led by God. Since they are led by God, they are the people who have already heard and seen God's way of eternal life. Those whose belief in God is false, those who are not approved by God, those who are despised by God, those who are eliminated by God—they are bound to be rejected by God, are bound to remain without the way of life, and are bound to remain ignorant of where God is. In contrast, those who have God living in their hearts know where He is. They are the people unto whom God bestows the way of eternal life, and they are the ones who follow God. Now do you know where God is? God is both in the heart of man and at man's side. He is not only in the spiritual realm, and above all things, but even more on the earth upon which man exists. And so the arrival of the last days has taken the steps of God's work into new territory. God holds sovereignty over everything among all things, and He is the mainstay of man in his heart, and moreover, He exists among man. Only in this way can He bring the way of life to mankind, and bring man into the way of life. God has come to earth, and lives among man, so that man may gain the way of life, and so that man may exist. At the same time, God also commands everything among all things, to facilitate cooperation with the management He does among man. And so, if you only acknowledge the doctrine that God is in heaven and in the heart of man, yet do not acknowledge the truth of God's existence among man, then you shall never gain life, and shall never gain the way of truth.

God Himself is life, and the truth, and His life and truth coexist. Those who are incapable of gaining the truth shall never gain life. Without the guidance, support, and provision of the truth, you shall only gain words, doctrines, and, above all, death. God's life is ever-present, and His truth and life coexist. If you cannot find the source of truth, then you will not gain the

nourishment of life; if you cannot gain the provision of life, then you will surely have no truth, and so apart from imaginings and notions, the entirety of your body shall be nothing but your flesh—your stench-ridden flesh. Know that the words of books do not count as life, the records of history cannot be worshiped as the truth, and the regulations of the past cannot serve as an account of words presently spoken by God. Only that which is expressed by God when He comes to earth and lives among man is the truth, life, God's intentions, and His current way of working. If you apply the records of words spoken by God during ages past to today, that makes you an archaeologist, and the best way of describing you is as an expert on historical heritage. That is because you always believe in traces of the work that God did in times past, only believe in the shadow of God left from when He previously worked among man, and only believe in the way that God gave to His followers in former times. You do not believe in the direction of God's work today, do not believe in the glorious countenance of God today, and do not believe in the way of truth presently expressed by God. And so you are undeniably a daydreamer who is completely out of touch with reality. If now you still cling to words that are incapable of bringing life to man, then you are a hopeless piece of deadwood,[a] for you are too conservative, too intractable, too impervious to reason!

God become flesh is called Christ, and so the Christ that can give people the truth is called God. There is nothing excessive about this, for He possesses the essence of God, and possesses God's disposition, and wisdom in His work, that are unattainable by man. Those who call themselves christ, yet cannot do the work of God, are frauds. Christ is not merely the manifestation of God on earth, but also the particular flesh assumed by God as He carries out and completes His work among man. This flesh cannot be supplanted by just any man, but is a flesh that can adequately bear God's

work on earth, and express the disposition of God, and well represent God, and provide man with life. Sooner or later, those who impersonate Christ will all fall, for although they claim to be christ, they possess none of the essence of Christ. And so I say that the authenticity of Christ cannot be defined by man, but is answered and decided by God Himself. In this way, if you truly wish to seek the way of life, you must first acknowledge it is by coming to earth that God performs the work of bestowing the way of life unto man, and you must acknowledge it is during the last days that He comes to earth to bestow the way of life unto man. This is not the past; it is happening today.

Christ of the last days brings life, and brings the enduring and everlasting way of truth. This truth is the path by which man gains life, and it is the only path by which man shall know God and be approved by God. If you do not seek the way of life provided by Christ of the last days, then you shall never gain the approval of Jesus, and shall never be qualified to enter the gate of the kingdom of heaven, for you are both a puppet and prisoner of history. Those who are controlled by regulations, by words, and by the shackles of history will never be able to gain life nor gain the perpetual way of life. This is because all they have is turbid water which has been clung to for thousands of years instead of the water of life that flows from the throne. Those who are not supplied with the water of life will forever remain corpses, playthings of Satan, and sons of hell. How, then, can they behold God? If you only try to hold on to the past, only try to stand still and keep things as they are, and do not try to change the status quo and discard history, then will you not always be against God? The steps of God’s work are vast and mighty, like surging waves and rolling thunders —yet you sit passively awaiting destruction, clinging to your folly and doing nothing. In this way, how can you be considered someone who

follows the footsteps of the Lamb? How can you justify the God that you hold on to as a God who is always new and never old? And how can the words of your yellowed books carry you across into a new age? How can they lead you to seek the steps of God's work? And how can they take you up to heaven? What you hold in your hands are words that can provide but temporary solace, not truths that are capable of giving life. The words of scriptures you read can only enrich your tongue and are not words of philosophy that can help you know human life, much less the paths that can lead you to perfection. Does this discrepancy not give you cause for reflection? Does it not make you realize the mysteries contained within? Are you capable of delivering yourself to heaven to meet God on your own? Without the coming of God, can you take yourself into heaven to enjoy family happiness with God? Are you still dreaming now? I suggest, then, that you stop dreaming and look at who is working now—look to see who is now carrying out the work of saving man during the last days. If you do not, you shall never gain the truth, and shall never gain life.

Those who wish to gain life without relying on the truth spoken by Christ are the most ridiculous people on earth, and those who do not accept the way of life brought by Christ are lost in fantasy. And so I say that those who do not accept Christ of the last days shall forever be loathed by God. Christ is man's gateway to the kingdom during the last days, and there are none who can go around Him. None may be perfected by God except through Christ. You believe in God, and so you must accept His words and submit to His way. You cannot only think of gaining blessings while being incapable of accepting the truth and incapable of accepting the provision of life. Christ comes during the last days so that all those who truly believe in Him may be provided with life. His work is for the sake of concluding the old age and entering the new one, and His work is the path that must be

taken by all those who would enter the new age. If you are incapable of acknowledging Him, and instead condemn, blaspheme, or even persecute Him, then you are bound to burn for eternity and shall never enter the kingdom of God. For this Christ is Himself the expression of the Holy Spirit, the expression of God, the One whom God has entrusted to do His work on earth. And so I say that if you cannot accept all that is done by Christ of the last days, then you blaspheme the Holy Spirit. The retribution to be had by those who blaspheme the Holy Spirit is self-evident to all. I also tell you that if you resist Christ of the last days, if you spurn Christ of the last days, there will be no one else to bear the consequences on your behalf. Furthermore, from this day onward you will not have another chance to gain the approval of God; even if you try to redeem yourself, you will never again behold the face of God. For what you resist is not a man, what you spurn is not some puny being, but Christ. Do you know what the consequences of this will be? You will not have made a small mistake, but committed a heinous crime. And so I advise everyone not to bare your fangs before the truth, or make careless criticisms, for only the truth can bring you life, and nothing except the truth can allow you to be reborn and behold the face of God again.

Footnotes:

a. A piece of deadwood: a Chinese idiom, meaning “beyond help.”

Prepare Sufficient Good Deeds for Your Destination

I have done much work among you and, of course, have spoken a number of utterances as well. Yet I cannot help feeling that My words and My work have not entirely fulfilled the purpose of My work in the last days. For in the last days, My work is not for the sake of a certain person or certain people, but to demonstrate My inherent disposition. Yet for a myriad of reasons—perhaps a scarcity of time or hectic work schedule—people have not gained any knowledge of Me from My disposition. Thus do I embark upon My new plan, My final work, and open a new page in My work, so that all who see Me will beat upon their breasts and weep and wail without cease on account of My existence. This is because I bring the end of mankind to the world, and from this point on, I lay bare My entire disposition before mankind, so that all who know Me and all those who do not may feast their eyes and see that I have indeed come to the human world, have come onto the earth where all things multiply. This is My plan, and My sole "confession" since My creation of mankind. May you give your undivided attention to My every move, for My rod once again presses close to mankind, to all those who oppose Me.

Together with the heavens, I begin the work that I must do. And so I thread My way through the streams of people and move between heaven and earth, without anyone ever perceiving My movements or taking notice of My words. Therefore, My plan continues to progress smoothly. It is only that all your senses have become so benumbed that you are oblivious to the steps of My work. But there will surely come a day when you will realize My purposes. Today, I live together with you and suffer together with you, and I have long since come to understand the attitude that mankind bears

toward Me. I wish to speak no further of this, much less do I wish to bring shame on you by bringing up further instances of this painful subject. I hope only that you remember all you have done in your hearts, so that we may tally our accounts on the day when we meet again. I do not wish to falsely accuse any one among you, for I have always acted justly, fairly, and with honor. Of course, I also hope that you can be upstanding, and do nothing that goes against heaven and earth or your own conscience. This is the only thing that I ask of you. Many people feel restless and ill at ease because they have committed atrocious wrongs, and many feel ashamed of themselves because they have never performed a single good deed. Yet there are also many who, far from feeling disgraced by their sins, go from bad to worse, completely ripping off the mask concealing their hideous features—which had yet to be fully exposed—to test My disposition. I do not care for, nor pay any heed to, the actions of any one person. Rather, I do the work that I ought to do, be it gathering information, or traveling the land, or doing something within My interests. At key times, I proceed with My work among man as originally planned, not a second too late or too soon, and with both ease and dispatch. However, with every step of My work, some are cast aside, for I despise their flattering ways and their feigned subservience. Those who are abhorrent to Me will certainly be forsaken, whether intentionally or unintentionally. In short, I would that all whom I despise stay far away from Me. Needless to say, I will not spare the evil who remain in My house. Because the day of man's punishment is near, I do not hurry to cast out all those despicable souls from My house, for I have a plan of My own.

Now is the time when I determine the ending for each person, not the stage in which I began to work man. I write down in My record book, one by one, the words and actions of each person, the path by which they have

followed Me, their inherent characteristics, and how they have ultimately comported themselves. In this way, no matter what kind of person they are, no one shall escape My hand, and all shall be with their own kind as I assign. I decide the destination of each person not on the basis of age, seniority, amount of suffering, and least of all, the degree to which they invite pity, but according to whether they possess the truth. There is no other choice but this. You must realize that all those who do not follow the will of God shall also be punished. This is an immutable fact. Therefore, all those who are punished are so punished for the righteousness of God and as retribution for their numerous evil acts. I have not made a single change to My plan since its inception. It is simply that, as far as man is concerned, those to whom I direct My words seem to be diminishing in number, as are those of whom I truly approve. However, I maintain that My plan has never changed; rather, it is the faith and love of man that are ever changing, ever waning, to the extent that it is possible for each person to go from fawning over Me to being cold toward Me and even casting Me out. My attitude toward you will be neither hot nor cold, until I feel disgust and abhorrence, and finally mete out punishment. However, on the day of your punishment, I will still see you, but you shall no longer be able to see Me. As life among you already has become tedious and dull to Me, so, needless to say, I have chosen different surroundings in which to live, the better to avoid the hurt of your malicious words and steer clear of your unbearably sordid behavior, that you may no longer fool Me or treat Me in a perfunctory manner. Before I leave you, I must still exhort you to refrain from doing that which is not in accordance with the truth. Rather, you should do that which is pleasing to all, that which brings benefit to all, and that which benefits your own destination, otherwise the one who suffers in the midst of disaster will be none other than yourself.

My mercy is expressed toward those who love Me and deny themselves. The punishment visited upon the evil, meanwhile, is precisely proof of My righteous disposition and, even more, testimony to My wrath. When disaster comes, all who oppose Me will weep as they fall victim to famine and plague. Those who have committed all manner of evil deeds, but who have followed Me for many years, will not escape paying for their sins; they too, will be plunged into disaster, the like of which has seldom been seen throughout millions of years, and they will live in a constant state of panic and fear. And those of My followers who have shown loyalty to Me will rejoice and applaud My might. They will experience ineffable contentment and live amid joy such as I have never before bestowed upon mankind. For I treasure the good deeds of man and abhor their evil deeds. Since I first began to lead mankind, I have been eagerly hoping to gain a group of people who are of the same mind with Me. Those who are not of the same mind with Me, meanwhile, I never forget; I always loathe them in My heart, awaiting the chance to make them answer for their evil deeds, which is something I shall relish to see. Now My day has finally come, and I need no longer wait!

My final work is not only for the sake of punishing man, but also for the sake of arranging the destination of man. Moreover, it is so that all people may acknowledge My deeds and actions. I want each and every person to see that all I have done is right, and that all I have done is an expression of My disposition. It is not man’s doing, much less nature, that brought forth mankind, but I, who nourish every living being in creation. Without My existence, mankind will only perish and suffer the scourge of calamity. No human being will ever again see the beauteous sun and moon, or the verdant world; mankind shall encounter only the frigid night and the inexorable valley of the shadow of death. I am mankind’s only salvation. I

am mankind’s only hope and, even more, I am He on whom the existence of all mankind rests. Without Me, mankind will immediately come to a standstill. Without Me, mankind will suffer catastrophe and be trampled underfoot by all manner of ghosts, though no one takes heed of Me. I have done work that can be done by no other, and hope only that man can repay Me with some good deeds. Though but a few have been able to repay Me, I will still conclude My journey in the human world and begin the next step of My unfolding work, because all My rushing to and fro in man’s midst these many years has been fruitful, and I am very pleased. What I care about is not the number of people, but rather their good deeds. In any case, I hope that you prepare a sufficiency of good deeds for your own destination. Then will I be satisfied; otherwise, none of you can escape the disaster that will befall you. The disaster originates with Me and is of course orchestrated by Me. If you cannot appear as good in My eyes, then you will not escape suffering the disaster. In the midst of tribulation, your actions and deeds were not considered entirely appropriate, for your faith and love were hollow, and you only showed yourselves to be either timid or tough. Regarding this, I will only make a judgment of good or bad. My concern continues to be the way in which each of you acts and expresses himself, on the basis of which I shall determine your end. However, I must make this clear: Toward those who showed Me not the slightest loyalty during times of tribulation, I shall be merciful no more, for My mercy only extends so far. I have no liking, furthermore, for anyone who has once betrayed Me, much less do I like to associate with those who sell out the interests of their friends. This is My disposition, regardless of who the person may be. I must tell you this: Anyone who breaks My heart shall not receive clemency from Me a second time, and anyone who has been faithful to Me shall forever remain in My heart.

To Whom Are You Loyal?

Right now, each day you live through is crucial, and it is of the utmost importance to your destination and your fate, so you must cherish everything you have today, and treasure each minute that passes. You must carve out as much time as you can to give yourselves the greatest gains so that you will not have lived this life in vain. You may feel confused about why I speak such words. To be frank, I am not at all pleased by the behavior of any of you, for the hopes I had of you were not as you are today. Thus, I can say this: Each one of you is on the brink of danger, and your erstwhile cries for help and former aspirations to pursue the truth and seek the light are approaching their end. This is your final display of recompense, and it is something I never expected. I do not wish to speak contrary to the facts, for you have greatly disappointed Me. Perhaps you do not wish to take this lying down, do not wish to face reality—yet I must ask you this seriously: In all these years, what exactly have your hearts been filled with? To whom are they loyal? Do not say that these questions came out of nowhere, and do not ask Me why I asked such things. Know this: It is because I know you too well, care for you too much, and have invested too much of My heart in your conduct and deeds that I have called you to account without cease and borne bitter hardship. Yet you repay Me with nothing more than indifference and unbearable resignation. You have been so remiss toward Me; could it be possible that I know nothing of it? If this is what you believe, it further proves the fact that you do not truly treat Me with kindness. And so I say that you are deceiving yourselves. You are all so clever that you do not even know what you are doing—so what will you use to give an account to Me?

The question of most concern to Me is exactly to whom your hearts are loyal. I hope, too, that each of you will try to marshal your thoughts, and ask yourself to whom you are loyal and for whom you live. Perhaps you have never given careful consideration to these questions, so how about I reveal the answers to you?

Anyone with a memory will acknowledge this fact: Man lives for himself and is loyal to himself. I do not believe your answers to be entirely correct, for you each exist in your respective lives and each are struggling with your own suffering. As such, you are loyal to the people you love and the things that please you; you are not entirely loyal to yourselves. Because you are each influenced by the people, occurrences, and objects around you, you are not truly loyal to yourselves. I speak these words not to endorse being loyal to yourselves, but to expose your loyalty to any one thing, for over the course of so many years, I have never received loyalty from any of you. You have followed Me all these years, yet have never given Me one iota of loyalty. Instead, you have revolved around the people you love and the things that please you—so much so that at all times, and wherever you go, you keep them close to your hearts and have never abandoned them. Whenever you become eager or passionate about any one thing that you love, it happens while you are following Me, or even while you are listening to My words. Therefore, I say you are using the loyalty that I ask of you to instead be loyal to and cherish your "pets." Though you may sacrifice a thing or two for Me, it does not represent your all, and does not show that it is Me to whom you are truly loyal. You involve yourselves in undertakings about which you are passionate: Some people are loyal to sons and daughters, others to husbands, wives, riches, work, superiors, status, or women. You never feel weary or annoyed toward the things you are loyal to; instead, you grow ever more eager to possess these things in greater

quantity, and higher quality, and you never give up. I and My words are always pushed back behind the things you are passionate about. And you have no choice but to rank them last. There are even those who leave this last place for things they are loyal to that they have yet to discover. Never has there been the slightest trace of Me in their hearts. You may think that I ask too much of you or am wrongfully accusing you—but have you ever given any thought to the fact that while you are happily spending time with your family, you have never once been loyal to Me? At times like this, does it not pain you? When your hearts are filled with joy, and you are rewarded for your labors, do you not feel disheartened at not having furnished yourselves with sufficient truth? When have you wept for not having received My approval? You rack your brains and take great pains for the sake of your sons and daughters, yet still you are not satisfied; still you believe that you have not been diligent on their behalf, that you have not done everything you can for them. Toward Me, however, you have always been remiss and careless; I am only in your memories, but I do not endure in your hearts. My devotion and efforts forever go unfelt by you, and you have never had any appreciation of them. You merely engage in brief reflection and believe that this will suffice. Such "loyalty" is not what I have long yearned for, but that which I have long despised. Nevertheless, no matter what I say, you continue to admit only one or two things; you cannot fully accept this, for you are all very "confident," and you always pick and choose what to accept from the words I have spoken. If you are still like this today, I do have some methods for dealing with your self-confidence—and, what's more, I shall make you acknowledge that all My words are true, and that none of them distort the facts.

If I were to place some money in front of you right now and give you the freedom to choose—and if I did not condemn you for your choice—

then most of you would choose the money and forsake the truth. The better among you would give up the money and choose the truth reluctantly, while those in-between would seize the money in one hand and the truth in the other. Would your true colors thus not become self-evident? When choosing between the truth and anything to which you are loyal, you would all make this choice, and your attitude would remain the same. Is that not so? Are there not many among you who have seesawed between right and wrong? In contests between positive and negative, black and white, you are surely aware of the choices that you have made between family and God, children and God, peace and disruption, riches and poverty, status and ordinariness, being supported and being cast aside, and so on. Between a peaceful family and a broken one, you chose the former, and you did so without any hesitation; between riches and duty, you again chose the former, even lacking the will to return to shore;[a] between luxury and poverty, you chose the former; when choosing between your sons, daughters, wives and husbands, and Me, you chose the former; and between notion and truth, you once again chose the former. Faced with all manner of your evil deeds, I have simply lost faith in you. It simply astounds Me that your hearts are so resistant to being softened. Many years of dedication and effort have apparently brought Me nothing more than your abandonment and resignation, but My hopes for you grow with each passing day, for My day has been completely laid bare before everyone. Yet you persist in seeking dark and evil things, and refuse to loosen your grip on them. What, then, will be your outcome? Have you ever given careful consideration to this? If you were asked to choose again, what then would be your position? Would it still be the former? Would you still bring Me disappointment and wretched sorrow? Would your hearts still possess the sole modicum of warmth? Would you still be unaware of what to do to comfort My heart? At

this moment, what do you choose? Will you submit to My words or be averse to them? My day has been laid out before your very eyes, and what you face is a new life and a new starting point. However, I must tell you that this starting point is not the beginning of past new work, but the conclusion of the old. That is, this is the final act. I think you can all understand what is unusual about this starting point. One day soon, however, you will understand the true meaning of this starting point, so let us move past it together and welcome the finale to come! However, what continues to worry Me about you is that, when faced with injustice and justice, you always choose the former. That, though, is all in your past. I, too, hope to forget everything of your past, though this is very difficult to do. Nevertheless, I have a very good way of doing it: Let the future replace the past, and allow the shadows of your past to be dispelled in exchange for your true self of today. Thus must I trouble you to make the choice once more: To whom exactly are you loyal?

Footnotes:

a. Return to shore: a Chinese idiom, meaning “turn from one’s evil ways.”

On Destination

Whenever destination is mentioned, you treat it with special seriousness; it is, moreover, something that you are all particularly sensitive about. Some people cannot wait to knock their heads against the ground, kowtowing before God in order to obtain a good destination. I can identify with your eagerness, which does not need to be expressed in words. It is no more than that you do not want your flesh to fall into disaster, and still less do you wish to descend into everlasting punishment in the future. You only hope to allow yourselves to live a little more freely, a little more easily. And so you feel particularly agitated whenever destination is mentioned, deeply afraid that, if you are not attentive enough, you may offend God and thus be subject to the retribution you deserve. You have not hesitated to make compromises for the sake of your destination, and even the many of you who were once devious and flippant have suddenly become especially gentle and sincere; your appearance of sincerity chills people to the marrow. Nevertheless, you all have "honest" hearts, and you have consistently opened up to Me the secrets in your hearts without keeping anything back, whether it be grievance, deceit, or devotion. All in all, you have very candidly "confessed" to Me the substantive things that lie within the deepest recesses of your being. Of course, I have never skirted around such things, for to Me they have become all too familiar. You would rather enter the sea of fire for the sake of your final destination than lose a single strand of hair to gain God's approval. It is not that I am being too dogmatic with you; it is that you are too lacking in a heart of devotion to come face to face with all that I do. You may not understand what I have just said, so let Me provide you with a simple explanation: What you need is not truth and life, nor the principles of how to conduct yourselves, much less My painstaking

work. Rather, what you need is everything you possess in the flesh—wealth, status, family, marriage, and so on. You are utterly dismissive of My words and work, so I can sum up your faith in one word: perfunctory. You will go to any lengths to achieve the things to which you are absolutely devoted, but I have discovered that you would not do the same for the sake of matters concerning your belief in God. Rather, you are relatively devoted, and relatively earnest. That is why I say that those who lack a heart of utmost sincerity are failures in their belief in God. Think carefully—are there many failures among you?

You ought to know that success in belief in God is achieved as a result of people's own actions; when people do not succeed but instead fail, that too is due to their own actions, and no role is played by any other factor. I believe that you would do anything it takes to achieve something that is more difficult and entails more suffering than believing in God, and that you would treat it very seriously, so much so that you would be unwilling to tolerate any errors; these are the kinds of unremitting efforts all of you put into your own lives. You are even capable of deceiving My flesh under circumstances in which you would not deceive any member of your own family. This is your consistent behavior and the principle by which you live. Are you not still projecting a false facade to deceive Me for the sake of your destination, so that your destination may be perfectly beautiful and all that you desire? I am aware that your devotion is but temporary, as is your sincerity. Are not your resolve and the price you pay only for the sake of the present moment and not the future? You want only to exert one final effort to strive to secure a beautiful destination, with the sole aim of making a trade. You do not make this effort to avoid becoming indebted to the truth, and less still for the sake of repaying Me for the price I have paid. In short, you are willing only to employ clever stratagems to get what you want, but

not to do open battle for it. Are these not your innermost thoughts? You must not disguise yourselves, nor rack your brains over your destination to the point where you are unable to eat or sleep. Is it not true that your outcome will have already been determined in the end? You should each fulfill your own duty with open and honest hearts, and be willing to pay whatever price is necessary. As you have said, when the day comes, God will not be remiss toward anyone who has suffered or paid a price for Him. This kind of conviction is worth holding on to, and it is right that you should never forget it. Only in this way can I put My mind at ease about you. Otherwise, you will forever be people about whom I cannot put My mind at ease, and you will forever be the objects of My distaste. If all of you can follow your conscience and give your all for Me, sparing no effort for My work, and devoting the energy of a lifetime to My gospel work, then will My heart not often leap for joy on your account? This way, I will be able to put My mind entirely at ease regarding you, won't I? It is a shame that what you can do is but a pitifully tiny part of what I expect. This being the case, how can you have the gall to seek from Me what you hope for?

Your destination and your fate are very important to you—they are of grave concern. You believe, if you do not do things with great care, it will mean that you cease to have a destination, that you have destroyed your own fate. But has it ever occurred to you that people who expend effort solely for the sake of their destination are toiling in vain? Such efforts are not genuine—they are fakery and deceit. If that is the case, then those who work only for the sake of their destination are on the threshold of their final defeat, for failure in one's belief in God is caused by deceit. I have previously said that I do not like to be flattered or fawned on, or treated with enthusiasm. I like honest people to face up to My truth and My expectations. Even more, I like it when people are able to show the utmost

care and consideration for My heart, and when they are even capable of giving up everything for My sake. Only in this way can My heart be comforted. Right now, how many things are there about you that I dislike? How many things are there about you that I like? Can it be that none of you has realized all the different manifestations of ugliness you have put forth for the sake of your destination?

In My heart, I do not wish to be hurtful to any heart that is positive and aspires upward, and still less do I wish to dampen the energy of anyone who is faithfully doing his duty. Nonetheless, I must remind each of you of your inadequacies and of the filthy soul that lies in the deepest recesses of your hearts. I do so in the hope that you will be able to offer up your true heart in coming face to face with My words, because what I hate most is people's deceit toward Me. I only hope that, in the last stage of My work, you will be able to give your most outstanding performance, and that you will devote yourselves wholeheartedly, no longer half-hearted. Of course, I also hope that you can all have a good destination. Nevertheless, I still have My requirement, which is for you to make the best decision in offering up to Me your sole and final devotion. If someone does not have that sole devotion, then he is surely a treasured possession of Satan, and I will no longer keep him to use but send him home to be looked after by his parents. My work is a great help to you; what I hope to get from you is a heart that is honest and that aspires upward, but so far My hands remain empty. Think about it: If one day I am still so aggrieved, beyond the scope of words to tell, what will My attitude toward you be then? Will I be as amiable to you then as I am now? Will My heart be as serene then as it is now? Do you understand the feelings of a person who, having painstakingly tilled the field, has not harvested a single grain? Do you understand how greatly a person's heart is injured when he has been dealt a great blow? Can you taste

the bitterness of a person, once so full of hope, who has had to part on bad terms? Have you seen the wrath issuing forth from a person who has been provoked? Can you know the eagerness for revenge of a person who has been treated with enmity and deceit? If you understand the mentality of these people, then I think it should not be difficult for you to imagine the attitude God will have at the time of His retribution! Finally, I hope you all put in serious effort for the sake of your own destination, though you had better not employ deceitful means in your efforts, or else I will continue to be disappointed with you in My heart. And what does such disappointment lead to? Are you not fooling yourselves? Those who take thought for their destination yet ruin it are the people least able to be saved. Even if he were to become exasperated and enraged, who would take pity on such a person? In sum, I still wish for you to have a destination that is both suitable and good, and, even more, I hope that none of you will fall into disaster.

Three Admonitions

As a believer in God, you should be loyal to none other than Him in all things, and be able to align with His intentions in all things. Nevertheless, though everyone understands this message, because of the sundry difficulties of man—because of his ignorance, absurdity, and corruption, for example—these truths, which are the most apparent and basic of all, are not wholly evident in him, and so, before your end becomes set in stone, I ought first to tell you a few things that are of the utmost importance to you. Before I continue, you should first understand this: The words I speak are truths directed at all mankind; they are not addressed only to a specific person or type of person. Therefore, you should concentrate on comprehending My words from the standpoint of the truth, and must have an attitude of undivided attention and sincerity; do not ignore a single word or truth that I speak, and do not treat all of the words I speak lightly. In your lives, I see that you have done much that is irrelevant to the truth, and so I expressly ask that you become servants of the truth, that you not be enslaved by wickedness and ugliness, and that you do not trample on the truth or defile any corner of the house of God. This is My admonition to you. Now I shall speak of the topic at hand.

First, for the sake of your fate, you should seek the approval of God. This is to say, since you acknowledge that you are a member of the house of God, you ought then to bring peace of mind to God and satisfy Him in all things. You must, in other words, be principled in your actions and conform to the truth in them. If this is beyond you, then you shall be spurned by God and rejected by every man. Once you have fallen into such a predicament, you cannot then be counted among the house of God, which is precisely what it is meant by not being approved of by God.

Secondly, you ought to know that God likes those who are honest. In essence, God is faithful, and so His words can always be trusted; His actions, furthermore, are faultless and unquestionable, which is why God likes those who are absolutely honest with Him. Honesty means giving your heart to God, being genuine with God in all things, being open with Him in all things, never hiding the facts, not trying to deceive those above and below you, and not doing things only to curry favor with God. In short, to be honest is to be pure in your actions and words, and to deceive neither God nor man. What I say is very simple, but to you it is doubly arduous. Many people would rather be condemned to hell than speak and act honestly. Little wonder that I have other treatment in store for those who are dishonest. Of course, I know full well how difficult it is for you to be honest. Because you are all so clever, so good at measuring people with your own petty yardstick, this makes My work much simpler. And since you each hug your secrets to your bosom, well then, I shall send you, one by one, into disaster to be "schooled" by fire, so that thereafter you may become dead set on your belief in My words. Ultimately, I shall wrest from your mouth the words "God is a faithful God," whereupon you shall beat upon your breast and lament, "Deceitful is the heart of man!" What will be your state of mind at this time? I imagine you will not be as triumphant as you are now. And much less will you be as "profound and abstruse" as you are now. In the presence of God, some people are all prim and proper, they take pains to be "well-behaved," yet they bare their fangs and brandish their claws in the presence of the Spirit. Would you number such people among the ranks of the honest? If you are a hypocrite, someone who is skilled in "interpersonal relations," then I say that you are definitely someone who tries to trifle with God. If your words are riddled with excuses and valueless justifications, then I say that you are someone who is loath to put the truth

into practice. If you have many confidences that you are reluctant to share, if you are highly averse to laying bare your secrets—your difficulties—before others to seek the way of the light, then I say that you are someone who will not attain salvation easily, and who will not easily emerge from the darkness. If seeking the way of the truth pleases you well, then you are someone who dwells always in the light. If you are very glad to be a service-doer in the house of God, working diligently and conscientiously in obscurity, always giving and never taking, then I say that you are a loyal saint, because you seek no reward and are simply being an honest person. If you are willing to be candid, if you are willing to expend your all, if you are able to sacrifice your life for God and stand firm in your testimony, if you are honest to the point where you know only to satisfy God and not to consider yourself or take for yourself, then I say that such people are those who are nourished in the light and who shall live forever in the kingdom. You should know whether there is true faith and true loyalty within you, whether you have a record of suffering for God, and whether you have wholly submitted to God. If you lack these, then there remains within you rebelliousness, deceitfulness, greed, and complaint. As your heart is far from honest, you have never received recognition from God and never lived in the light. How one's fate will work out in the end hinges upon whether they have an honest and blood-red heart, and whether they have a pure soul. If you are someone who is very dishonest, someone with a heart of malice, someone with an unclean soul, then you are sure to end up in the place where man is punished, as is written in the record of your fate. If you claim to be very honest, and yet never manage to act in accordance with the truth or to speak a word of truth, then are you still waiting for God to reward you? Do you still hope for God to regard you as the apple of His eye? Is

such thinking not preposterous? You deceive God in all things; how could the house of God accommodate one such as you, whose hands are unclean?

The third thing I want to tell you is this: Every person, in the course of living their life of faith in God, has done things that resist and deceive God. Some misdeeds need not be recorded as an offense, but some are unforgivable; for there are many deeds that violate the administrative decrees, which offend the disposition of God. Many who are concerned about their own fates may ask what these deeds are. You should know that you are arrogant and haughty by nature, and unwilling to submit to the facts. For this reason, I shall tell you bit by bit after you have reflected upon yourselves. I exhort you to get a better understanding of the content of the administrative decrees, and to make an effort to know the disposition of God. If not, you will find it difficult to keep your lips sealed, your tongues will wag too freely with high-sounding talk, and you will unwittingly offend the disposition of God and fall into the darkness, losing the presence of the Holy Spirit and the light. Because you are unprincipled in your actions, because you do and say that which you should not, you shall receive a fitting retribution. You should know that though you are unprincipled in word and deed, God is highly principled in both. The reason you receive retribution is because you have offended God, not a person. If, in your life, you commit many offenses against the disposition of God, then you are bound to become a child of hell. To man it may appear that you have only committed a few deeds that are at odds with the truth, and nothing more. Are you aware, however, that in the eyes of God you are already someone for whom there is no more sin offering? Because you have violated the administrative decrees of God more than once and have, moreover, shown no sign of repentance, there is no other recourse but for you to plunge into hell, where God punishes man. A small number of

people, while following God, committed some deeds that violated principles, but after being pruned and given guidance, they gradually discovered their own corruption, thereafter entered on the right track of reality, and they remain well-grounded today. Such people are those who shall remain in the end. Nevertheless, it is the honest that I seek; if you are an honest person and someone who acts according to principle, then you can be a confidant of God. If in your actions you do not offend the disposition of God, and seek the intentions of God, and have a God-fearing heart, then your faith is up to the standard. Whoever does not fear God and does not have a heart that trembles in horror is highly likely to violate the administrative decrees of God. Many serve God on the strength of their passion but have no understanding of the administrative decrees of God, still less any inkling of the implications of His words. And so, with their good intentions, they often wind up doing things that disturb God's management. In serious cases, they are thrown out, deprived of any further chance of following Him, and are cast into hell, all association with God's house at an end. These people work in the house of God on the strength of their ignorant good intentions, and end by angering God's disposition. People bring their ways of serving officials and lords to the house of God and try to put them into play, vainly thinking that they can be applied with effortless ease here. Never do they imagine that God has not the disposition of a lamb, but that of a lion. Therefore, those associating with God for the first time are unable to communicate with Him, for the heart of God is unlike that of man. Only after you understand many truths can you continuously come to know God. This knowledge is not made up of words and doctrines but can be used as a treasure by means of which you enter into close confidence with God, and as proof that He delights in you. If you lack the reality of knowledge and are not equipped with the truth, then your

passionate service can only bring upon you the loathing and abhorrence of God. By now you should have figured out that belief in God is no mere study in theology!

Though the words with which I admonish you are brief, all that I have described is what is most lacking in you. You should know that what I speak of now is for the sake of My final work among man, for the sake of determining man’s ending. I do not wish to do much more work that serves no purpose, nor do I wish to continue guiding those people who are as hopeless as rotten wood, much less to continue leading those who secretly harbor ill intentions. Perhaps one day you will understand the earnest intentions behind My words and the contributions I have made for mankind. Perhaps one day you will grasp the message that enables you to decide your own ending.

Transgressions Will Lead Man to Hell

I have given you many warnings and bestowed upon you many truths intended to conquer you. By now, you all feel significantly more enriched than you did in the past, have come to understand many principles of how a person should be, and you have come to possess so much of the common sense that faithful people should have. All of this is the harvest you have reaped over the course of many years. I do not deny your achievements, but I must also say quite frankly that I also do not deny the numerous rebellions and betrayals you have committed against Me over these many years, for there is not one saint among you. You are, without exception, people who have been corrupted by Satan; you are enemies of Christ. To date, your transgressions and rebellions have been too numerous to count, so it can hardly be considered strange that I am always badgering you. I do not wish to coexist with you in this manner—but for the sake of your futures, for the sake of your destinations, I will, here and now, nag you once more. I hope you will indulge Me and, moreover, that you will be able to believe My every utterance and appreciate the deep implications of My words. Do not doubt what I say, let alone pick up My words as you wish and toss them aside at will; this I find intolerable. Do not judge My words, and still less should you take them lightly or say that I am always testing you or, worse, that what I have told you is inaccurate. These things I also find intolerable. Because you treat Me and what I say with such suspicion, never taking My words on board and ignoring Me, I tell each of you in all seriousness: Do not link what I say with philosophy; do not link My words with the lies of a trickster. Much less should you respond to My words with contempt. Perhaps no one in the future will be able to tell you what I am telling you, or speak to you so charitably, or, still less, walk you through these points as

patiently. You will spend those days to come recalling the good times, or sobbing out loud or groaning in pain, or you will be living through dark nights without the provision of a shred of truth or life, or just waiting hopelessly, or dwelling in such bitter regret that you lose all reason…. Virtually none of you can escape these possibilities. Because none of you occupy a seat from which you truly worship God, but immerse yourselves in the world of licentiousness and evil, mixing into your beliefs, into your spirits, souls, and bodies, so many things that have nothing to do with life and truth and which actually are in opposition to them. Therefore, what I hope of you is a path for you to obtain the light. My sole hope is that you can become capable of caring for yourselves, of taking care of yourselves, and that you do not place so much emphasis on your destination while viewing your behavior and transgressions with indifference.

For a long time, people who believe in God have all been earnestly hoping for a beautiful destination, and all of God's believers hope that good fortune will suddenly come to them. They all hope that before they know it, they will find themselves peacefully seated at one place or another in heaven. But I say that these people, with their lovely thoughts, have never known whether they are qualified to receive such good fortune that falls down from heaven or even to sit on a seat there. You, at present, have a good knowledge of yourselves, yet you still hope to escape the disasters of the last days and the hand of the Almighty when He punishes the evil ones. It seems as though having sweet dreams and wanting things just how they like is a common feature of all people whom Satan has corrupted, and not some stroke of genius by any lone individual. Even so, I still wish to put an end to these extravagant desires of yours, as well as your eagerness to gain blessings. Given that your transgressions are numerous, and that the fact of your rebelliousness is ever-growing, how can these things fit with your

lovely blueprints for the future? If you want to make mistakes as you please, with nothing holding you back, yet at the same time you still want your dreams to come true, then I urge you to continue in your stupor and never wake up—for yours is an empty dream and in the presence of the righteous God, He will not make an exception for you. If you simply want your dreams to come true, then never dream; rather, forever face the truth and the facts. This is the only way that you can be saved. What, in concrete terms, are the steps of this method?

First, take a look at all your transgressions, and examine any behavior and thoughts you have that do not conform to the truth.

This is one thing that you can do easily, and I believe that all intelligent people are able to do this. However, those who never know what is meant by transgression and truth are the exception, because on a fundamental level, they are not intelligent people. I am talking to people who have been approved by God, are honest, have not seriously violated any administrative decrees, and can easily discern their own transgressions. Though this one thing I require of you is easy to accomplish, it is not the only thing that I require of you. No matter what, I hope that you will not laugh in private at this requirement, and especially that you will not look down on it or take it lightly. You should treat it seriously, and not dismiss it.

Secondly, for each of your transgressions and rebellions, you should look for a corresponding truth, and then use these truths to resolve those issues. After that, replace your transgressive acts and rebellious thoughts and acts with the practice of the truth.

Thirdly, you should be an honest person, not someone who is always being clever and constantly deceitful. (Here I am asking you again to be an honest person.)

If you can accomplish all three of these things, then you are one of the fortunate—a person whose dreams come true and who receives good fortune. Perhaps you will treat these three unappealing requirements seriously, or perhaps you will treat them irresponsibly. Whichever, My purpose is to fulfill your dreams and put your ideals into practice, not to make fun of you or to make a fool out of you.

My demands may be simple, but what I am telling you is not so simple as one plus one equals two. If all you do is to talk casually about this, or ramble on about empty, high-sounding statements, then your blueprints and your wishes will forever be but a blank page. I will have no sense of pity for those of you who suffer for so many years and work so hard, yet have nothing to show for it. On the contrary, I will treat those who have not met My demands with punishment, not rewards, much less any sympathy. You might imagine that, having been a follower for so many years, you have put in hard work no matter what, and you should be granted a bowl of rice in God's house just for being a laborer. I would say that the majority of you think this way, for you have always pursued the principle of how to take advantage of things and not be taken advantage of. Thus, I am telling you now in all seriousness: I do not care how meritorious your hard work is, how impressive your qualifications, how closely you follow Me, how renowned you are, or how much you have improved your attitude; as long as you have not met My demands, you will never be able to win My praise. Write off all those ideas and calculations of yours as soon as possible, and start treating My requirements seriously; otherwise, I will turn everyone to ash in order to bring an end to My work and, at worst turn My years of work and suffering into nothing, for I cannot bring My enemies and those people who reek of evil and have Satan's appearance into My kingdom or take them into the next age.

I have a lot of hopes. I hope you can conduct yourselves in a proper and well-behaved manner, faithfully perform your duty, possess truth and humanity, be people who can give up everything they have and even their lives for God, and so on. All of these hopes stem from your insufficiencies and your corruption and rebelliousness. If none of the conversations that I have had with you has been sufficient to attract your attention, then it is likely that all I can do now is to say no more. However, you understand what the results of that would be. It is not often that I rest, so if I do not speak, I will do something for people to look at. I could make someone's tongue rot, or cause someone to die dismembered, or give people nerve abnormalities and cause them to look hideous in so many ways. Then again, I could make people endure torments I have brewed up specifically for them. This way I would feel glad, very happy, and greatly pleased. It has always been said that "Good is repaid with good, and evil with evil," so why not now? If you wish to oppose Me, and make some judgment about Me, then I will rot your mouth, and that will delight Me to no end. This is because ultimately, what you have done is not the truth, still less has it anything to do with life, whereas everything that I do is the truth; all My actions are relevant to the principles of My work and the administrative decrees that I set forth. Therefore, I urge each of you to accumulate some virtue, stop committing so much evil, and heed My demands in your free time. I then will feel joyful. If you were to contribute (or donate) to truth even one-thousandth of the effort that you put into the flesh, then I say you would not frequently make transgressions and have rotted mouths. Is this not obvious?

The more transgressions you commit, the fewer opportunities you will have to obtain a good destination. Conversely, the fewer transgressions you make, the better your chances become of being praised by God. If your

transgressions increase to the point that it is impossible for Me to forgive you, then you will have utterly wasted your chances of being forgiven. As such, your destination will not be above, but below. If you do not believe Me, then be bold and do wrong, and see what that gets you. If you are a person whose practice of the truth is very earnest, then you surely will have an opportunity to be forgiven for your transgressions, and you will rebel less and less frequently. If you are a person who is unwilling to practice the truth, then your transgressions before God will surely increase in number and you will rebel more and more frequently, until you reach the limit, which will be the time of your total destruction. This will be when your pleasant dream of receiving blessings will be ruined. Do not regard your transgressions as the mere mistakes of an immature or foolish person; do not use the excuse that you did not practice the truth because your poor caliber had made it impossible to do so. Moreover, do not simply regard the transgressions you have committed as the acts of someone who did not know any better. If you are good at forgiving yourself and treating yourself with generosity, then I say you are a coward who will never gain the truth, nor will your transgressions ever cease to haunt you; they will keep you from ever meeting the demands of the truth, and cause you to forever remain a loyal companion of Satan. My advice to you is still this: Do not pay attention only to your destination while failing to notice your hidden transgressions; take transgressions seriously, and do not overlook any of them out of concern for your destination.

It Is Very Important to Understand God's Disposition

There are many things I hope for you to achieve, yet not all of your actions, not everything about your lives, are able to fulfill what I ask, so I have no choice but to come straight to the point and explain to you My intentions. Given that your discernment is poor and your appreciation is likewise poor, you are almost utterly ignorant of My disposition and essence—and thus it is a matter of urgency that I inform you about them. No matter how much you previously understood, regardless of whether you wish to understand these issues, I must still explain them to you in detail. These issues are not entirely foreign to you, yet you lack much understanding, much familiarity, with the meaning contained within them. Many of you have only some dim understanding, and a partial and incomplete one at that. To help you to better practice the truth—to better practice My words—I think these are the issues you must be aware of first and foremost. If not, your faith will remain vague, hypocritical, and filled with the trappings of religion. If you do not understand the disposition of God, then it will be impossible for you to do the work you should do for Him. If you do not know the essence of God, then it will be impossible for you to have fear and dread of Him; instead, there will be only heedless perfunctoriness and prevarication, and moreover, incorrigible blasphemy. Although understanding God's disposition is indeed important, and knowing God's essence cannot be overlooked, no one has ever thoroughly examined or delved into these issues. It is plain to see that you have all dismissed the administrative decrees I have issued. If you do not understand the disposition of God, then you will be very likely to offend His disposition. Offending His disposition is tantamount to provoking the ire of

God Himself, in which case the ultimate fruit of your actions will be the violation of the administrative decrees. Now you should realize that when you know God's essence, so too can you understand His disposition—and when you understand His disposition, so too will you have understood the administrative decrees. Needless to say, much of what is contained within the administrative decrees touches upon the disposition of God, but not all of His disposition is expressed within the administrative decrees; hence, you must go a step further in developing your understanding of God's disposition.

I speak with you today not as in ordinary conversation, so it behooves you to approach My words carefully and, moreover, to reflect deeply upon them. What I mean by this is that you have devoted too little effort to the words I have spoken. You are even less willing to ponder the disposition of God; seldom does anyone put effort into it. For this reason I say that your faith is nothing more than grandiloquence. Even now, not a single one of you has dedicated any serious effort to your most vital weakness. You have let Me down after all the pains I have taken for you. No wonder that you have no regard for God and your lives are devoid of truth. How can such people be deemed saints? Heaven's law will not tolerate such a thing! Since you have so little understanding of this, I have no choice but to expend more breath.

The disposition of God is a subject that seems very abstract to everyone and is, moreover, one that is not easy for anyone to accept, for His disposition is unlike a human being's personality. God, too, has His own emotions of joy, anger, sorrow, and happiness, but these emotions differ from those of man. God is what He is and He has what He has. All that He expresses and reveals are representations of His essence and of His identity. What He is and what He has, as well as His essence and identity, are things

that cannot be replaced by any man. His disposition encompasses His love for mankind, solace of mankind, hatred of mankind, and even more, a thorough understanding of mankind. The personality of man, however, may be optimistic, lively, or unfeeling. The disposition of God is one that belongs to the Sovereign of all things and living beings, to the Lord of all creation. His disposition represents honor, power, nobility, greatness, and most of all, supremacy. His disposition is the symbol of authority, the symbol of all that is just, the symbol of all that is beautiful and good. More than that, it is a symbol of Him who cannot be overcome or invaded by the darkness and any enemy force, as well as a symbol of Him who cannot be offended (nor will He tolerate being offended) by any created being. His disposition is the symbol of the highest power. No person or persons can or may disturb His work or His disposition. But the personality of man is no more than a mere symbol of the slight superiority of man over beast. Man in and of himself has no authority, no autonomy, and no ability to transcend the self, but is in his essence one who cowers at the mercy of all manner of people, events, and things. The joy of God is due to the existence and emergence of justice and light, because of the destruction of darkness and evil. He takes delight in bringing the light and a good life to mankind; His joy is a just joy, a symbol of the existence of all that is positive and, even more, a symbol of auspiciousness. The anger of God is due to the harm that the existence and disturbance of injustice brings upon His mankind, because of the existence of evil and darkness, because of the existence of things that drive out the truth, and even more, because of the existence of things that oppose what is good and beautiful. His anger is a symbol that all things negative no longer exist and, even more than that, it is a symbol of His holiness. His sorrow is due to mankind, for whom He has hopes but who has fallen into darkness, and it is because the work He does on man does

not meet His intentions, because the mankind He loves cannot all live in the light. He feels sorrow for the innocent mankind, for the honest but ignorant man, and for the man who is good but lacking in his own views. His sorrow is a symbol of His goodness and of His mercy, a symbol of beauty and of kindness. His happiness, of course, comes from defeating His enemies and gaining the good faith of man. More than this, it arises from the expulsion and destruction of all enemy forces, and because mankind receives a good and peaceful life. The happiness of God is unlike the joy of man; rather, it is the feeling of garnering good fruits, a feeling even greater than joy. His happiness is a symbol of mankind breaking free of suffering from this time forth, and a symbol of mankind entering a world of light. The emotions of mankind, on the other hand, all arise for the sake of his own interests, not for justice, light, or what is beautiful, and least of all for the grace bestowed by Heaven. The emotions of mankind are selfish and belong to the world of darkness. They do not exist for the sake of the will, much less for the plan of God, and so man and God can never be spoken of in the same breath. God is forever supreme and ever honorable, while man is forever base, forever worthless. This is because God is forever making sacrifices and devoting Himself to mankind, whereas man forever takes and strives only for himself; God is forever taking pains for mankind's survival, yet man never contributes anything for the sake of justice or the light, and even if man makes an effort for a time, it cannot withstand a single blow, for the effort of man is always for his own sake and not for others; man is always selfish, while God is forever selfless; God is the source of all that is just, good, and beautiful, while man is he who succeeds to and expresses all ugliness and evil; God will never alter His essence of justice and beauty, yet man is perfectly capable, at any time and in any situation, of betraying justice and straying far from God.

Every sentence I have spoken contains within it the disposition of God. You would do well to ponder My words carefully, and you will surely profit greatly from them. The essence of God is very difficult to grasp, but I trust that you all have at least some idea about the disposition of God. I hope, then, that you will have more to show Me of things you have done that do not offend the disposition of God. Then will I be reassured. For example, keep God in your heart at all times. When you act, do so according to His words. Seek out His intentions in all things, and refrain from doing that which disrespects and dishonors God. Even less should you put God in the back of your mind to fill the future void in your heart. If you do this, you will have offended the disposition of God. Again, supposing you never make blasphemous remarks or complaints against God throughout your life, and again, supposing you are able to discharge properly all that He has entrusted to you and also to submit to all His words throughout your life, then you will have avoided transgressing against the administrative decrees. For example, if you have ever said, "Why do I not think that He is God?" "I think that these words are nothing more than some enlightenment of the Holy Spirit," "In my opinion, not everything God does is necessarily right," "The humanity of God is not superior to mine," "The words of God are simply not believable," or other such judgmental remarks, then I exhort you to confess and repent your sins more often. Otherwise, you will never have a chance at forgiveness, for you offend not a man, but God Himself. You may believe that you are judging a man, but the Spirit of God does not consider it that way. Your disrespect of His flesh is equal to disrespecting Him. This being so, have you not offended God's disposition? You must remember that all that is done by the Spirit of God is done in order to safeguard His work in the flesh and in order that this work be done well. If you neglect this, then I say that you are someone who will never be able to

succeed in believing in God. For you have provoked the wrath of God, and so He shall use fitting punishment to teach you a lesson.

Coming to know the essence of God is no trifling matter. You must understand His disposition. In this way, you will, gradually and unknowingly, come to know the essence of God. When you have entered into this knowledge, you will find yourself stepping into a higher and more beautiful state. In the end, you will come to feel ashamed of your hideous soul, and, moreover, will feel that there is nowhere to hide from your shame. At that time, there will be less and less in your conduct to offend the disposition of God, your heart will come closer and closer to that of God, and a love for Him will gradually grow in your heart. This is a sign of mankind entering a beautiful state. But as yet, you have not attained this. As you all rush about for the sake of your destiny, who has any interest in trying to know the essence of God? Should this continue, you will unknowingly transgress against the administrative decrees, for you understand far too little of the disposition of God. So is not what you do now laying down a foundation for your offenses against the disposition of God? That I ask you to understand the disposition of God is not divorced from My work. For if you transgress against the administrative decrees often, who among you will escape punishment? Would My work then not have been entirely in vain? Therefore, I still ask that, in addition to scrutinizing your own conduct, you be cautious in the steps you take. This is the higher demand that I make of you, and I hope that you will all consider it carefully and give it your earnest regard. Should a day come when your actions provoke Me to a towering rage, then the consequences will be yours alone to consider, and there will be no one else to bear the punishment in your place.

How to Know the God on Earth

You all wish to be rewarded before God and favored by God; everyone hopes for such things when they start believing in God, for everyone is preoccupied with the pursuit of higher things, and no one wants to fall behind others. This is just how people are. Precisely for this reason, many among you are constantly trying to curry favor with the God in heaven, yet in truth, your loyalty and candor toward God are far less than your loyalty and candor to yourselves. Why do I say this? Because I do not acknowledge your loyalty to God at all and, furthermore, because I deny the existence of the God that is in your hearts. Which is to say, the God that you worship, the vague God that you admire, does not exist at all. The reason I can say this so definitively is that you are too far from the true God. The reason for your loyalty is the idol within your hearts; as for Me, meanwhile, the God whom you look upon as neither great nor small, you merely acknowledge with words. When I say you are far from God, I mean that you are distant from the true God, while the vague God seems near at hand. When I say, "not great," it is in reference to how the God that you believe in this day appears to merely be a person without great abilities, a person who is not very lofty. And when I say "not small," this means that, although this person cannot summon the wind and command the rain, He is nonetheless able to call upon the Spirit of God to do work that shakes the heavens and earth, leaving people completely confounded. Outwardly, you all appear highly obedient to this Christ on earth, yet in essence, you do not have faith in Him, nor do you love Him. Which is to say, the one you truly believe in is that vague God of your own feelings, and the one you truly love is the God you yearn for night and day, yet have never seen in person. Toward this Christ, your faith is but fractional, and your love nothing. Faith means

belief and trust; love means adoration and admiration in one's heart, never parting. Yet your faith in and love of the Christ of today fall far short of this. When it comes to faith, how do you have faith in Him? When it comes to love, in what way do you love Him? You have simply no understanding of His disposition, still less do you know His essence, so how do you have faith in Him? Where is the reality of your faith in Him? How do you love Him? Where is the reality of your love for Him?

Many have followed Me without hesitation to this day. So, too, have you suffered much fatigue over the past several years. The innate character and habits of each of you I have grasped with crystal clarity; interacting with every one of you has been tremendously arduous. The pity is that, though I have grasped much about you, you understand nothing of Me. No wonder people say you fell for someone's trick during a moment of confusion. Indeed, you understand nothing of My disposition, much less can you fathom what is in My mind. Today, your misunderstandings about Me are snowballing, and your faith in Me remains a confused faith. Instead of saying that you have faith in Me, it would be more apt to say that you are all trying to curry favor with Me and toady up to Me. Your motives are very simple: I will follow whoever can reward me, and I will believe in whoever allows me to escape the great disasters, whether he be God or any certain God. None of this is of any concern to me. There are many such people among you, and this state is very serious. If, one day, there were a test of how many among you had faith in Christ because of insight into His essence, then I am afraid that not a single one of you would be satisfactory to Me. So it would not hurt for each of you to consider this question: The God you believe in is vastly different from Me, and this being so, what then is the essence of your faith in God? The more you believe in your so-called God, the further you stray from Me. What, then, is the essence of this issue?

It’s certain that none of you has ever considered such a question, but has the gravity of it occurred to you? Have you given thought to the consequences of continuing to believe in this way?

Today, you face many issues, and not one of you is adept at problem-solving. Should this situation continue, the only ones who stand to lose are yourselves. I will help you to identify the issues, but solving them is up to you.

I take pleasure in those who are not suspicious of others, and I like those who readily accept the truth; toward these two kinds of people I show great care, for in My eyes they are honest people. If you are deceitful, then you will be guarded and suspicious toward all people and matters, and thus your faith in Me will be built upon a foundation of suspicion. I could never acknowledge such faith. Lacking true faith, you are even more devoid of true love. And if you are liable to doubt God and speculate about Him at will, then you are, without question, the most deceitful of all people. You speculate whether God can be like man: unpardonably sinful, of petty character, devoid of fairness and reason, lacking a sense of justice, given to vicious tactics, treacherous and cunning, pleased by evil and darkness, and so on. Is not the reason that people have such thoughts because they lack the slightest knowledge of God? Such faith is nothing short of sin! There are even some who believe that the ones who please Me are precisely those who flatter and bootlick, and that those lacking in such skills will be unwelcome in the house of God and will lose their place there. Is this the only knowledge you have acquired after all these years? Is this what you have gained? And your knowledge of Me does not stop at these misunderstandings; even worse is your blasphemy against God’s Spirit and vilification of Heaven. This is why I say that such faith as yours will only cause you to stray further from Me and be in greater opposition against Me.

Throughout many years of work, you have seen many truths, but do you know what My ears have heard? How many among you are willing to accept the truth? You all believe you are willing to pay the price for the truth, but how many of you have truly suffered for the truth? There is nothing but unrighteousness in your hearts, which makes you think that everyone, no matter who they are, is equally deceitful and crooked—to the point that you even believe that God incarnate could, like a normal person, be without a kind heart or benevolent love. More than that, you believe that a noble character and a merciful, benevolent nature exist only within the God in heaven. You believe that such a saint does not exist, that only darkness and evil reign on earth, while God is something with which people entrust their longing for the good and beautiful, a legendary figure fabricated by them. In your minds, the God in heaven is very upstanding, righteous, and great, worthy of worship and admiration; this God on earth, meanwhile, is but a substitute, and an instrument, of the God in heaven. You believe this God could not be the equal of the God in heaven, much less be mentioned in the same breath as Him. When it comes to the greatness and honor of God, they belong to the glory of the God in heaven, but when it comes to the nature and the corruption of man, they are attributes in which the God on earth has a part. The God in heaven is eternally lofty, while the God on earth is forever insignificant, weak, and incompetent. The God in heaven is not given to fleshly feelings, only righteousness, while the God on earth only has selfish motives and is without any fairness or reason. The God in heaven has not the slightest crookedness and is forever faithful, while the God on earth always has a dishonest side. The God in heaven loves man dearly, while the God on earth shows man inadequate care, even neglecting him entirely. This fallacious knowledge has long been kept within your hearts and may also be perpetuated in the future. You regard all

deeds of Christ from the standpoint of the unrighteous and evaluate all His work, as well as His identity and essence, from the perspective of the evil. You have made a grave mistake and done that which has never been done by those coming before you. That is, you serve only the lofty God in heaven with a crown upon His head, and never attend to the God whom you regard as so insignificant that He is invisible to you. Is this not your sin? Is this not a classic example of your offense against the disposition of God? You worship the God in heaven. You adore lofty images and esteem those distinguished for their eloquence. You are gladly commanded by the God that fills your hands with riches, and crave the God who can fulfill your every desire. The only One you do not worship is this God who is not lofty; the only thing you hate is association with this God whom no man can regard highly. The only thing you are unwilling to do is to serve this God who has never given you a single penny, and the only One who is unable to make you yearn for Him is this unlovely God. This God cannot enable you to broaden your horizons, to feel as if you have found a treasure, much less fulfill what you wish. Why, then, do you follow Him? Have you given thought to questions like this? What you do does not merely offend this Christ; more importantly, it offends the God in heaven. This is not, I think, the purpose of your faith in God!

You long for God to delight in you, yet you are far from God. What is the matter here? You accept only His words, but not His pruning, much less are you able to accept His every arrangement, to have complete faith in Him. What, then, is the matter here? In the final analysis, your faith is an empty eggshell, one that could never produce a chick. For your faith has not brought you the truth or given you the life, but has instead given you an illusory sense of sustenance and hope. It is this sense of sustenance and hope that is your aim in believing in God, not the truth and the life. Thus do

I say that the course of your faith in God has been none other than trying to curry the favor of God through servility and shamelessness, and can in no way be deemed true faith. How could a chick be born of faith such as this? In other words, what can faith such as this accomplish? The purpose of your faith in God is to use Him to achieve your own aims. Is this not further a fact of your offense against the disposition of God? You believe in the existence of the God in heaven and deny that of the God on earth, yet I do not recognize your views; I approve of only those who serve the God on earth with their feet placed firmly on the ground, but never those who never acknowledge the Christ who is on earth. No matter how loyal such people are to the God in heaven, in the end they will not escape My hand that punishes the evil. These people are the evil; they are the evil ones who oppose God and have never gladly submitted to Christ. Of course, their number includes all those who do not know and, further, do not acknowledge Christ. Do you believe that you can act as you please toward Christ as long as you are loyal to the God in heaven? Wrong! Your ignorance of Christ is ignorance of the God in heaven. No matter how loyal you are to the God in heaven, it is merely empty talk and pretense, for the God on earth is not only instrumental in man receiving the truth and having more profound knowledge, but more than that is instrumental in the condemnation of man and afterward in seizing the facts to punish the evil. Have you understood the beneficial and harmful outcomes here? Have you experienced them? I wish for you one day soon to understand this truth: To know God, you must know not only the God in heaven but, even more importantly, the God on earth. Do not get your priorities confused or allow the secondary to supersede the principal. Only in this way can you truly build a good relationship with God, become closer to God, and bring your heart closer to Him. If you have been of the faith for many years and have

long associated with Me, yet remain distant from Me, then I say it must be that you often offend the disposition of God, and your end will be very difficult to reckon. If the many years of association with Me have not only failed to change you into a person possessed of humanity and the truth, but, moreover, have ingrained your evil ways into your nature, and you not only have twice as much arrogance as before, but your misunderstandings of Me have also multiplied, such that you come to regard Me as your little sidekick, then I say that your affliction is no longer skin deep but has penetrated to your very bones. All that remains is for you to wait for your funeral arrangements to be made. You need not beseech Me then to be your God, for you have committed a sin deserving of death, an unforgivable sin. Even if I could have mercy on you, the God in heaven will insist on taking your life, for your offense against the disposition of God is no ordinary problem, but one of a very grave nature. When the time comes, do not blame Me for not telling you beforehand. It all comes back to this: When you associate with Christ—the God on earth—as an ordinary person, that is, when you believe that this God is nothing but a person, it is then that you shall perish. This is My only admonishment to you all.

A Very Serious Problem: Betrayal (1)

Very soon, My work will be finished, and many years together have become an unbearable memory. I have unceasingly repeated My words and constantly unfurled My new work. Of course, My advice is a necessary component of each piece of work that I do. Without My counsel, you would all wander astray and even find yourselves completely at a loss. My work is now about to finish and in its final stage. I still wish to do the work of giving counsel, that is, to offer words of advice for you to hear. I hope only that you are able not to let the pains I have taken go to waste, and, more than that, that you can understand the thoughtful care I have taken, and treat My words as the foundation of how you behave as a human being. Whether or not they are the kind of words to which you are willing to listen, whether or not you enjoy accepting them or can only accept them with discomfort, you must treat them seriously. Otherwise, your casual and unconcerned dispositions and demeanors will upset Me seriously and, indeed, disgust Me. I very much hope all of you can read My words over and over again—thousands of times—and that you may even come to know them by heart. Only in this way will you be able not to fail My expectations of you. However, none of you is living like this now. On the contrary, you are all immersed in a debauched life, a life of eating and drinking to your heart's content, and none of you uses My words to enrich your heart and soul. For this reason, I have come to a conclusion about mankind's true countenance: Man can betray Me at any time, and no one can be absolutely faithful to My words.

"Man has been so corrupted by Satan that he no longer has the appearance of man." The majority of people now recognize this phrase to an extent. I say this because the "recognition" to which I refer is merely a

kind of superficial acknowledgment, as opposed to true knowledge. As none of you can evaluate yourself accurately nor dissect yourself thoroughly, you remain equivocal about My words. But this time, I am using facts to explain a most serious problem that exists within you. That problem is betrayal. All of you are familiar with the word "betrayal," because most people have done something that betrays another, such as a husband betraying his wife, a wife betraying her husband, a son betraying his father, a daughter betraying her mother, a slave betraying his master, friends betraying each other, relatives betraying each other, sellers betraying buyers, and so forth. All of these examples contain the essence of betrayal. In short, betrayal is a form of behavior that breaks a promise, violates moral principles, or acts counter to human ethics, demonstrating a loss of humanity. Generally speaking, as a human being who has been born into this world, you will have done something that constitutes violation of the truth, no matter if you remember having ever done something to betray another person, or if you have betrayed others many times before. Since you are capable of betraying your parents or friends, then you are capable of betraying others, and you are moreover capable of betraying Me and doing things I despise. In other words, betrayal is not a mere superficially immoral behavior, but something that conflicts with the truth. This is precisely the source of mankind's resistance and rebellion against Me. This is why I have summarized it in the following statement: Betrayal is man's nature, and this nature is the great enemy of each person's accord with Me.

Behavior that cannot submit to Me absolutely is betrayal. Behavior that cannot be loyal to Me is betrayal. Cheating Me and using lies to deceive Me is betrayal. Harboring many notions and spreading them everywhere is betrayal. Being unable to uphold My testimonies and interests is betrayal. Offering false smiles when far from Me in heart is

betrayal. These are all acts of betrayal of which you have always been capable, and they are commonplace among you. None of you may think of this as a problem, but that is not what I think. I cannot treat a person's betrayal of Me as a trifling matter, and I certainly cannot ignore it. Now, when I am at work among you, you behave in this way—if the day comes when there is no one to watch over you, will you not be as bandits who have declared themselves kings of their own little mountains? When that happens and you cause a catastrophe, who will be there to clean up after you? You think some acts of betrayal are mere occasional incidents, not your persistent behavior, and do not merit being discussed with such severity, in a way that injures your pride. If you truly think so, then you lack sense. To think so is to be a specimen and archetype of rebellion. Man's nature is his life; it is a principle on which he relies to survive, and he cannot change it. Take the nature of betrayal as an example. If you can do something to betray a relative or friend, it proves that it is part of your life and a nature with which you were born. This is something nobody can deny. For example, if a person enjoys stealing from others, then this enjoyment of stealing is a part of their life, though they may steal sometimes and not steal sometimes. Whether they steal or not, it cannot prove that their stealing is just a type of behavior. Rather, it proves that their stealing is a part of their life—that is, their nature. Some will ask: Since it is their nature, then why, when they see nice things, do they sometimes not steal them? The answer is very simple. There are many reasons they do not steal. They may not steal something because it is too large to snatch from under watchful eyes, or because there is no suitable time to act, or something is too expensive, guarded too tightly, or perhaps they have no particular interest in it, or cannot see what use it may have to them, and so forth. All of these reasons are possible. But no matter what, whether they steal something or not, it

cannot prove that this thought only exists as a momentary, passing flash. On the contrary, it is a part of their nature that is hard to change for the better. Such a person is not satisfied with stealing just once; such thoughts of claiming others' possessions as their own arise whenever they encounter something nice, or a suitable situation. This is why I say the origin of this thought is not something that is simply picked up every now and then, but is in this person's own nature.

Anyone can use their own words and actions to represent their true countenance. This true countenance is, of course, their nature. If you are someone who speaks in a tortuous way, then you have a tortuous nature. If your nature is deceitful, then you act in a sly way, and you make it very easy for others to be tricked by you. If your nature is sinister, your words might be pleasant to hear, but your actions cannot conceal your sinister tricks. If your nature is lazy, then all you say is meant to shirk responsibility for your perfunctoriness and laziness, and your actions will be slow and perfunctory, and quite adept at concealing the truth. If your nature is empathetic, then your words will be reasonable, and your actions, too, will conform well with the truth. If your nature is loyal, then your words are certainly sincere and the way you act is grounded, free of anything that might make your master uneasy. If your nature is lustful or greedy for money, then your heart will often be filled by these things, and you will unwittingly commit deviant, immoral acts that people will not forget lightly and that will disgust people. Just as I have said, if you have a nature of betrayal, then you can hardly extricate yourself from it. Do not trust to luck that if you have not wronged others, then you do not have a nature of betrayal. If that is what you think then, truly, you are revolting. All My words, each time I speak, are targeted at all people, not just one person or one type of person. Just because you have not betrayed Me in one matter

does not prove that you cannot betray Me in any matter. Some people, during setbacks in their marriage, lose their confidence in seeking the truth. Some people forsake their obligation to be loyal to Me during a family breakdown. Some people abandon Me to seek a moment of joy and excitement. Some people would rather fall into a dark ravine than live in the light and gain the delight of the work of the Holy Spirit. Some people ignore the advice of friends for the sake of satisfying their lust for wealth, and even now cannot acknowledge their mistake and change their course. Some people live only temporarily under My name in order to receive My protection, while others devote only a little to Me under duress because they cling to life and fear death. Are not these and other immoral actions, which are, moreover, without integrity, just behaviors with which people have long betrayed Me deep in their hearts? Of course, I know people do not plan in advance to betray Me; their betrayal is a natural revelation of their nature. Nobody wants to betray Me, and nobody is happy because they have done something to betray Me. On the contrary, they are trembling with fear, are they not? So, are you thinking of how to redeem these betrayals, and how to change the current situation?

A Very Serious Problem: Betrayal (2)

Man's nature is quite different from My essence, for man's corrupt nature originates entirely from Satan; man's nature has been processed and corrupted by Satan. That is, man lives under the influence of its evil and ugliness. Man does not grow in a world of truth or a holy environment, and still less does man live in the light. Therefore, it is not possible for anyone to possess truth within their nature from the moment of birth, and less can anyone be born with an essence that fears and submits to God. On the contrary, people are possessed of a nature that resists God, rebels against God, and has no love for the truth. This nature is the problem I want to discuss—betrayal. Betrayal is the source of each person's resistance to God. This is a problem that exists only in man, and not in Me. Some will ask: Since all men live in the world just as Christ does, why is it that all men have natures that betray God, yet Christ does not? This is a problem that must be explained clearly to you.

The basis of mankind's existence is repeated reincarnation of the soul. In other words, every person gains a human life in the flesh when their soul is reincarnated. After a person's body is born, its life continues until the flesh ultimately reaches its limits, which is the final moment, when the soul leaves its shell. This process repeats again and again, with a person's soul coming and going time after time, and thus the existence of mankind is maintained. The life of flesh is also the life of man's soul, and man's soul supports the existence of man's flesh. That is to say, each person's life comes from their soul, and life is not inherent to the flesh. Thus, man's nature comes from the soul, not from the flesh. Only the soul of each person knows how they have experienced Satan's temptations, affliction, and corruption. These things are unknowable to the flesh of man. Therefore,

mankind unwittingly becomes ever darker, ever filthier, and ever more evil, while the distance between man and Myself grows ever greater, and life becomes ever darker for mankind. Satan holds the souls of mankind in its grasp, so, of course, man's flesh has also been occupied by Satan. How could such flesh and such a mankind not resist God? How could they be innately compatible with Him? The reason I cast Satan down into midair is because it betrayed Me. How could humans, then, be free of their involvement? This is why betrayal is human nature. I trust that once you understand this reasoning, you should also have some measure of belief in the essence of Christ. The flesh worn by the Spirit of God is God's own flesh. The Spirit of God is supreme; He is almighty, holy, and righteous. Likewise, His flesh is also supreme, almighty, holy, and righteous. Such a flesh can only do that which is righteous and beneficial to mankind, that which is holy, glorious, and mighty; He is incapable of doing anything that violates the truth, that violates morality and justice, and much less is He capable of anything that would betray God's Spirit. The Spirit of God is holy, and thus His flesh is incorruptible by Satan; His flesh is of a different essence than the flesh of man. For it is man, not God, who is corrupted by Satan; Satan could not possibly corrupt the flesh of God. Thus, despite the fact that man and Christ dwell within the same space, it is only man who is possessed, used, and entrapped by Satan. By contrast, Christ is eternally impervious to Satan's corruption, because Satan will never be capable of ascending to the highest place, and will never be able to draw near to God. Today, you should all understand that it is only mankind, corrupted as it is by Satan, that betrays Me. Betrayal will never be an issue that involves Christ in the least.

All souls corrupted by Satan are held thrall in Satan's power. Only those who believe in Christ have been made separate, saved from Satan's

camp, and brought into today's kingdom. These people no longer live under Satan's influence. Even so, man's nature is still rooted in man's flesh, which is to say that even though your souls have been saved, your nature is still as it was before, and the chance that you will betray Me remains one hundred percent. This is why My work lasts so long, as your nature is intractable. Now, you are all undergoing hardships to the best of your ability as you do your duties, yet each of you is capable of betraying Me and returning to Satan's power, to its camp, and going back to your old lives—this is an undeniable fact. At that time, it will not be possible for you to present a shred of humanity or human likeness, as you do now. In serious cases, you will be destroyed and, more than that, doomed eternally, punished severely, never to be reincarnated again. This is the problem laid before you. I am reminding you in this way, firstly, so that My work will not have been in vain, and secondly, so that you may all live in days of light. In truth, whether My work is in vain is not the crucial problem. What is crucial is that you are able to have happy lives and a wonderful future. My work is the work of saving people's souls. If your soul falls into Satan's hands, your body will not live in peace. If I am protecting your body, your soul will also surely be under My care. If I really loathe you, your body and soul will fall at once into Satan's hands. Can you imagine your situation then? If, one day My words are lost on you, then I shall either hand you all over to Satan, which will subject you to excruciating torture until My anger has completely dissipated, or I shall personally punish you irredeemable humans, for your hearts that betray Me will have never changed.

You should all now look into yourselves as quickly as you can, to see how much betrayal of Me remains within you. I am eagerly awaiting your response. Do not be perfunctory in dealing with Me. I never play games with people. If I say I will do something then I will certainly do it. I hope

each of you will be someone who takes My words seriously, and not think as if they were science fiction. What I want is concrete action from you, not your imaginings. Next, you must answer My questions, which are as follows:

1. If you are truly a service-doer, can you render service to Me loyally, without any element of perfunctoriness or negativity?

2. If you discover I have never appreciated you, will you still be able to stay and render lifelong service to Me?

3. If I am still very cold to you despite you having expended much effort, will you be able to continue working for Me in obscurity?

4. If, after you have made expenditures for Me, I do not satisfy your petty demands, will you become disheartened and disappointed with Me, or even become furious and shout abuse?

5. If you have always been very loyal, with much love for Me, yet you suffer the torment of illness, financial strain, and the abandonment of your friends and relatives, or if you endure any other misfortunes in life, will your loyalty and love for Me still continue?

6. If none of what you have imagined in your heart matches what I have done, how should you walk your future path?

7. If you do not receive any of the things you hoped to receive, can you continue to be My follower?

8. If you have never understood the purpose and significance of My work, can you be a submissive person who does not arbitrarily make judgments and draw conclusions?

9. Can you treasure all the words I have said and all the work I have done while I have been together with mankind?

10. Are you able to be My loyal follower, willing to endure a lifetime of suffering for Me, though you do not receive anything?

11. For My sake, are you able to forgo considering, planning, or preparing for your future path of survival?

These questions represent My final requirements of you, and I hope all of you can give Me answers. If you have fulfilled one or two things these questions ask of you, then you must continue to strive. If you cannot accomplish a single one of these requirements, you are surely the type of person that will be cast into hell. To such people, I need not say anything more, for they are surely not people who can accord with Me. How could I keep someone in My home who could betray Me under any circumstance? As for those who could still betray Me in most circumstances, I will observe their performance before making other arrangements. However, all who are capable of betraying Me, no matter under what conditions, I will never forget; I will remember them in My heart, and await the opportunity to repay their evil deeds. The requirements I have raised are all problems you must examine in yourselves. I hope all of you can consider them seriously and not deal with Me perfunctorily. In the near future, I will check the answers you have given Me against My requirements. By that time, I will require nothing more from you and will not offer you more earnest admonition. Instead, I shall exercise My authority. Those who should be kept will be kept, those who should be rewarded will be rewarded, those who should be given over to Satan will be given over to Satan, those who should be punished severely will be punished severely, and those who should perish will be destroyed. Thus, there will no longer be anyone to

disturb Me in My days. Do you believe My words? Do you believe in retribution? Do you believe that I will punish all those evil ones who deceive and betray Me? Do you hope for that day to come sooner or for it to come later? Are you someone who is terrified of punishment, or someone who would resist Me though they must endure punishment? When that day arrives, can you imagine whether you will live amidst cheers and laughter, or if you will weep and gnash your teeth? What kind of end do you hope to meet? Have you ever seriously considered whether you believe in Me one hundred percent or doubt Me one hundred percent? Have you ever carefully considered what kind of consequences and outcomes your actions and behavior will bring upon you? Do you truly hope all My words will be fulfilled in turn, or are you terrified My words will be fulfilled in turn? If you hope that I depart soon in order to fulfill My words, how should you treat your own words and actions? If you do not hope for My departure and do not hope for all My words to be fulfilled immediately, why do you believe in Me at all? Do you truly know why you are following Me? If your reason is merely to broaden your horizons, there is no need for you to trouble yourself so. If it is to be blessed and evade the coming disaster, why are you not concerned about your own conduct? Why do you not ask yourself whether you can satisfy My requirements? Why do you not also ask yourself whether you are qualified to receive the blessings to come?

You Ought to Consider Your Deeds

Your every deed and action in life shows that you must be supplied with a passage of My words each day to replenish you, for you are too lacking, and your knowledge and comprehension ability too meager. In your daily lives, you live amidst an atmosphere and environment that are without truth or good sense. You lack the capital to survive, and do not have the foundation to know Me or the truth. Your faith is built upon nothing but vague and abstract faith or highly dogmatic knowledge and religious rituals. Every day I watch your movements, examining your intentions and evil fruits, and never have I found a single person who truly places their heart and spirit upon My ever-unmoved altar. Thus am I unwilling to waste time pouring out all of the words I wish to express to such a mankind; the only plans in My heart are for My unfinished work and for those among mankind whom I have yet to save. Nevertheless, I wish for all who follow Me to receive My salvation and the truths My word bestows upon man. I hope that one day when you close your eyes, you will see a realm where fragrance fills the air and streams of living waters flow—not a bleak, cold world where dark clouds blot the skies and the sounds of howling never cease.

Each and every day, the deeds and thoughts of each and every person are beheld by the eyes of the One, and, at the same time, are in preparation for their own tomorrow. This is the path that must be walked by all who are living; it is the path that I have predestined for all, and no one can escape it or be made exempt. The words I have spoken are without number, and the work I have done, moreover, is without measure. Every day, I watch as each person naturally carries out all that they are to do in accordance with their inherent nature and the development of their nature. Unknowingly, many have already set upon the “right track,” which I have laid to make plain the

different kinds of people. These different kinds of people I have long since placed in different environments and, in their respective places, each has expressed their inherent attributes. There is no one to bind them, no one to seduce them. They are free in their entirety and what they express comes naturally. Only one thing keeps them in check: My words. Thus do some people read My words grudgingly, never practicing them, doing so only to avoid death; others, meanwhile, find it difficult to endure the days without My words to guide and supply them, and so they naturally hold My words at all times. As time goes on, they discover the secret of human life, the destination of mankind, and the worth of being human. This is simply how mankind is in the presence of My words, and I merely allow matters to take their course. I do not do any work that forces people to make My words the foundation of their existence. So those who have never had a conscience, and whose existence has never had any value, boldly cast aside My words and do as they wish after quietly observing how things go. They start to feel averse toward the truth and all that comes from Me. Moreover, they feel averse toward staying in My house. For the sake of their destination, and to escape punishment, these people dwell within My house for a time, even if they are laboring. However, their intentions and actions never change. This increases their desire for blessings, and increases their desire to enter the kingdom a single time and remain forever thereafter—even to enter the eternal heaven. The more they yearn for My day to come soon, the more they feel that the truth has become an obstacle, a stumbling block in their way. They can hardly wait to step foot in the kingdom to forever enjoy the blessings of the kingdom of heaven—all without needing to pursue the truth or accept judgment and chastisement and, most of all, without needing to grovel within My house and do as I command. These people enter My house not to satisfy their desire to seek the truth, nor to cooperate with My

management; their aim is merely to be among those who are not destroyed in the coming age. Hence their hearts have never known what the truth is, or how to accept the truth. This is the reason why such people have never practiced the truth or realized the depth of their corruption, and yet have dwelled in My house as “servants” throughout. They “patiently” await the coming of My day and are tireless as they are tossed about by the manner of My work. But no matter how great their efforts or what price they pay, no one has ever seen them suffer for the truth or give anything for My sake. In their hearts, they are itching to see the day I put an end to the old age and, furthermore, cannot wait to find out how great My power and authority are. That which they have never hastened to do is to change themselves and to pursue the truth. They love that which I am averse to, and are averse to that which I love. They long for that which I hate, but fear losing that which I abhor. They live in this evil world, never loathing it, and yet deeply afraid that I will destroy it. Amidst their conflicting intentions, they love this world that I abhor, but also yearn for Me to destroy it with all haste, that they may be spared the suffering of destruction and transformed into lords of the next age, before they have strayed from the true way. This is because they do not love the truth and are averse to all that comes from Me. They might become “obedient people” for a short time for the sake of not losing blessings, but their anxiousness to be blessed, and fear of perishing and entering the lake of burning fire, can never be covered up. As My day draws near, their desire steadily grows stronger. And the greater the disaster, the more it renders them helpless, not knowing where to start so as to make Me rejoice and to avoid losing the blessings that they have long yearned for. Such people are eager to take action to serve as the vanguard as soon as My hand begins its work. They think only of surging to the very front line of the troops, deeply afraid that I will not see them. They do and say that which

they think to be right, never knowing that their deeds and actions have never been relevant to the truth, and that their deeds merely undermine and disturb My plan. They may have put in great effort, and may be true in their will and intention to endure hardships, but nothing they do relates to Me, for I have never seen that their deeds come from good intentions, much less have I seen them place anything upon My altar. Such are the deeds which they have done before Me over these many years.

Originally, I wished to supply you with more truths, but I have had to refrain from this because your attitude toward the truth is much too cold and indifferent; I do not wish for My efforts to be wasted, nor do I wish to see people holding My words yet in all regards doing that which resists Me, maligns Me, and blasphemes Me. Because of your attitudes and your humanity, I merely supply you with a small and, for you, very important part of My words, which serves as My trial work among mankind. Only now have I truly confirmed that the decisions and plan I have made fit your needs and, moreover, that My attitude toward mankind is the correct one. Your many years of behavior before Me have given Me an answer without precedent, and the question to this answer is: “What is man’s attitude before the truth and the true God?” The efforts I have devoted to man prove My essence of love for man, and man’s every action before Me proves his essence of loathing toward the truth and opposition to Me. At all times, I am concerned for all who followed Me, yet at no time are those who follow Me able to accept My words; they are not even able to accept My suggestions. This is what saddens Me most of all. No one has ever been able to understand Me and nor, moreover, has anyone ever been able to accept Me, even though My attitude is sincere, and My words are gentle. Everyone tries to do the work I have entrusted to them according to their own ideas; they do not seek My intentions, let alone do they ask what I

require of them. They still claim to serve Me loyally, all while they rebel against Me. Many believe that the truths that are unacceptable to them or that they cannot practice are not truths. In such people, My truths become something that is denied and cast aside. At the same time, people recognize Me as God in word, yet also believe Me an outsider who is not the truth, the way, or the life. No one knows this truth: My words are the forever unchanging truth. I am the supply of life for man and the only guide for mankind. The worth and meaning of My words are not determined by whether they are recognized or accepted by mankind, but by the essence of the words themselves. Even if not a single person on this earth can accept My words, the value of My words and their help to mankind are inestimable to any man. Therefore, when faced with the many people who rebel against, refute, or are utterly contemptuous of My words, My stance is only this: Let time and facts be My witness and show that My words are the truth, the way, and the life. Let them show that all I have said is right, that it is that which man should be furnished with and, moreover, that which man should accept. I will let all who follow Me know this fact: Those who cannot fully accept My words, those who cannot practice My words, those who cannot find a purpose in My words, and those who cannot receive salvation because of My words, are those who have been condemned by My words and, moreover, have lost My salvation, and My rod shall never stray from them.

April 16, 2003

God Is the Source of Man's Life

From the moment you come crying into this world, you begin to fulfill your duty. For God's plan and for His ordination, you perform your role and start your life's journey. Whatever your background, and whatever the journey ahead of you, no one can escape the orchestrations and arrangements of Heaven, and no one is in control of their own destiny, for only He who rules over all things is capable of such work. Since the day man came into existence, God has ever worked thus, managing the universe, directing the rules of change for all things and the trajectory of their movement. Like all things, man is quietly and unknowingly nourished by the sweetness and rain and dew from God; like all things, man unknowingly lives beneath the orchestration of God's hand. Man's heart and spirit are held in the hand of God, everything of his life is beheld in the eyes of God. Regardless of whether or not you believe this, any and all things, whether living or dead, will shift, change, renew, and disappear in accordance with God's thoughts. Such is the way in which God presides over all things.

As the night quietly approaches, man is unaware, for the heart of man cannot perceive how the night approaches, nor whence it comes. As the night quietly slips away, man welcomes the light of day, but as for whence the light has come, and how it has driven away the darkness of the night, man knows even less, and is even less aware. These recurrent alternations of day and night take man from one period into another, from one historical context to the next, while also ensuring that the work of God in every period and His plan for every age are carried out. Man has followed God while walking through these periods, yet he knows not that God rules the fate of all things and living beings, nor how God orchestrates and directs all

things. This has eluded man from time immemorial to the present day. As for why, it is not because the deeds of God are too hidden, nor because the plan of God has yet to be realized, but because the heart and spirit of man are too distant from God, to the point where man remains in the service of Satan even as he follows God—and still doesn't know it. No one actively seeks out God's footsteps and the appearance of God, and no one is willing to exist in the care and keeping of God. Instead, they wish to rely on the corrosion of Satan, the evil one, in order to adapt to this world, and to the rules of existence that evil mankind follows. At this point, the heart and spirit of man have become man's tribute to Satan and become Satan's foodstuff. Even more, the human heart and spirit have become a place in which Satan can reside and its fitting playground. Thus does man unknowingly lose his understanding of the principles of being human, and of the value and meaning of human existence. The laws of God and the covenant between God and man gradually fade away in man's heart, and he ceases to seek or pay heed to God. With the passage of time, man no longer understands why God created him, nor does he understand the words from the mouth of God and all that comes from God. Man then begins to resist the laws and decrees of God, and his heart and spirit become deadened…. God loses the man that He originally created, and man loses the root he originally had: This is the sorrow of this human race. In point of fact, from the very beginning until now, God has staged a tragedy for mankind, one in which man is both the protagonist and the victim. And no one can answer who the director of this tragedy is.

In the vast expanse of the world, oceans silting into fields, fields flooding into oceans, over and over. Except for He who holds sovereignty over everything among all things, no one is able to lead and guide this human race. There is no mighty one to labor or make preparations for this

human race, still less is there anyone who can lead this human race toward the destination of light and liberate it from earthly injustices. God laments the future of mankind, He grieves at the fall of mankind, and is pained that mankind is marching, step by step, toward decay and the path of no return. No one has ever given thought to which direction such a mankind that has broken the heart of God and renounced Him to seek the evil one might be headed. It is precisely for this reason why no one senses the wrath of God, why no one seeks a way to please God or tries to draw closer to God, and what is more, why no one seeks to comprehend God's grief and pain. Even after hearing the voice of God, man continues on his own path, persists in straying from God, evading God's grace and care, and shunning His truth, preferring to sell himself to Satan, the enemy of God. And who has given any thought—should man persist in his obduracy—to how God will act toward this humanity that has dismissed Him without a backward glance? No one knows that the reason for God's repeated reminders and exhortations is because He has prepared in His hands a calamity like never before, one that will be unbearable to the flesh and soul of man. This calamity is not merely a punishment of the flesh, but also of the soul. You need to know this: When God's plan falls through, and when His reminders and exhortations are not repaid, what kind of rage will He unleash? It will be like nothing that has ever been experienced or known by any created being. And so I say, this calamity is without precedent, and will never be repeated. For God's plan is to create mankind only this once, and to save mankind only this once. This is the first time, and it is also the last. Therefore, no one can comprehend the painstaking intentions and fervent anticipation with which God saves mankind this time.

God created this world and brought man, a living being unto which He bestowed life, into it. Next, man came to have parents and kin, and was no

longer alone. Ever since man first laid eyes on this material world, he was destined to exist within the ordination of God. The breath of life from God supports each and every living being throughout growth into adulthood. During this process, no one feels that man is growing up under the care of God; rather, they believe that man is doing so under the loving care of his parents, and that it is his own life instinct that directs his growing up. This is because man knows not who bestowed his life, or from whence it came, much less the way in which the instinct of life creates miracles. He knows only that food is the basis on which his life continues, that perseverance is the source of his existence, and that the beliefs in his mind are the capital upon which his survival depends. Of God's grace and provision, man is utterly oblivious, and thus does he fritter away the life bestowed upon him by God…. Not a single one of this humanity that God cares for day and night takes it upon themselves to worship Him. God only continues to work on man, for whom He holds out no expectations, as He has planned. He does so in the hope that one day, man will awaken from his dream and suddenly realize the value and meaning of life, the price God paid for all that He has given him, and the eager solicitude with which God waits for man to turn back to Him. No one has ever looked into the secrets concerning the origin and continuation of man's life. Only God, who understands all of this, silently endures the hurt and the blows that man, who has received everything from God but is not thankful, gives Him. Man enjoys all that life brings as a matter of course, and, likewise, it is "a matter of course" that God is betrayed by man, forgotten by man, and extorted by man. Could it be that God's plan is truly of such importance? Could it be that man, this living being that came from the hand of God, is truly of such importance? The plan of God is assuredly of importance; however, this living being created by the hand of God exists for the sake of His plan.

Therefore, God cannot lay waste to His plan out of hatred for this human race. It is for the sake of His plan and for the breath He exhaled that God endures all torments, not for the flesh of man but for the life of man. He does so in order to take back not the flesh of man but the life He breathed out. This is His plan.

All who come into this world must pass through life and death, and the majority of them have passed through the cycle of death and rebirth. Those who are living will soon die, and the dead will soon return. All of this is the course of life arranged by God for each living being. Yet this course and this cycle are precisely the truth that God wishes for man to behold: that the life bestowed upon man by God is limitless, unfettered by physicality, time, or space. Such is the mystery of life bestowed upon man by God, and proof that life came from Him. Though many may not believe that life came from God, man inevitably enjoys all that comes from God, whether they believe in or deny His existence. Should God one day have a sudden change of heart and wish to reclaim all that exists in the world and to take back the life He has given, then all shall be no more. God uses His life to supply all things, both living and lifeless, bringing all to good order by virtue of His might and authority. This is a truth that can be conceived or comprehended by none, and these incomprehensible truths are the very manifestation of, and testament to, the life force of God. Now let Me tell you a secret: The greatness of the life of God and the power of His life are unfathomable to any created being. It is thus now, as it was in the past, and it will be thus in the time to come. The second secret I shall impart is this: The source of life for all creatures comes from God, however different they may be in life form or structure; whatever kind of living being you are, you cannot turn against the life trajectory set by God. In any case, all I wish is for man to understand this: Without the care, keeping, and provision of God, man

cannot receive all that he was meant to receive, no matter how diligently he tries or how arduously he struggles. Without the supply of life from God, man loses the sense of value in living and the sense of the meaning of life. How could God allow man, who frivolously wastes the value of His life, to be so carefree? As I have said before: Do not forget that God is the source of your life. If man fails to cherish all that God has bestowed, not only will God take back what He gave in the beginning, but He will make man repay Him double the price of all that He has given.

May 26, 2003

The Sighing of the Almighty

There is an enormous secret in your heart, of which you have never been aware, for you have been living in a world without light. Your heart and your spirit have been wrested away by the evil one. Your eyes are obscured by darkness, and you can see neither the sun in the sky nor that twinkling star of the night. Your ears are clogged with deceptive words, and you hear neither the thunderous voice of Jehovah, nor the sound of the waters flowing from the throne. You have lost everything that is rightfully yours, everything that the Almighty bestowed upon you. You have entered an endless sea of affliction, with no strength to save yourself, no hope of survival, and all you do is struggle and rush about…. From that moment onward, you were doomed to be afflicted by the evil one, far away from the blessings of the Almighty, out of reach of the provisions of the Almighty, walking down a road of no return. A million calls can hardly rouse your heart and your spirit. You slumber soundly in the hands of the evil one, who has lured you into a boundless realm without direction or wayposts. Henceforth, you lost your original innocence and purity, and began to shun the care of the Almighty. Within your heart, the evil one steers you in all matters and has become your life. No longer do you fear him, avoid him, or doubt him; instead, you treat him as the god in your heart. You began to enshrine and worship him, and the two of you have become as inseparable as body and shadow, committed to live and die together. You have no idea from whence you came, why you were born, or why you will die. You look upon the Almighty as a stranger; you do not know His origins, let alone all that He has done for you. Everything that comes from Him has become hateful to you; you neither cherish it nor know its value. You walk alongside the evil one, starting from the day you received the provision of

the Almighty. You have endured thousands of years of tempests and storms with the evil one, and you stand together with him against the God who was the source of your life. You know nothing of repentance, let alone that you have arrived at the brink of perishing. You have forgotten that the evil one has seduced and afflicted you; you have forgotten your beginnings. Thus has the evil one afflicted you at every step of the way up until the present day. Your heart and your spirit are benumbed and decayed. You have ceased to complain about the vexations of the world of man; no longer do you believe the world to be unjust. Still less do you care whether the Almighty exists. This is because you long ago deemed the evil one to be your true father and cannot be apart from him. This is the secret within your heart.

As dawn arrives, a morning star begins to shine in the east. This is a star never there before, and it illuminates the tranquil, twinkling skies, reigniting the extinguished light in the hearts of men. Humanity is no longer lonely thanks to this light, which shines alike on you and others. Yet you alone remain fast asleep in the dark night. You hear no sound and see no light; you are unaware of the advent of a new heaven and earth, of a new age, because your father tells you, “My child, do not get up, it is still early. The weather is cold, so do not go outside, lest you be pierced in the eyes by sword and spear.” You trust only in your father’s admonitions, because you believe that only your father is right, as your father is older than you and he loves you dearly. Such admonitions and such love lead you to stop believing in the legend that there is light in the world; they keep you from caring whether truth still exists in this world. You no longer dare to hope for rescue by the Almighty. You are content with the status quo, you no longer anticipate the advent of light, no longer look out for the coming of the Almighty as told in legend. As far as you are concerned, all that is beautiful cannot be revived, it cannot exist. In your eyes, mankind’s tomorrow,

mankind's future, just vanishes, obliterated. You cling to your father's clothes with all your might, willing to share his hardships, deeply afraid of losing your traveling companion and the direction of your distant journey. The vast and hazy world of men has formed many of you, unflinching and dauntless in filling the different roles of this world. It has created many "warriors" with no fear of death. More than that, it has made batch upon batch of benumbed and paralyzed human beings who are ignorant of the purpose of their creation. The eyes of the Almighty survey each and every member of the deeply afflicted human race. What He hears is the wailing of those who are suffering, what He sees is the shamelessness of those who are afflicted, and what He feels is the helplessness and dread of a human race that has lost the grace of salvation. Mankind rejects His care, choosing to walk their own path, and tries to evade the scrutiny of His eyes, preferring to savor the bitterness of the deep sea in the company of the enemy, down to the last drop. No longer is the sighing of the Almighty heard by humanity; no longer are the hands of the Almighty willing to caress this tragic humanity. Time after time He recaptures, and time after time He loses again, and thus is the work He does repeated. From that moment, He begins to tire, to feel weary, and so He stops the work in hand and ceases to walk in mankind's midst…. Humanity is completely unaware of any of these changes, unaware of the coming and going, the sadness and melancholy of the Almighty.

Everything of this world swiftly changes with the Almighty's thoughts and beneath His eyes. Things mankind has never heard of suddenly arrive, whereas things that mankind has long possessed unknowingly slip away. No one can fathom the Almighty's whereabouts, much less can anyone sense the transcendence and greatness of the Almighty's life force. He is transcendent in that He can perceive what humans cannot. He is great in

that He is the One who is forsaken by mankind and yet saves mankind. He knows the meaning of life and death, and more than that, He knows the laws of existence that mankind, who are created, should follow. He is the foundation of human existence, and He is the Redeemer who resurrects mankind again. He weighs down happy hearts with sorrow and lifts up sorrowful hearts with happiness, all for the sake of His work, and for the sake of His plan.

Humanity, having strayed from the Almighty's provision of life, is ignorant of the purpose of existence, but fears death nonetheless. They are without help or support, yet still reluctant to close their eyes, and they steel themselves to prop up sacks of flesh, which lack any feeling in their souls, as they drag out an ignoble existence in this world. You live in this way, without hope, as do others, without aim. Only the Holy One of legend will save the people who, moaning in the midst of their suffering, long desperately for His arrival. So far, such belief has not been realized in those who lack consciousness. Nevertheless, the people still yearn for it so. The Almighty has mercy on these people who have suffered deeply; at the same time, He feels averse toward these people who lack consciousness, as He has had to wait too long for an answer from humanity. He wishes to seek, to seek your heart and your spirit, to bring you water and food and to awaken you, that you may no longer be thirsty and hungry. When you are weary and when you begin to feel something of the bleak desolation of this world, do not be lost, do not cry. Almighty God, the Watcher, will embrace your arrival at any time. He is keeping watch by your side, waiting for you to turn back around. He is waiting for the day you suddenly recover your memory: when you realize that you came from God, that, at some unknown time you lost your direction, at some unknown time you lost consciousness on the road, and at some unknown time acquired a "father"; when you

realize, furthermore, that the Almighty has always been keeping watch, waiting there a very, very long time for your return. He has been watching with desperate longing, waiting for a response without an answer. His watching and waiting are beyond any price, and they are for the sake of the human heart and the human spirit. Perhaps this watching and waiting are indefinite, and perhaps they are at an end. But you should know exactly where your heart and your spirit are right now.

May 28, 2003

The Ten Administrative Decrees That Must Be Obeyed by God's Chosen People in the Age of Kingdom

1. Man should not magnify himself, nor exalt himself. He should worship and exalt God.

2. Do everything that is beneficial to God's work and nothing that is detrimental to the interests of God's work. Defend God's name, God's testimony, and God's work.

3. The money, material objects, and all property in God's household are the offerings that should be given by man. These offerings may be enjoyed by none but the priest and God, for the offerings of man are for the enjoyment of God. God only shares these offerings with the priest; no one else is qualified or entitled to enjoy any part of them. All of man's offerings (including money and material things that can be enjoyed) are given to God, not to man, and so these things should not be enjoyed by man; if man were to enjoy them, then he would be stealing offerings. Anyone who does this is a Judas, for, in addition to being a traitor, Judas also helped himself to what was put in the money bag.

4. Man has a corrupt disposition and is moreover possessed of feelings. As such, it is absolutely prohibited for two members of the opposite sex to work together unaccompanied when serving God. Any who are discovered doing so will be expelled, without exception.

5. Do not pass judgment on God nor casually discuss matters related to God. Do as man ought to do, and speak as man ought to speak, and do not overstep limits nor transgress boundaries. Guard your own tongue and take care where you step, to avoid doing anything that offends God's disposition.

6. Do that which ought to be done by man, and carry out your obligations, and fulfill your responsibilities, and hold to your duty. Since you believe in God, you should make your contribution to God's work; if you do not, then you are unfit to eat and drink the words of God, and unfit to live in God's household.

7. In work and matters of the church, apart from submitting to God, follow the instructions of the man who is used by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total submission.

8. People who believe in God should submit to God and worship Him. Do not exalt or look up to any person; do not put God first, the people you look up to second, and yourself third. No person should hold a place in your heart, and you should not consider people—particularly those you venerate—to be on a par with God or to be His equal. This is intolerable to God.

9. Keep your thoughts on the work of the church. Put aside the prospects of your own flesh, be decisive about family matters, wholeheartedly devote yourself to the work of God, and put God's work first and your own life second. This is the decency of a saint.

10. Kin who are not of the faith (your children, your husband or wife, your sisters or your parents, and so on) should not be forced into the church. God's household is not short of members, and there is no need to make up its numbers with people who have no use. All those who do not believe gladly must not be led into the church. This decree is directed at all people. You should check, monitor, and remind each other of this matter; no one may violate it. Even when kin who are not of the faith do reluctantly enter

the church, they must not be issued books nor given a new name; such people are not of God's household, and their entry into the church must be halted by any means necessary. If trouble is brought upon the church due to the invasion of demons, then you yourself will be expelled or will have restrictions placed upon you. In short, everyone has a responsibility in this matter, though you should not be reckless, nor use it to settle personal scores.

Appendix 1:
The Appearance of God Has Ushered in a New Age

God's six-thousand-year plan of management is coming to an end, and the gate of the kingdom has already been opened to all those who seek His appearance. Dear brothers and sisters, what are you waiting for? What is it that you seek? Are you waiting for God to appear? Are you searching for His footprints? How the appearance of God is to be longed for! And how difficult it is to find God's footprints! In an age such as this, in a world such as this, what must we do to witness the day on which God appears? What must we do to keep pace with the footsteps of God? Questions of this kind are faced by all those who are waiting for God to appear. You have all considered them on more than one occasion—but with what outcome? Where does God appear? Where are God's footprints? Have you got the answer? Many people would reply in this way: "God appears among all those who follow Him and His footprints are in our midst; it's that simple!" Anyone can provide a formulaic answer, but do you understand what is meant by the appearance of God or His footprints? The appearance of God refers to His arrival on earth to do His work in person. With His own identity and disposition, and in the way that is innate to Him, He descends among mankind to conduct the work of initiating an age and ending an age. This kind of appearance is not a form of ceremony. It is not a sign, a picture, a miracle, or some kind of a grand vision, and even less is it a kind of religious process. It is a real and actual fact that can be touched and beheld by anyone. This kind of appearance is not for the sake of going through the motions, or for any short-term undertaking; it is, rather, for a stage of work in His management plan. The appearance of God is always

meaningful and always bears some relation to His management plan. What is called appearance here is completely different from the kind of "appearance" in which God guides, leads, and enlightens man. God carries out a stage of His great work each time He reveals Himself. This work is different from that of any other age. It is unimaginable to man, and has never been experienced by man. It is work that starts a new age and concludes the old age, and it is a new and improved form of work for the salvation of mankind; moreover, it is work that brings mankind into the new age. This is what the appearance of God signifies.

Once you have understood what the appearance of God means, how should you seek God's footprints? This question is not hard to explain: Wherever God appears, there you will find His footsteps. Such an explanation sounds straightforward, but is not so easy in practice, for many people do not know where God appears, much less where He is willing to, or where He should, appear. Some impulsively believe that wherever the Holy Spirit is at work, there God appears. Or else they believe that wherever there are spiritual figures, there God appears. Or else they believe that wherever there are people of high reputation, there God appears. For the moment, let us leave aside whether such beliefs are right or wrong. To explain such a question, we must first have a clear objective: We are searching for the footprints of God. We are not seeking spiritual figures, much less are we pursuing figures of renown; we are pursuing the footprints of God. For this reason, since we are searching for the footprints of God, it behooves us to search for God's intentions, for the words of God, for His utterances—because wherever there are new words spoken by God, the voice of God is there, and wherever there are the footsteps of God, God's deeds are there. Wherever there is the expression of God, there God appears, and wherever God appears, there the truth, the way, and the life

exist. In seeking God's footprints, you have ignored the words "God is the truth, the way, and the life." And so, many people, even when they receive the truth, do not believe that they have found God's footprints, and still less do they acknowledge the appearance of God. What a grave mistake! The appearance of God cannot be reconciled with man's notions, still less can God appear at the behest of man. God makes His own choices and His own plans when He does His work; moreover, He has His own objectives and His own methods. Whatever work He does, He has no need to discuss it with man or seek his advice, much less to notify each and every person of His work. This is the disposition of God, and it should, moreover, be recognized by everyone. If you desire to witness the appearance of God, to follow God's footsteps, then you must first walk away from your own notions. You must not demand that God do this or that, much less should you place Him within your own confines and limit Him to your own notions. Instead, you should demand of yourselves how you ought to seek God's footprints, how you ought to accept God's appearance, and how you ought to submit to the new work of God: This is what man should do. Since man is not the truth, and is not possessed of the truth, he should seek, accept, and submit.

Regardless of whether you are American, British, or any other nationality, you should step outside the confines of your own nationality, transcending your own self, and view the work of God from the identity of a created being. In this way, you will not place limitations on the footprints of God. This is because, nowadays, many people conceive it to be impossible that God will appear in a particular nation or among a certain people. How profound is the significance of God's work, and how important is the appearance of God! How can man's notions and thinking possibly take their measure? And so I say, you should break through notions

of nationality and ethnicity in order to seek the appearance of God. Only thus will you not be constrained by your own notions; only thus will you be qualified to welcome the appearance of God. Otherwise, you will remain in eternal darkness, and never gain the approval of God.

God is the God of the entire human race. He does not consider Himself the private property of any nation or people, but goes about doing His work as He has planned it, without being confined to any form, nation, or people. Perhaps you have never imagined this form, or perhaps your attitude to this form is one of denial, or perhaps the nation where God reveals Himself and the people among whom He reveals Himself just happen to be discriminated against by everyone and just happen to be the most backward on earth. Yet God has His wisdom. With His great power, and by means of His truth and His disposition, He has truly gained a group of people who are of one mind with Him, and a group of people that He wished to make complete—a group, conquered by Him, who, having endured all manner of trials and tribulations and all manner of persecution, can follow Him to the very end. The aim of God's appearance, which is not limited to any form or nation, is to enable Him to complete His work as He has planned it. This is just as when God became flesh in Judea: His aim was to complete the work of the crucifixion in redeeming the entire human race. Yet the Jews believed that it was impossible for God to do this, and they thought it impossible that God could become flesh and assume the form of the Lord Jesus. Their "impossible" became the basis on which they condemned and opposed God, and ultimately led to the destruction of Israel. Today, many people have committed a similar error. They proclaim with all their might the imminent appearance of God, yet at the same time condemn His appearance; their "impossible" once more confines the appearance of God within the limits of their imagination. And so I have seen many people break into wild and

raucous laughter after coming upon the words of God. But is this laughter any different from the condemnation and blasphemy of the Jews? You are not reverent in the presence of the truth, still less do you possess an attitude of yearning. All you do is study indiscriminately and wait with blithe unconcern. What can you gain from studying and waiting like this? Do you think you will receive personal guidance from God? If you cannot discern God's utterances, in what way are you qualified to witness the appearance of God? Wherever God appears, there the truth is expressed, and there the voice of God will be. Only those who can accept the truth will be able to hear the voice of God, and only such people are qualified to witness the appearance of God. Let go of your notions! Quiet yourself and give these words a careful reading. If you yearn for the truth, God will enlighten you and you will understand His intentions and His words. Let go of your opinions about the "impossible"! The more that people believe something is impossible, the more likely it is to occur, because the wisdom of God soars higher than the heavens, God's thoughts are higher than man's thoughts, and the work of God transcends the limits of man's thinking and notions. The more that something is impossible, the more it has truth that can be sought; the more something lies beyond man's notions and imagination, the more it contains the intentions of God. This is because, no matter where He reveals Himself, God is still God, and His essence will never change on account of the location or manner of His appearance. The disposition of God remains the same regardless of where His footprints are, and no matter where the footprints of God are, He is the God of all mankind, just as the Lord Jesus is not only the God of the Israelites, but is also the God of all the people of Asia, Europe, and America, and even more than that, He is the one and only God in the entire universe. So let us seek God's intentions and discover His appearance in His utterances, and keep pace with His

footsteps! God is the truth, the way, and the life. His words and His appearance exist concurrently, and His disposition and footprints are open to mankind at all times. Dear brothers and sisters, I hope that you can see the appearance of God in these words, begin following His footsteps as you stride forward into a new age, and enter into the beautiful new heaven and earth that God has prepared for those who await His appearance!

Appendix 2:
God Presides Over the Fate of All Mankind

As members of the human race and devout Christians, it is the responsibility and obligation of us all to offer up our minds and bodies for the fulfillment of God's commission, for our entire being came from God, and it exists thanks to the sovereignty of God. If our minds and bodies are not for God's commission and not for the just cause of mankind, then our souls will feel unworthy of those who were martyred for God's commission, and much more unworthy of God, who has provided us with everything.

God created this world, He created this mankind and, moreover, He was the architect of ancient Greek culture and human civilization. Only God consoles this mankind, and only God cares for this mankind night and day. Human development and progress are inseparable from the sovereignty of God, and the history and future of mankind are inextricable from the designs made by God's hands. If you are a true Christian, then you will surely believe that the rise and fall of any country or nation occurs according to the designs of God. God alone knows the fate of a country or nation, and God alone controls the course of this mankind. If mankind wishes to have a good fate, if a country wishes to have a good fate, then man must bow down to God in worship, repent and confess before God, or else the fate and destination of man will be an unavoidable catastrophe.

Look back to the time when Noah built the ark: Mankind was deeply corrupt, people had strayed from the blessing of God, were no longer cared for by God, and had lost the promises of God. They lived in darkness, without the light of God. Then they became licentious by nature and

abandoned themselves to hideous depravity. Such people could no longer receive the promise of God; they were unfit to witness the face of God or to hear the voice of God, for they had abandoned God, had cast aside all that He had bestowed upon them, and had forgotten the teachings of God. Their heart strayed farther and farther from God and, as it did, they became depraved beyond all reason and humanity and became increasingly evil. Then they walked ever closer to death and fell under the wrath and punishment of God. Only Noah worshiped God and shunned evil, and so he was able to hear the voice of God and hear His instructions. He built the ark according to the instructions of God's word, and there assembled all manner of living creatures. And in this way, once everything had been prepared, God unleashed His destruction upon the world. Only Noah and the seven other members of his family survived the destruction, for Noah worshiped Jehovah and shunned evil.

Now look upon the present age: Such righteous men as Noah, who could worship God and shun evil, have ceased to exist. Yet God is still gracious toward this mankind and still absolves them during this final era. God seeks those who long for Him to appear. He seeks those who are able to hear His words, those who have not forgotten His commission and offer up their hearts and bodies to Him. He seeks those who are as submissive as babes before Him and do not resist Him. If you devote yourself to God, unimpeded by any power or force, then God shall look upon you with favor and shall bestow His blessings upon you. If you are of high station, of honorable reputation, possessed of abundant knowledge, the owner of plentiful assets, and supported by many people, yet these things do not prevent you from coming before God to accept His calling and His commission and to do what God asks of you, then all that you do shall be the most meaningful cause on earth and the most just undertaking of

mankind. If you reject the call of God for the sake of status and your own goals, all that you do shall be cursed and even despised by God. Perhaps you are a president, a scientist, a pastor, or an elder, but no matter how high your office, if you rely on your knowledge and ability in your undertakings, then you shall always be a failure and shall always be bereft of the blessings of God, because God accepts nothing that you do, and He does not grant that your undertaking is a just one, or accept that you are working for the benefit of mankind. He will say that everything you do is done to use the knowledge and strength of mankind to thrust the protection of God away from man, and that it is done to deny the blessings of God. He will say that you are leading mankind toward darkness, toward death, and toward the start of a limitless existence in which man has lost God and His blessing.

Since mankind's contrivance of the social sciences, the mind of man has become occupied by science and knowledge. Science and knowledge then have become tools for the ruling of mankind, and there is no longer sufficient room for man to worship God, and no more favorable conditions for the worship of God. The position of God has sunk ever lower in the heart of man. Without God in his heart, man's inner world is dark, hopeless and empty. Subsequently many social scientists, historians, and politicians have come to the fore to express theories of social science, the theory of human evolution, and other theories that contradict the truth that God created man, to fill the hearts and minds of mankind. And in this way, those who believe that God created everything have become ever fewer, and those who believe in the theory of evolution have become ever greater in number. More and more people treat the records of the work of God and His words during the age of the Old Testament as myths and legends. In their hearts, people become indifferent to the dignity and greatness of God, to the tenet that God exists and holds dominion over all things. The survival of mankind

and the fate of countries and nations are no longer important to them, and man lives in a hollow world concerned only with eating, drinking, and the pursuit of pleasure. … Few people take it upon themselves to seek out where God does His work today, or to look for how He presides over and arranges the destination of man. And in this way, unbeknownst to man, human civilization becomes less and less able to hew to man's wishes, and there are even many people who feel that, living in such a world, they are less happy than those who have already passed away. Even people of countries that used to be highly civilized air such grievances. For without the guidance of God, no matter how much rulers and sociologists wrack their brains to preserve human civilization, it is to no avail. No one can fill the emptiness in man's heart, for no one can be the life of man, and no social theory can free man from the emptiness with which he is afflicted. Science, knowledge, freedom, democracy, leisure, comfort: these bring man only a temporary consolation. Even with these things, man still inevitably sins and bemoans the injustices of society. These things cannot restrain man's craving and desire to explore. This is because man was made by God and the senseless sacrifices and explorations of man can only lead to more distress and can only cause man to exist in a constant state of fear, not knowing how to face the future of mankind or how to face the path that lies ahead. Man even comes to fear science and knowledge, and fear even more the feeling of emptiness. In this world, regardless of whether you live in a free country or one without human rights, you are utterly incapable of escaping the fate of mankind. Whether you are the ruler or the ruled, you are utterly incapable of escaping the desire to explore the fate, mysteries, and destination of mankind, much less are you capable of escaping the bewildering sense of emptiness. Such phenomena, which are common to all of mankind, are called social phenomena by sociologists, yet no great man

can come forth to solve such problems. Man, after all, is man, and the position and life of God cannot be replaced by any man. Mankind does not just require a fair society in which everyone is well-fed and is equal and free; what mankind needs is the salvation of God and His provision of life to them. Only when man receives God's provision of life and His salvation can the needs, the yearning to explore, and the spiritual emptiness of man be resolved. If the people of a country or a nation are unable to receive the salvation and care of God, then such a country or nation will tread the road of decline, toward darkness, and shall be annihilated by God.

Perhaps your country currently prospers, but if you allow your people to stray from God, then it shall find itself increasingly bereft of the blessings of God. The civilization of your country shall be increasingly trampled underfoot and, before long, the people shall rise up against God and curse Heaven. And so, unbeknownst to man, the fate of a country shall be ruined. God shall raise up powerful countries to counter those countries that have been cursed by God, and may even wipe them from the face of the earth. The rise and fall of a country or nation is predicated upon whether its rulers worship God, and whether they lead their people to become closer to God and to worship Him. And yet, in this final era, because those who truly seek and worship God are increasingly scarce, God bestows special favor upon countries in which Christianity is the state religion. He gathers those countries together to form the world's relatively just camp, while the atheistic countries and those that do not worship the true God become the opponents of the just camp. In this way, God not only has a place among mankind in which to conduct His work, but also gains countries that can exercise just authority, allowing sanctions and restrictions to be imposed on those countries that resist Him. Yet despite this, still no more people come forward to worship God, because man has strayed too far from Him, and

man has forgotten God for too long. There remain on earth only countries that exercise justice and resist injustice. But this is far from the wishes of God, for no country's rulers will allow God to preside over their people, and no political party will gather together its people to worship God; God has lost His rightful place in the heart of every country, nation, ruling party, and even in the heart of every person. Although just forces do exist in this world, rule in which God holds no place in the heart of man is fragile. Without the blessing of God, the political arena shall fall into disarray and become unable to withstand a single blow. For mankind, being without the blessing of God is like being without the sun. Regardless of how assiduously rulers make contributions to their people, regardless of how many just conferences mankind holds together, none of this shall reverse the tide or alter the fate of mankind. Man believes that a country in which people are fed and clothed, in which they live together peacefully, is a good country, and one with good leadership. But God does not think so. He believes that a country in which no one worships Him is one that He shall annihilate. Man's way of thinking is too much at odds with that of God. So, if the head of a country does not worship God, then the fate of this country shall be a tragic one, and the country shall have no destination.

God does not partake in the politics of man, yet the fate of a country or nation is controlled by God. God controls this world and the entire universe. The fate of man and the plan of God are intimately connected, and no man, country or nation is exempt from the sovereignty of God. If man wishes to know his fate, then he must come before God. God shall cause those who follow and worship Him to prosper and shall bring decline and extinction upon those who resist and reject Him.

Recall the scene in the Bible when God wrought destruction upon Sodom and think also of how Lot's wife became a pillar of salt. Think back

to how the people of Nineveh repented their sins in sackcloth and ashes and recall what followed after the Jews nailed Jesus to the cross 2,000 years ago. The Jews were expelled from Israel and fled to countries around the world. Many were killed, and the entire Jewish nation was subjected to the unprecedented pain of their country's annihilation. They had nailed God to the cross—committed a heinous sin—and provoked the disposition of God. They were made to pay for what they did and were made to bear all the consequences of their actions. They condemned God, rejected God, and so they had but one fate: to be punished by God. This was the bitter consequence and disaster that their rulers brought upon their country and nation.

Today, God has returned to the world to do His work. His first stop is the exemplar of dictatorial rulership: China, the staunch bastion of atheism. God has gained a group of people by His wisdom and power. During this period, He has been hunted by China's ruling party by every means and subjected to great suffering, with no place to rest His head, unable to find shelter. Despite this, God still continues the work He intends to do: He utters His voice and spreads the gospel. None can fathom the almightiness of God. In China, a country that regards God as an enemy, God has never ceased His work. Instead, more people have accepted His work and word, for God saves each and every member of mankind to the greatest extent possible. We trust that no country or power can stand in the way of what God wishes to achieve. Those who obstruct God's work, resist the word of God and disturb and impair the plan of God shall ultimately be punished by God. He who defies the work of God shall be sent to hell; any country that defies the work of God shall be destroyed; any nation that rises up to oppose the work of God shall be wiped from this earth and shall cease to exist. I urge the people of all nations, of all countries, and even of all

industries to listen to the voice of God, to behold the work of God and to pay attention to the fate of mankind, in order to make God the most holy, the most honorable, the highest, and the only object of worship among mankind, and to allow the whole of mankind to live under the blessing of God, just as the descendants of Abraham lived under the promise of Jehovah, and just as Adam and Eve, whom God created first, lived in the Garden of Eden.

The work of God surges onward like a mighty wave. No one can detain Him, and no one can halt His march. Only those who listen carefully to His words, and who seek and thirst for Him, can follow His footsteps and receive His promise. Those who do not shall be subjected to overwhelming disaster and well-deserved punishment.

Appendix 3:
Man Can Only Be Saved Amidst God's Management

In the eyes of every person, God's management is a very unfamiliar thing because people think of His management as being utterly removed from them. People think that God's management is His work alone and that it only concerns Him—and so mankind is indifferent to His management. In this way, the salvation of mankind has become vague and indistinct, and is now nothing but empty rhetoric. Although man follows God in order to receive salvation and enter the wonderful destination, he has no concern for how God conducts His work. Man cares not for what God has planned, nor for the part he must play in order to be saved. This is truly tragic. Man's salvation cannot be separated from God's management nor disassociated from His plan. Yet man thinks nothing of the management of God, and thus grows ever more distant from Him. This has caused increasing numbers of people who are completely unaware of issues closely related to the question of salvation—such as what creation is, what belief in God is, how to worship God, and so on—to join the ranks of His followers. Hence, we must now discuss God's management so that each of His followers clearly understands what it means to follow and believe in Him. Doing so will help each person more accurately choose the path they should tread, rather than following God merely to gain blessings, or avoid disasters, or stand out among others.

Although God's management is profound, it is not beyond man's comprehension. This is because all of God's work is connected to His management and His work to save mankind, and concerns the life, living, and destination of mankind. The work that God does among and on man is,

it can be said, very practical and meaningful. It can be seen and experienced by man, and it is far from something abstract. If man is incapable of accepting all the work that God does, then what is the significance of His work? And how can such management lead to man's salvation? Many who follow God are only concerned with how to gain blessings or stave off disaster. As soon as God's work and management are mentioned, they fall silent and lose all interest. They think that understanding such tedious issues will not help their lives to grow or provide any benefit. Consequently, although they have heard about God's management, they approach it in an unserious manner. They do not see it as something precious to be accepted, much less do they accept it by taking it as part of their lives. Such people only have one simple aim in following God, and that aim is to receive blessings. Such people cannot be bothered to pay heed to anything else that does not directly involve this aim. To them, there is no goal more legitimate than believing in God to receive blessings—it is the very value of their faith. If something does not contribute to this aim, they remain completely unmoved by it. This is the case with most people who believe in God today. Their aim and intention seem legitimate, because as they believe in God, they also expend for God, dedicate themselves to God, and perform their duty. They give up their youth, forsake family and career, and even spend years away from home busying themselves. For the sake of their ultimate goal, they change their own interests, their outlook on life, and even the direction they seek; yet they cannot change the aim of their belief in God. They run about for the management of their own ideals; no matter how far the road is, and no matter how many hardships and obstacles there are along the way, they remain persistent and unafraid of death. What power compels them to continue dedicating themselves in this way? Is it their conscience? Is it their great and noble character? Is it their

determination to battle the forces of evil to the very end? Is it their faith to bear witness to God without seeking reward? Is it their loyalty in being willing to give up everything to fulfill God's will? Or is it their spirit of devotion to always forgo extravagant personal demands? For someone who has never understood the work of God's management to still give so much is, quite simply, a miracle! For the moment, let us not discuss how much these people have given. Their behavior, however, is highly worthy of our dissection. Apart from the benefits that are so closely associated with them, could there be any other reasons why people who never understand God would give so much for Him? In this, we discover a previously unidentified problem: Man's relationship with God is merely one of naked self-interest. It is a relationship between a receiver and a giver of blessings. To put it plainly, it is the relationship between an employee and an employer. The employee works hard only to receive the rewards bestowed by the employer. There is no affection in such an interests-based relationship, only transaction. There is no loving or being loved, only charity and mercy. There is no understanding, only helpless suppressed indignation and deception. There is no intimacy, only an uncrossable chasm. Now that things have gotten to this point, who can reverse such a course? And how many people are capable of truly understanding how dire this relationship has become? I believe that when people immerse themselves in the joy of being blessed, none can imagine how embarrassing and unsightly such a relationship with God is.

The saddest thing about mankind's belief in God is that man conducts his own management amidst the work of God and yet pays no heed to God's management. Man's biggest failure lies in how, at the same time as seeking to submit to God and worship Him, man is constructing his own ideal destination and plotting how to receive the greatest blessing and the

best destination. Even if one understands how pitiable, detestable, and pathetic they are, how many can readily abandon their ideals and hopes? And who are able to halt their own steps and stop from thinking only of themselves? God needs those who will cooperate closely with Him to complete His management. He needs those who will submit to Him by devoting their entire mind and body to the work of His management. He does not need people who hold out their hands to beg from Him every day, much less those who give a little and then wait to be rewarded. God despises those who make a paltry contribution and then rest on their laurels. He hates those cold-blooded people who resent the work of His management and only want to talk about going to heaven and gaining blessings. He has an even greater loathing for those who take advantage of the opportunity presented by the work He does in saving mankind. That's because these people have never cared about what God wishes to achieve and acquire through the work of His management. They are only concerned with how they can use the opportunity provided by the work of God to gain blessings. They are not considerate of God's heart, being wholly preoccupied with their own prospects and fate. Those who resent the work of God's management and lack even the slightest interest in how God saves mankind and His intentions are only doing what pleases themselves in a way that is detached from the work of God's management. Their behavior is neither remembered nor approved of by God—much less is it favorably looked upon by God.

In the vastness of the cosmos and the firmament, countless creatures live and reproduce, follow the cyclical law of life, and adhere to one constant rule. Those who die take with them the stories of the living, and those who are living repeat the same tragic history of those who have perished. And so, mankind cannot help but ask himself: Why do we live?

And why do we have to die? Who commands this world? And who created this mankind? Was mankind really created by Mother Nature? Is mankind really in control of his own fate? … These are the questions mankind has asked ceaselessly for thousands of years. Unfortunately, the more that man has become obsessed with these questions, the more of a thirst he has developed for science. Science offers brief gratification and temporary enjoyment of the flesh, but is far from sufficient to free man from the solitariness, loneliness, and barely-concealed terror and helplessness deep within his soul. Mankind merely uses scientific knowledge that he can see with his naked eye and understand with his brain in order to anesthetize his heart. Yet such scientific knowledge is not enough to stop mankind from exploring mysteries. Mankind simply does not know who the Sovereign of the universe and all things is, much less the beginning and future of mankind. Mankind merely lives, perforce, amidst this law. None can escape it and none can change it, for among all things and in the heavens there is but One from everlasting to everlasting who holds sovereignty over everything. He is the One who has never been beheld by man, the One whom mankind has never known, in whose existence mankind has never believed—yet He is the One who blew the breath into mankind's ancestors and gave life to mankind. He is the One who provides and nourishes mankind, allowing him to exist; and He is the One who has guided mankind up to the present day. Moreover, He and He alone is the One mankind depends on for survival. He holds sovereignty over all things and rules all living beings in the universe. He commands the four seasons, and it is He who calls forth wind, frost, snow, and rain. He brings mankind sunshine and ushers in the night. It was He who laid out the heavens and earth, providing man with the mountains, lakes, and rivers and all of the living things within them. His deeds are omnipresent, His power is omnipresent, His wisdom is

omnipresent, and His authority is omnipresent. Each of these laws and rules is the embodiment of His deeds, and each one reveals His wisdom and authority. Who can exempt themselves from His sovereignty? And who can discharge themselves from His designs? All things exist beneath His gaze, and moreover, all things live under His sovereignty. His deeds and His power leave mankind with no choice but to acknowledge the fact that He really does exist and holds sovereignty over all things. Nothing apart from Him can command the universe, much less endlessly provide for this mankind. Regardless of whether you are able to recognize God's deeds, and regardless of whether you believe in the existence of God, there is no doubt that your fate is determined by God, and there is no doubt that God will always hold sovereignty over all things. His existence and authority are not predicated upon whether or not they are recognized and comprehended by man. Only He knows man's past, present, and future, and only He can determine the fate of mankind. Regardless of whether you are able to accept this fact, it will not be long before mankind witnesses all of this with his own eyes, and this is the fact that God will soon bring to bear. Mankind lives and dies under the eyes of God. Man lives for the management of God, and when his eyes close for the final time, it is for this management that they close as well. Man comes and goes over and over again, back and forth. Without exception, it is all part of God's sovereignty and His design. God's management has never ceased; it is perpetually advancing. He will make mankind aware of His existence, trust in His sovereignty, behold His deeds, and return to His kingdom. This is His plan, and the work that He has been managing for thousands of years.

The work of God's management began at the creation of the world, and man is at the core of this work. God's creation of all things, it can be said, is for the sake of man. Because the work of His management spans

thousands of years and is not done in the space of mere minutes or seconds, or in the blink of an eye, or one or two years, He had to create more things necessary for mankind's survival, such as the sun, the moon, all sorts of living creatures, food, and a hospitable environment. This was the start of God's management.

After that, God handed mankind over to Satan, and man lived under the power of Satan, which gradually led to God's work of the first age: the story of the Age of Law…. Over several thousand years during the Age of Law, mankind became accustomed to the guidance of the Age of Law and took it for granted. Gradually, man left the care of God. And so, while following the law, they also worshiped idols and performed evil deeds. They were without the protection of Jehovah, and merely lived their lives before the altar in the temple. In fact, the work of God had left them long ago, and even though the Israelites still stuck to the law, and spoke the name of Jehovah, and even proudly believed that only they were the people of Jehovah and were the chosen ones of Jehovah, the glory of God quietly abandoned them …

When God does His work, He always quietly leaves one place and softly carries out the new work He begins in another place. This seems incredible to people, who are benumbed. People have always treasured the old and regarded new, unfamiliar things with enmity or seen them as a nuisance. And so, whatever new work God does, from the start to the very end, man is the last, among all things, to know of it.

As has always been the case, after the work of Jehovah in the Age of Law, God began His new work of the second stage: assuming the flesh—being incarnated as man for ten, twenty years—and speaking and doing His work among believers. Yet without exception, no one knew it, and only a

small number of people acknowledged that He was God become flesh after the Lord Jesus was nailed to the cross and resurrected. Problematically, there appeared one called Paul, who set himself in mortal enmity to God. Even after he was struck down and became an apostle, Paul did not change his old nature, and he continued to walk the path of opposition to God. During the time he worked, Paul wrote many epistles; unfortunately, later generations savored his epistles as the words of God, and they were even included in the New Testament and confused with the words spoken by God. This has been an utter disgrace since the advent of Scripture! And was not this mistake committed due to the extreme foolishness of man? Little did they know that, in the records of God's work in the Age of Grace, epistles or spiritual writings of man simply should not be there to impersonate the work and words of God. But this is beside the point, so let's return to our original topic. As soon as the second stage of God's work was completed—after the crucifixion—God's work of recovering man from sin (which is to say, recovering man from the hands of Satan) was accomplished. And so, from that moment onward, mankind had only to accept the Lord Jesus as the Savior, and his sins would be forgiven. Nominally speaking, the sins of man were no longer a barrier to his achieving salvation and coming before God, and were no longer the leverage by which Satan accused man. That is because God Himself had done practical work, had become the likeness and foretaste of sinful flesh, and God Himself was the sin offering. In this way, man descended from the cross, and was redeemed and saved through the flesh of God—the likeness of this sinful flesh. And so, after having been taken captive by Satan, man came one step closer to accepting His salvation before God. Of course, this stage of work was deeper and more developed than God's management during the Age of Law.

Such is the management of God: to hand mankind over to Satan—a mankind that does not know what God is, what the Creator is, how to worship God, or why it is necessary to submit to God—and allow Satan to corrupt him. Step by step, God then recovers man from the hands of Satan, until man fully worships God and rejects Satan. This is God's management. This may sound like a mythical tale, and it may seem perplexing. People feel like this is a mythical story because they have no inkling of how much has happened to man over the past several thousand years, much less do they know how many stories have occurred in the cosmos and the firmament. And furthermore, that is because they cannot appreciate the more astonishing, more fear-inducing world that exists beyond the material world, but which their mortal eyes prevent them from seeing. It feels incomprehensible to man because man has no understanding of the significance of God's salvation of mankind or the significance of the work of His management, and does not comprehend how God ultimately wishes mankind to be. Is it to be utterly uncorrupted by Satan, like Adam and Eve were? No! The purpose of God's management is to gain a group of people who worship God and submit to Him. Although these people have been corrupted by Satan, they no longer see Satan as their father; they recognize the repulsive face of Satan and reject it, and they come before God to accept God's judgment and chastisement. They come to know the contrast between the ugly and the holy, and to recognize the greatness of God and the evil of Satan. A mankind such as this will no longer serve Satan, or worship Satan, or enshrine Satan. This is because they are a group of people who have truly been gained by God. This is the significance of God's work of managing mankind. During the work of God's management of this time, mankind is the object both of Satan's corruption and God's salvation, and man is the product that God and Satan are fighting over. As God performs His work,

He is gradually recovering man from the hands of Satan, and so man comes ever closer to God …

And then came the Age of Kingdom, which is a more practical stage of work, and yet which is also the hardest for man to accept. That is because the closer that man comes to God, the nearer God's rod approaches man, and the more clearly God's face is revealed to man. Following the redemption of mankind, man officially returns to the family of God. Man thought that now was the time for enjoyment, yet he is subjected to a full-frontal assault by God, the likes of which no one could have ever foreseen: As it turns out, this is a baptism that the people of God have to "enjoy." Under such treatment, people have no choice but to stop and think to themselves, "I am the lamb lost for many years that God spent so much to buy back, so why does God treat me like this? Is it God's way of laughing at me, and revealing me? …" After years have passed, man has become weather-beaten, having experienced the hardship of refinement and chastisement. Although man has lost the "glory" and "romance" of times past, he has, without knowing it, come to understand the principles of human conduct, and has come to appreciate the painstaking efforts that God has made over so many years to save mankind. Man slowly begins to loathe his own barbarousness. He begins to hate how feral he is, all of his misunderstandings toward God, and the unreasonable demands he has made of Him. The clock cannot be turned back. Past events become regretful memories of man, and the words and love of God become the driving force in man's new life. Man's wounds heal day by day, his strength returns, and he stands up and looks upon the face of the Almighty … only to discover that He has always been at my side, and that His smile and His beautiful countenance are still so stirring. His heart still holds concern for the mankind He created, and His hands are still as warm and powerful as they

were in the beginning. It is as if man returned to the Garden of Eden, yet this time man no longer listens to the enticements of the serpent and no longer turns away from the face of Jehovah. Man kneels before God, looks up at God's smiling face, and offers his most precious sacrifice—Oh! My Lord, my God!

The love and compassion of God permeates each and every detail of the work of His management, and regardless of whether people are able to understand God's good intentions, He is still tirelessly doing the work He set out to accomplish. Irrespective of how much people understand about God's management, the help and the benefits brought to man by God's work can be appreciated by everyone. Perhaps, on this day, you have not felt any of the love or life provided by God, but as long as you do not abandon God and do not give up on your determination to pursue the truth, there will come a day when God's smile will be revealed to you. For the aim of the work of God's management is to recover the people who are under the power of Satan, not to abandon the people who have been corrupted by Satan and oppose God.

September 23, 2005

Appendix 4:
Beholding the Appearance of God in His Judgment and Chastisement

Like the hundreds of millions of others who follow the Lord Jesus Christ, we abide by the laws and commandments of the Bible, enjoy the abundant grace of the Lord Jesus Christ, and gather together, pray, praise, and serve in the name of the Lord Jesus Christ—and all this we do under the care and protection of the Lord. We are often weak, and we are also often strong. We believe that all of our actions are in accordance with the teachings of the Lord. It goes without saying, then, that we also believe ourselves to be on the path of following the will of the Father in heaven. We long for the return of the Lord Jesus, for His glorious descent, for the end of our life on earth, for the appearance of the kingdom, and for everything as it was foretold in the Book of Revelation: The Lord arrives, He brings disaster, He rewards the good and punishes the evil, and He takes all those who follow Him and welcome His return up to meet Him in the air. Whenever we think of this, we cannot but be overcome with emotion, joyful that we were born in the last days and have the good fortune to witness the coming of the Lord. Though we have suffered persecution, we have gotten in return “a far more exceeding and eternal weight of glory.” What a blessing! All of this longing and the grace bestowed by the Lord render us constantly sober unto prayer and make us more diligent in gathering together. Maybe next year, maybe tomorrow, and maybe within a space of time shorter than man can conceive, the Lord shall suddenly descend, appearing among a group of people who have been waiting for Him with eager solicitude. We rush to get ahead of each other, none willing to fall behind, all for the sake of being in the first group to behold the

appearance of the Lord, of being among those who are raptured. We have given everything, heedless of the cost, for the coming of this day; some leaving their jobs, some abandoning their families, some renouncing marriage, and some even donating all of their savings. What selfless acts of devotion! Such sincerity and loyalty are surely beyond even the saints of ages past! As the Lord bestows grace upon whomever He pleases and shows mercy to whomever He pleases, our acts of devotion and of expending, we believe, have long since been beheld by His eyes. So, too, have our heartfelt prayers reached His ears, and we trust that the Lord will give us recompense for our dedication. Moreover, God had been gracious toward us before He created the world, and the blessings and promises He has given to us no one can take away. We are all planning for the future, and as a matter of course have made our dedication and expenditure into counter chips or capital to exchange for being raptured to meet the Lord in the air. What is more, we have, without the slightest hesitation, placed ourselves on the throne of the future, to preside over all nations and all peoples or to reign as kings. All this we take as a given, as something to be expected.

We disdain all those who are against the Lord Jesus; all of their end will be annihilation. Who told them not to believe that the Lord Jesus is the Savior? Of course, there are times when we imitate the Lord Jesus in being compassionate toward the people of the world, for they do not understand, and it is right that we be tolerant and forgiving toward them. Everything that we do is in accordance with the words of the Bible, for everything that does not conform to the Bible is heterodoxy and heresy. Belief of this kind is deeply rooted in the mind of each one of us. Our Lord is in the Bible, and if we do not depart from the Bible, we shall not depart from the Lord; if we abide by this principle, we shall gain salvation. We spur each other on, each

supporting the other, and every time we gather together, we hope that everything we say and do is in accordance with the intentions of the Lord and will be accepted by the Lord. Despite the severe hostility of our environment, our hearts are filled with delight. When we think of the blessings that are within such easy reach, is there anything we cannot set aside? Is there anything we are reluctant to part with? All of this goes without saying, and all of this lies under the watchful eyes of God. We, this handful of the needy who have been lifted from the dunghill, are just like all the ordinary followers of the Lord Jesus, dreaming of being raptured, of being blessed, and of ruling all nations. Our corruption has been laid bare in the eyes of God, and our desires and greed have been condemned in the eyes of God. Nevertheless, all of this happens so normally, and so logically, that none of us wonders whether our longings are right, much less do any of us doubt the accuracy of everything that we hold to. Who can know God's intentions? Exactly what sort of path it is that man walks, we do not know to seek or to explore; and even less are we interested in inquiring. For we only care about whether we can be raptured, whether we can be blessed, whether there is a place for us in the kingdom of heaven, and whether we shall have a share of the water of the river of life and the fruit of the tree of life. Is it not for the sake of gaining these things that we believe in the Lord and become His followers? Our sins have been forgiven, we have repented, we have drunk the bitter cup of wine, and we have put the cross upon our back. Who can say that the Lord will not accept the price we have paid? Who can say that we have not prepared enough oil? We do not wish to be those foolish virgins or one of those who are forsaken. Moreover, we pray constantly, asking the Lord to keep us from being misled by false christs, for it is said in the Bible: "Then if any man shall say to you, See, here is Christ, or there; believe it not. For there shall arise false christs, and false

prophets, and shall show great signs and wonders; so that, if it were possible, they shall mislead the very elect" (Matthew 24:23–24). We have all committed these verses of the Bible to memory; we know them by heart, and we see them as a precious treasure, as life, and as a letter of credit that decides whether we can be saved or raptured …

For thousands of years, the living have passed away, taking their longings and their dreams with them, but as to whether they have gone to the kingdom of heaven, no one truly knows. The dead return, having forgotten all the stories that once occurred, and they still follow the teachings and the paths of the forefathers. And in this way, as years pass and the days go by, no one knows whether our Lord Jesus, our God, truly accepts everything that we do. All we can do is look forward to having an outcome and speculate about everything that will come to pass. Yet God has kept His silence throughout, never appearing to us, never speaking to us. And so, following the Bible and in accordance with signs, we willfully make judgments about God's intentions and disposition. We have become accustomed to the silence of God; we have become accustomed to measuring the right and wrong of our conduct by means of our own way of thinking; we have become accustomed to relying on our knowledge, notions, and moral ethics in place of the demands God makes of us; we have become accustomed to enjoying the grace of God; we have become accustomed to having God provide assistance whenever we need it; we have become accustomed to holding out our hands to God for all things, and to ordering God about; we have also become accustomed to conforming to regulations, not paying attention to how the Holy Spirit leads us; and, even more, we have become accustomed to days in which we are our own master. We believe in a God such as this, whom we have never met face-to-face. Questions such as what His disposition is like, what He has and is,

what His image is like, whether or not we will know Him when He comes, and so on—none of these is important. What is important is that He is in our hearts and that we all await Him, and it is enough we are able to imagine that He is like this or that. We appreciate our faith and treasure our spirituality. We look on all things as dung, and tread all things underfoot. Because we are believers of the glorious Lord, no matter how long and arduous the journey, no matter what hardships and dangers befall us, nothing can halt our footsteps as we follow the Lord. "A pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb. On either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever" (Revelation 22:1–5). Every time we sing these words, our hearts brim with boundless joy and satisfaction, and tears flow from our eyes. Thanks be to the Lord for choosing us, thanks be to the Lord for His grace. He has given us a hundredfold in this life and has given us eternal life in the world to come. If He were to ask us to die now, we would do so without the slightest complaint. Oh Lord! Please come soon! Considering how we yearn for You so desperately, and have forsaken everything for You, do not delay even a minute, a second, longer.

God is silent, and has never appeared to us, yet His work has never stopped. He surveys the whole earth, and commands all things, and beholds all the words and deeds of man. He conducts His management with measured steps and according to His plan, silently and without dramatic

effect, yet His footsteps advance, one by one, ever closer to mankind, and His judgment seat is deployed in the universe at the speed of lightning, following which His throne immediately descends into our midst. What a majestic scene that is, what a stately and solemn tableau! Like a dove, and like a roaring lion, the Spirit comes into our midst. He is wisdom, He is righteousness and majesty, and He comes surreptitiously into our midst, wielding authority and filled with love and mercy. No one is aware of His arrival, no one welcomes His arrival, and, what is more, no one knows all that He is about to do. Man's life goes on as before, his heart no different, and the days go by as usual. God lives among us, a man like other men, as one of the most insignificant of the followers and an ordinary believer. He has His own pursuits, His own goals; and, what is more, He has divinity not possessed by ordinary men. No one has noticed the existence of His divinity, and no one has perceived the difference between His essence and that of man. We live together with Him, unconstrained and unafraid, for in our eyes He is but an insignificant believer. He watches our every move, and all of our thoughts and ideas are laid bare before Him. No one takes an interest in His existence, no one imagines anything about His function, and, what is more, no one has the faintest suspicion about His identity. All we do is carry on our pursuits, as if He has nothing to do with us …

By chance, the Holy Spirit expresses a passage of words "through" Him, and even though it feels very unexpected, we nevertheless recognize it as an utterance coming from God and readily accept it from God. That is because, regardless of who expresses these words, as long as they come from the Holy Spirit, we should accept them and may not deny them. The next utterance could come through me, or through you, or through someone else. Whoever it is, all is the grace of God. Yet no matter who it is, we may not worship this person, for no matter what, this person cannot possibly be

God, nor would we by any means choose an ordinary person like this to be our God. Our God is so great and honorable; how could such an insignificant person stand in His place? What is more, we are waiting for God to come and take us back to the kingdom of heaven, so how could someone so insignificant be up to such an important and arduous task? If the Lord comes again, it must be upon a white cloud, so that all the multitudes may see. How glorious that will be! How is it possible that He can hide surreptitiously among a group of ordinary people?

And yet it is this ordinary person, hidden in the midst of people, who is doing the new work of saving us. He offers us no explanations, nor does He tell us why He has come, but simply does the work He intends to do with measured steps and according to His plan. His words and utterances become ever more frequent. From consoling, exhorting, reminding, and warning, to reproaching and disciplining; from a tone that is gentle and mild, to words that are fierce and majestic—all of it confers mercy on man and instills trepidation in him. Everything that He says hits home at the secrets hidden deep within us; His words sting our hearts, sting our spirits, and leave us filled with unbearable shame, hardly knowing where to hide ourselves. We begin to wonder whether the God in this person's heart truly loves us and what exactly He is up to. Perhaps we can only be raptured after enduring these sufferings? In our heads, we are calculating … about the destination to come and about our future fate. Still, as before, none of us believes that God has already assumed flesh to work in our midst. Even though He has accompanied us for such a long time, even though He has already spoken so many words face-to-face with us, we remain unwilling to accept such an ordinary man as the God of our future, and still less are we willing to entrust control of our future and our fate to this insignificant person. From Him we enjoy an unending supply of living water, and

through Him we live face-to-face with God. But we are only thankful for the grace of the Lord Jesus in heaven, and have never paid any heed to the feelings of this ordinary person who is possessed of divinity. Still, as before, He does His work humbly hidden in the flesh, giving expression to His inmost heart, as though insensible to mankind's rejection of Him, as though eternally forgiving of man's childishness and ignorance, and forever tolerant of man's irreverent attitude toward Him.

Unbeknownst to us, this insignificant man has led us into one step after another of God's work. We undergo countless trials, bear innumerable chastenings, and are tested by death. We learn of God's righteous and majestic disposition, enjoy, too, His love and mercy, come to appreciate God's great power and wisdom, witness the loveliness of God, and behold God's eager intention to save man. In the words of this ordinary person, we come to know the disposition and essence of God, to understand God's intentions, to know the nature essence of man, and see the way to salvation and perfection. His words cause us to "die," and they cause us to be "reborn"; His words bring us comfort, yet also leave us wracked with guilt and a sense of indebtedness; His words bring us joy and peace, but also infinite pain. Sometimes we are as lambs to the slaughter in His hands; sometimes we are like the apple of His eye, and enjoy His tender love; sometimes we are like His enemy, and under His gaze are turned to ashes by His wrath. We are the human race saved by Him, we are the maggots in His eyes, and we are the lost lambs that, day and night, He is bent on finding. He is merciful toward us, He despises us, He raises us up, He comforts and exhorts us, He guides us, He enlightens us, He chastens and disciplines us, and He even curses us. Night and day, He never ceases to worry about us, and protects and cares for us, night and day, never leaving our side, but spills His heart's blood for our sake and pays any price for us.

Within the utterances of this small and ordinary body of flesh, we have enjoyed the entirety of God and beheld the destination that God has bestowed upon us. Notwithstanding this, vanity still stirs up trouble within our hearts, and we are still unwilling actively to accept a person like this as our God. Though He has given us so much manna, so much to enjoy, none of this can take the Lord's place in our hearts. We honor this person's special identity and status only with great reluctance. As long as He does not open His mouth to ask us to acknowledge that He is God, we will never take it upon ourselves to acknowledge Him as the God that is soon to arrive and yet has long been working in our midst.

God continues His utterances, employing various methods and perspectives to admonish us about what we should do while, at the same time, giving voice to His heart. His words carry life power, show us the way we should walk, and enable us to understand what the truth is. We begin to be drawn by His words, we begin to focus on the tone and manner of His speaking, and subconsciously we begin to take an interest in the innermost feelings of this unremarkable person. He spits up His heart's blood in working on our behalf, loses sleep and appetite on our account, weeps for us, sighs for us, groans in sickness for us, suffers humiliation for the sake of our destination and salvation, and our numbness and rebelliousness draw tears and blood from His heart. This way of being and of having belongs to no ordinary person, nor can it be possessed or attained by any corrupted human being. He shows tolerance and patience possessed by no ordinary person, and His love is not something with which any created being is endowed. No one apart from Him can know all of our thoughts, or have such a clear and complete grasp of our nature and essence, or judge the rebelliousness and corruption of mankind, or speak to us and work on us like this on behalf of God in heaven. No one apart from Him is endowed

with the authority, wisdom, and dignity of God; the disposition of God and what God has and is are brought forth, in their entirety, in Him. No one apart from Him can show us the way and bring us light. No one apart from Him can reveal the mysteries that God has not disclosed since creation until today. No one apart from Him can save us from Satan's bondage and our own corrupt disposition. He represents God. He expresses the inmost heart of God, the exhortations of God, and God's words of judgment toward all mankind. He has begun a new age, a new era, and ushered in a new heaven and earth and new work, and He has brought us hope, ending the life we led in vagueness and enabling our whole being to behold, in total clarity, the path to salvation. He has conquered our whole being and gained our hearts. From that moment onward, our minds have become conscious, and our spirits seem to be revived: This ordinary, insignificant person, who lives among us and has long been rejected by us—is this not the Lord Jesus, who is ever in our thoughts, waking or dreaming, and for whom we long night and day? It is He! It really is He! He is our God! He is the truth, the way, and the life! He has enabled us to live again and to see the light and has stopped our hearts from wandering. We have returned to the home of God, we have returned before His throne, we are face-to-face with Him, we have witnessed His countenance, and we have seen the road that lies ahead. At this time, our hearts are completely conquered by Him; we no longer doubt who He is, no longer oppose His work and His word, and we fall down prostrate before Him. We wish for nothing more than to follow the footprints of God for the rest of our lives, and to be made perfect by Him, and to repay His grace, and repay His love for us, and to obey His orchestrations and arrangements, and to cooperate with His work, and to do everything we can to complete what He entrusts to us.

Being conquered by God is like a martial arts contest.

Each of God's words strikes at one of our mortal spots, leaving us wounded and filled with dread. He exposes our notions, our imaginings, and our corrupt disposition. From all that we say and do, down to every one of our thoughts and ideas, our nature essence is revealed in His words, putting us in a state of fear and trembling with nowhere to hide our shame. One by one, He tells us about all of our actions, our aims and intentions, even the corrupt disposition that we ourselves have never discovered, making us feel exposed in all our wretched imperfection and, even more, completely won over. He judges us for opposing Him, chastises us for blaspheming and condemning Him, and makes us feel that, in His eyes, we have not one single redeeming feature, that we are living Satans. Our hopes are dashed; we no longer dare to make any unreasonable demands of Him or to harbor any designs on Him, and even our dreams vanish overnight. This is a fact that none of us can imagine and which none of us can accept. Within the space of a moment, we lose our inward equilibrium and do not know how to continue on the road that lies ahead, or how to continue in our beliefs. It seems as if our faith has gone back to square one, and as if we have never met the Lord Jesus or gotten to know Him. Everything before our eyes fills us with perplexity and makes us vacillate indecisively. We are dismayed, we are disappointed, and deep in our hearts there is irrepressible rage and disgrace. We try to vent, to find a way out, and, what is more, to continue waiting for our Savior Jesus, that we may pour our hearts out to Him. Though there are times when we appear on the outside to be on an even keel, neither haughty nor humble, in our hearts we are afflicted with a sense of loss we have never felt before. Though sometimes we may seem unusually calm on the outside, our minds are roiling with torment like a stormy sea. His judgment and chastisement have stripped us of all our hopes and dreams, putting an end to our extravagant desires and leaving us

unwilling to believe that He is our Savior and capable of saving us. His judgment and chastisement have opened a chasm between us and Him, one so deep that no one is willing to cross it. His judgment and chastisement are the first time that we have suffered such a great setback, such great humiliation in our lives. His judgment and chastisement have caused us truly to appreciate God's honor and intolerance of man's offense, compared to which we are exceedingly base, exceedingly impure. His judgment and chastisement have made us realize for the first time how arrogant and conceited we are, and how man will never be the equal of God, or on a par with God. His judgment and chastisement have made us yearn to live no more in such a corrupt disposition, to rid ourselves of this nature essence as soon as possible, and to cease being loathed by Him and being disgusting to Him. His judgment and chastisement have made us happy to submit and obey His words, no longer rebelling against His orchestrations and arrangements. His judgment and chastisement have once more given us the desire to survive and made us happy to accept Him as our Savior…. We have stepped out of the work of conquest, out of hell, out of the valley of the shadow of death…. Almighty God has gained us, this group of people! He has triumphed over Satan and defeated the multitudes of His enemies!

We are just such an ordinary group of people, possessed of a corrupt satanic disposition, the ones predestined by God before the ages, and the needy ones whom God has lifted from the dunghill. We once rejected and condemned God, but we have now been conquered by Him. From God we have received life, the way of eternal life. Wherever we may be on earth, whatever persecutions and tribulations we endure, we cannot be apart from the salvation of Almighty God. For He is our Creator, and our only redemption!

The love of God extends forth like the water of a spring, and is given to you, and to me, and to others, and to all those who sincerely seek the truth and await the appearance of God.

Just as the sun and moon rise in turn, the work of God never ceases, and is carried out upon you, upon me, upon others, and upon all those who follow the footprints of God and accept His judgment and chastisement.

March 23, 2010

Afterword

Even though these words do not comprise the entirety of God's expressions, they are sufficient for people to achieve the purposes of knowing God and undergoing a change in disposition. Perhaps there are some who think that, because God's work in the Chinese mainland has ended, this proves that He has finished uttering all the words that He should, and that He cannot possibly have anything new to say, for God is only able to speak these words. Moreover, there are those who believe that The Word Appears in the Flesh contains all the expressions of God in the Age of Kingdom, and that obtaining this book is equivalent to obtaining God's all, or that this book will lead mankind in the future just as the Bible did. I trust that those who hold such views are not in the minority, because people always like to impose limitations upon God. Even though they all proclaim that God is omnipotent and all-encompassing, their nature still makes it easy for them to delimit God within a certain scope. Everyone is getting to know God, but meanwhile everyone is also resisting and delimiting Him.

God's work in the Age of Kingdom has only just begun. All of the utterances of God contained in this book are simply aimed at those who were following Him at that time, and they are merely a portion of His expressions that have been made in His current incarnation; they do not represent God's all. Moreover, it cannot be said that it encompasses all of the work that God will do while in this incarnation. God will target His words at people of various ethnicities and backgrounds, and He will conquer all of mankind and end the old age. As such, how could He wrap it all up after just expressing such a small portion of His words? It is simply that His work is divided into different time periods and different stages; He

is working in accordance with His plan and expressing His words in accordance with His steps. How could man possibly fathom God's omnipotence and wisdom? The fact I wish to explain here is this: What God is and has is eternally inexhaustible and infinite. God is the source of life and all things; He cannot be fathomed by any created being. Lastly, I must continue to remind everybody: Do not delimit God in books, in words, or in His past utterances ever again. There is only one word to describe the characteristic of God's work: new. He does not like to take old paths or repeat His work; moreover, He does not want people to worship Him by delimiting Him within a certain scope. This is God's disposition.

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